
The Impacts of Sense of Community, Community Provisions, and Acculturation Attitudes on Parental Satisfaction among Korean Immigrants

The purpose of this study is to investigate how a sense of community, community provisions, and acculturation attitudes towards Korean and American cultures are related to Korean immigrant parents' parental satisfaction. 477 surveys, consisting of 291 females and 186 males, were analyzed using structural equation modeling. Results showed that a sense of community directly influenced acculturation attitudes toward American culture and parental satisfaction. Acculturation attitudes toward American culture also directly influenced parental satisfaction. A sense of community had significant indirect effects on parental satisfaction. These results imply that a sense of community within a larger community plays an important role in Korean immigrant parents' acquisition of identities as members of a new country. Building a sense of community is also important for them to experience less acculturation stress and become more satisfied with their parenting while adjusting to a new culture. Implications for practice and research are discussed.

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Acculturation attitudes are the by-product of social processes. Social and environmental changes influence the development of acculturation attitudes (Trimble, 2003). Based on the people who immigrants interact with and the community environments in which they live, the levels of immigrants' eagerness to obtain or avoid the new culture and maintain or give up their native culture vary (Phinney, Berry, Vedder, & Liebkind, 2006). Many immigrants often experience dramatic loss of social support systems. Immigrant parents who are separated from their social network of relatives and friends often feel hopeless, isolated, and frustrated in the process of acculturation, resulting in a great deal of cultural shock (Kim, Conway-Turner, Sherif-Trask, & Woolfolk, 2006). By receiving formal and informal support from the community, immigrants adjust to a new country more easily (Moon, 2003; Usita & Blieszner, 2002). In particular, informal supports from a community of immigrants from their own country effectively eliminate acculturation stresses that immigrant parents experience. Therefore, a strong sense of community and community support may be important factors affecting the choice of strategies of acculturation and adjustment to a new culture among immigrant parents.

Individual differences in acculturation attitudes toward both their own ethnic and the host cultures influence immigrant families and children. In particular, different acculturation attitudes are often related to immigrant parents' parenting attitudes and their expectations regarding their children's develop-

ment and behavior (Farver & Lee-Shin, 2000; Park & Sarkar, 2007). Parents' acculturation attitudes also affect the degree of intergenerational conflicts in the process of acculturation, resulting from communication problems and conflicting values between parents and children (Inman, Howard, Beaumont, & Walker, 2007). Depending on acculturation attitudes toward two different cultures, parents may have different parenting experiences, resulting in feeling less or more satisfied with their parenting roles and child outcomes.

Previous research implies the community impacts on acculturation and the relationship between acculturation attitudes and parenting experiences. However, few researchers have actually examined how immigrant parents' attitudes and beliefs vary as they adjust to living in America and how these differences influence their satisfaction with their children's behavior, their own and spouse's practices in parenting, and their relationships with their children. As shown in Figure 1, this study investigates how immigrant parents' experiences within their community in America (a sense of community and community provisions) and the acculturation attitudes towards their own ethnic and American culture that they develop are related to their parental satisfaction with a sample of Korean immigrants. More specifically, the purposes of this

study are to examine casual relationships among sense of community, community provisions, acculturation attitudes, and parental satisfaction and to find the best fitting model to the Korean immigrant parent sample. Currently, there is no prominent theory to explain the relationships among these variables. However, the following review of relevant literature, including theoretical concepts of acculturation attitudes, sense of community, and community provisions, gives insight into the development of the model community effects on acculturation and parenting to be tested in this study.

LITERATURE REVIEWS: THEORETICAL CONCEPTS AND HYPOTHESIZED THEORETICAL MODEL

Theoretical Concepts

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 their own ethnic and their new host societies during acculturation, immigrants develop unique strategies that promote their chances of success in cultural transition to the new culture.

Berry's (2003) bidimensional acculturation

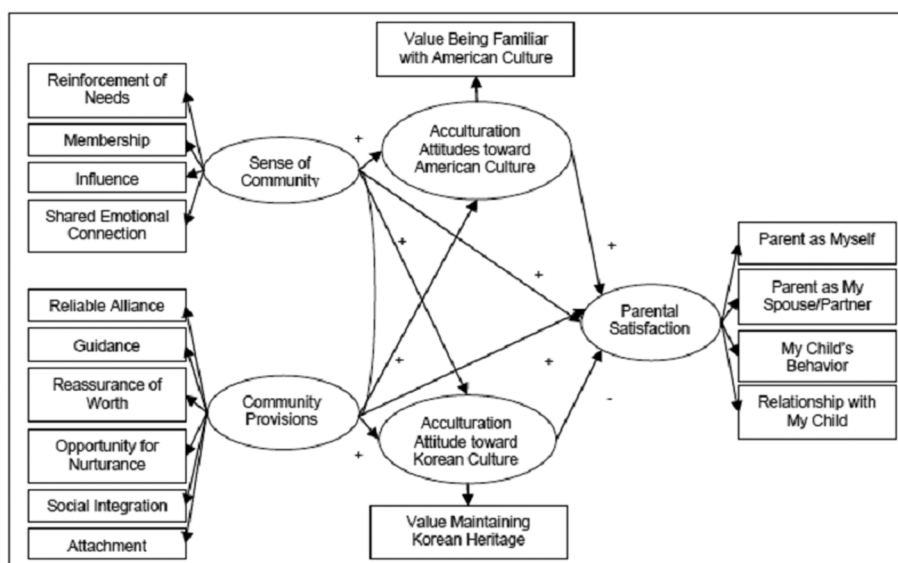


Figure 1. The hypothesized model of the community effects on acculturation and parental satisfaction.

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 cultures (Berry, 2003; Phinney *et al.*, 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 acculturation attitudes of those who are highly familiar with aspects of both their own and the host cultures and those who are not familiar with any aspects of either culture (Dion & Dion, 1996). Based on Berry's framework, in this study, the two key components of bidimensional acculturation are defined as (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.

Sense of Community Sense of community is a popular theoretical concept within community psychology. Among the ongoing efforts to theorize a sense of community (Chipuer & Pretty, 1999), 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).

Community Provisions The concept of community provisions is developed for this study, indicating 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, Mancini, Martin, Ware, & Nelson, 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.

Based on Weiss's (1974) theory of social provisions, community provisions consists of six different dimensions: reliable alliance (the availability of mutual 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 community members); opportunity for nurturance (the feeling that one is needed by other community members); social integration (a sense of belonging to a community); and attachment (intimacy and security within a community). These six functional dimensions of community provisions specifically intend to reflect the idea of providing support to others, as well as receiving support from others in a broader community context.

Parental Satisfaction The term 'satisfaction' in

family science generally means individual's attitudes toward a person, a relationship, or a social role. Therefore, parental satisfaction can be defined as parents' attitudes toward their children, their relationship with their children, or their role responsibilities of parenthood (Sabatelli & Waldron, 1995). James, Kennedy, and Schumm (1986) especially emphasized the importance of assessing multiple domains of parental satisfaction and conceptualized a global perspective of parental satisfaction including all three dimensions of parenthood experiences mentioned above. That is, parental satisfaction is defined as parents' satisfaction with themselves, relationships with their children and behaviors of their children. In order to reflect on Korean cultural characteristics in parenting and family relationships (Chung, 1997), immigrant parents' assessment toward their spouses/partners' roles is also added to the definition of parental satisfaction in this study.

Hypothesized Theoretical Model

Community Effects on Acculturation A few researchers recently have paid more attention to the relationship between community and acculturation. For example, some researchers have examined the relationship between a sense of community and acculturation (e.g., Kalin & Berry, 1995; Sonn, 2002). These researchers reported that a sense of community within the ethnic group is important for the continuity of ethnic and cultural identity (Sonn, 2002). In addition, a strong sense of attachment to or identification with the larger society fosters the integrative attitude of immigrants (Kalin & Berry, 1995). Other researchers have studied the structures (domains and sources) and processes (creation and utilization) of support and resources (e.g., Nauck, 2001b; Wong, Yoo, & Stewart, 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.*, 2005). The supports and resources that immigrants utilize can be created through the strong ties of close relationships (Nauck, 2001b; Wong *et al.*, 2005). 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).

The findings of the studies mentioned above explicitly or implicitly suggest that a sense of community and community provisions are important factors affecting the acculturation process and immigrants' adjustment. However, despite an increasing number of studies on a sense of community and numerous studies on social support in relation to immigration, it is very rare to find empirical studies on immigrants' sense of community toward the host society and the support that they provide to other community members. Therefore, examining how these community factors within both the ethnic and the host group contexts affect acculturation attitudes will provide a better understanding of the complex community effect on acculturation. In this study, it is hypothesized that a sense of community and community provisions directly influence Korean immigrant parent's acculturation attitudes toward Korean and American cultures in a positive direction. When Korean immigrants feel a strong sense of community within a larger community and exchange a high level of supports with other community members within this community, they may be more likely to value maintaining their Korean culture and also practicing American culture at the same time.

Community Effects on Parenting Experiences Even though previous studies suggest the possibility of the application of community factors to immigrant research (Berry, 2003), there are very few attempts to explain the effects of community on parenting in the process of acculturation. One of the strongest factors reducing the level of emotional stress and positively influencing adjustment among immigrant parents in a foreign country is the social support that they receive within their own ethnic networks (Jasinskaja-Lahti, Liebkind, Jaakkola, & Reuter, 2006). Also, when immigrant parents receive supports from people in the host community outside of their own ethnic groups, they adjust to a new environment better (Jasinskaja-Lahti *et al.*, 2006). Therefore, the concepts of a sense of community and community

provisions show a promising role as key variables that explain a process for developing acculturation attitudes among immigrant parents and how the acculturation process is related to their parenting experiences. In this study, the following hypotheses will be tested: A sense of community and community provisions will have positive direct impacts on parental satisfaction. Korean immigrant parents who have a strong sense of community and experience a high level of reciprocal supports with other community members may be more likely to be satisfied with their parenting.

Acculturation Attitudes and Parenting Experiences

Immigration plays important roles as both barriers and opportunities to practice parental roles in a new country (Moon, 2003; Roer-Strier, Strier, Este, Shimoni, & Clark, 2005). Both immigrant mothers and fathers experience serious challenges in pursuing their parenting roles due to lack of language skills (Usita & Blieszner, 2002), unemployment (Roer-Strier *et al.*, 2005), or overwork (Kim *et al.*, 2006). Parenting practices are also strongly influenced by their acculturation process. Immigrant parents are often challenged in balancing dualistic perspective in parenting- encouraging cultural adaptation versus maintaining cultural traditions (Shinn, 1995). In particular, conflicts between immigrant parents who were more familiar with their own ethnic identity and their Americanized children often cause acculturative stress among parents and result in a loss of parental authority (Farver & Lee-Shin, 2000; Park, 2001). As a result, immigrant parents may not be satisfied with their roles as parents.

It is also very difficult for immigrant parents to balance in encouraging cultural adaptation and maintaining cultural traditions in parenting. For example, Farver and Lee-Shin (2000) reported that Korean immigrant mothers who practiced both American and Korean life styles were more likely to be frustrated with parenting and controlling their children due to the difficulty in managing two different cultures. Interestingly, mothers who only practiced Korean life style or those who practiced neither of the two cultural styles reported low frustration with parenting and less control issues

over children's behaviors. However, these separated and marginalized mothers and their children were more likely to experience psychological problems or low cultural competence (Farver & Lee-Shin, 2000), resulting in their parental dissatisfaction.

On the other hand, Korean culture is clearly distinct from American culture. In particular, Koreans are known as an ethnic group who is strongly attached to their own cultural heritage resulting in often being segregated from a wider community and maintain social interactions with their own ethnic group (Kim & Grant, 1997). Koreans also emphasize group interdependence, collectivism, and sensitivity to others rather than focusing on independence, self-reliance, autonomy and individualism (Kim & Choi, 1994). Dedication to their children is another important Korean family values (Park, 2001). Korean immigrant parents have high expectations for their children's academic achievement and career and are willing to support their children to be successful (Kim, 1993). Ethnic church groups, media, and language schools play important roles in supporting Korean immigrants to maintain these cultural characteristics among Korean immigrants (Hurh & Kim, 1990). Whereas Korean immigrant parents prefer to maintain Korean heritage and have high expectations for their children's education and career choice, children adapt to American norms more quickly and are more likely to achieve bicultural competence (Kim, Brenner, Lian, & Asay, 2004; Lee, Choe, Kim, & Ngo, 2000). Therefore, Korean immigrant parents are more likely to experience conflicts between their own expectation of maintaining cultural tradition and family harmony and that of children's Americanized behaviors (Kim, 2004). However, relatively little is known about how acculturation attitudes toward two different cultures influence parental satisfaction among Korean immigrants. Based on the existing findings, a negative direct effect of acculturation attitudes toward Korean culture and a positive direct effect of acculturation attitudes toward American culture on parental satisfaction are hypothesized. Those who strongly value maintaining Korean heritage may be less likely to be satisfied with their parenting experience,

whereas those who value being familiar with American culture may be more likely to be satisfied with their parenting. Figure 1 shows the hypothesized theoretical model as a whole.

METHODS

Research Participants

Participants in this study were 477 Korean immigrant parents (291 females, 186 males) who were permanent residents (n=141) or U. S. citizens (n=319) and those who had applied for permanent residency (n=17). All the participants were recruited via religious and non religious organizations for Korean immigrants in Northern Virginia, Washington D.C., Maryland, Northern New Jersey and the suburban areas outside the New York City in 2006. About 93 % of the participants were married with the mean age of 53 years old. A majority of the participants had 2 children between the mean ages of 21 and 24. Over 60% of the participants attained high school degrees (n=105) or college degrees (n=246). The 1st generation immigrants (n=400) were the largest group in this study, making up 84.4%. About 67% of the participants (n=309) were part- or full-time workers with average income between \$40,000 and \$60,000 before taxes in 2005 (Table 1).

Measurements

Sense of Community Index (SCI) The SCI was used in order to measure the perceived sense of community within the immigrants' neighborhoods, which surround their residences in the selected metropolitan areas, including both the Korean immigrant and other community member groups. The original 12 SCI items developed by Perkins, Florin, Rich, Wandersman, and Chavis (1990) 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; Peterson, Speer, & Hughey, 2006).

The SCI had four subscales, termed reinforcement of needs, membership, influence, and shared emotional connection (McMillan & Chavis, 1986).

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). A high score on each subscale indicated a positive sense of reinforcement of needs, membership, influence, or shared emotional connections. The construct validity of the four SCI subscales was tested previously by other researchers through several empirical studies (Chipuer & Pretty, 1999; Peterson *et al.*, 2006). Their findings showed that these subscales were salient in determining a sense of community in a diverse setting. In the present research, the internal consistency of the four composite factor SCI was Cronbach's alpha=.72.

Community Provisions Scale (CPS) In order to measure the reciprocity of support at a community level, the CPS was developed by adapting the Social Provisions Scale (SPS, Cutrona & Russell, 1987). The original SPS items were modified by removing negatively worded items and adding items that asked if respondents provided necessary supports to other community members and received supports from others. As a result, the CPS consisted of a total of 24 items and six subscales -- four items for each subscale. The six subscales measured reliable alliance, guidance, reassurance of worth, opportunity of nurturance, social integration, and attachment (Weiss, 1974). 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);" "I feel like I am part of the people here (social integration);" and "I have a close personal relationships with people here (attachment)." Answers were given on a four-point-Likert scale from strongly agree (4) to strongly

Table 1. Demographic Information of Korean Immigrant Parents (n=477)

Demographic Information	Females (n=291)	Males (n=186)	Total (%) (n=477)
Age			
Over 65	20 (4.2)	37 (7.8)	57 (12.0)
46-65	169 (35.7)	113 (23.8)	282 (59.5)
30-45	99 (20.9)	35 (7.4)	134 (28.3)
Under 30	1 (0.2)	0 (0)	1 (0.2)
Total (%)	289 (61.0)	185 (39.0)	474 (100.0)
Immigration Generation			
The 1 st Generation	243 (51.3)	157 (33.1)	400 (84.4)
The 1.5 st Generation	43 (9.1)	25 (5.3)	68 (14.3)
The 2 nd Generation	3 (9.1)	3 (0.6)	6 (1.3)
Total (%)			
Immigration Status			
U.S. Citizenship	182 (38.2)	137 (28.7)	319 (66.9)
Permanent Residency	94 (19.7)	47 (9.9)	141 (29.6)
Permanent Residency Process	15 (3.1)	2 (0.4)	17 (3.6)
Total (%)	291 (61.0)	186 (39.0)	477 (100.0)
Marital Status			
Married	260 (54.7)	182 (38.3)	442 (93.1)
Separated	3 (0.6)	0 (0)	3 (0.6)
Widowed	14 (2.9)	3 (0.6)	17 (3.6)
Divorced	12 (2.5)	1 (0.2)	13 (2.7)
Total (%)	289 (60.8)	186 (39.2)	475 (100.0)
Religion			
Roman Catholic	160 (33.6)	49 (10.3)	209 (43.9)
Protestant	124 (26.0)	128 (26.9)	252 (52.9)
Buddhist	2 (0.4)	1 (0.2)	3 (0.6)
None	4 (0.8)	7 (1.5)	11 (2.3)
Other	0 (0)	1 (0.2)	1 (0.2)
Total (%)	290 (60.9)	186 (39.1)	476 (100.0)
Education			
Less than High School	8 (1.7)	3 (0.6)	11 (2.3)
High School	75 (15.8)	30 (6.4)	105 (22.2)
Community College/Bachelor's Degree	157 (33.2)	89 (18.8)	246 (52.0)
More than Bachelor's Degree	49 (10.4)	62 (13.1)	111 (23.5)
Total (%)	289 (61.1)	184 (38.9)	473 (100.0)
Work			
Yes	157 (34.0)	152 (32.9)	309 (66.9)
Part-time	45	17	62
Full-time	100	131	231
No	121 (26.2)	32 (6.9)	153 (33.1)
Total (%)	278 (60.2)	184 (39.8)	462 (100.0)
2005 Annual Income Before Tax			
Less than \$20,000	21 (7.0)	5 (1.7)	26 (8.6)
\$20,001-\$60,000	75 (24.8)	43 (14.2)	118 (39.1)
\$60,001-\$100,000	35 (11.6)	55 (18.2)	90 (29.8)
More than \$100,000	20 (6.6)	48 (15.9)	68 (22.5)
Total (%)	151 (50.0)	151 (50.0)	302 (100.0)

disagree (1). A higher score indicates a higher level of community provisions. The CPS employed in this project consists of the means of its six subscales and its internal consistency of the six composite factor CPS was .909.

Acculturation Attitudes Scale (AAS) The AAS was developed after a review of previous studies on acculturation of diverse ethnic groups based on Barry's bidimensional acculturation model (e.g., Ataca & Berry, 2002; Berry, 2003; Donà & Berry, 1994). 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. In each domain, one of the two items reflected a preference for maintaining Korean culture and the other reflected a preference for being familiar with American culture. 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.

The reliability of the 30-item AAS in this study was Cronbach's $\alpha=.79$, but the reliability of the two-factor AAS was Cronbach's $\alpha=.04$. The low reliability of the two composite factor AAS indicated that the two subscales might have measured very distinctive features of acculturation attitudes toward the varying cultures. 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, 1994).

Parental Satisfaction Scale (PSS) Parental satisfaction was measured by using the original three items of the Kansas Parental Satisfaction scale

(James, Kennedy, & Schumm, 1986) and one additional item that reflects a relational characteristic of Korean parents (Chung, 1997). The four items were: How satisfied are you with your children's behavior?; How satisfied are you with yourself as a parent?; How satisfied are you with your relationship with your children?; and How satisfied are you with your husband/wife (partner) as a parent? This is a Likert-type scale and each item is rated on a four-point rating ranging from 1 (very unsatisfied) to 4 (very satisfied). Previous studies reported that the reliability of the Kansas Parental Satisfaction Scale was acceptable with the range of Cronbach's alphas between .84 and .92 (e.g., James *et al.*, 1986; Jeong & Schumm, 1990). The reliability of the 4-item, one-factor PSS in this study was Cronbach's $\alpha = .82$.

Analyses

The hypothesized theoretical model of community effects on acculturation and parental satisfaction (Figure 1) was tested using structural equation modeling with LISREL 8.80. In order to test a best fitting model of the previously explained theoretical concepts, all the demographic variables were controlled in this study. Based on the results of the initial model test (Figure 2), only the significant direct and indirect relationships among the latent variables of this initial model were tested as the final model (Figure 3). Finally, in order to find the model that fits better to the data in this study, a chi-square difference test was employed (Table 3). The correlation matrix among the initial 16 observed variables are presented in Table 2.

RESULTS

Using a structural equation modeling, causal relationships among Sense of Community, Community Provisions, Acculturation Attitudes toward Korean Culture, Acculturation Attitudes toward American Culture, and Parental Satisfaction were tested. In the initial structural model, Sense of Community and Community Provisions were identified as exogenous variables and Acculturation Attitudes toward Korean and American Culture and Parental Satisfaction as

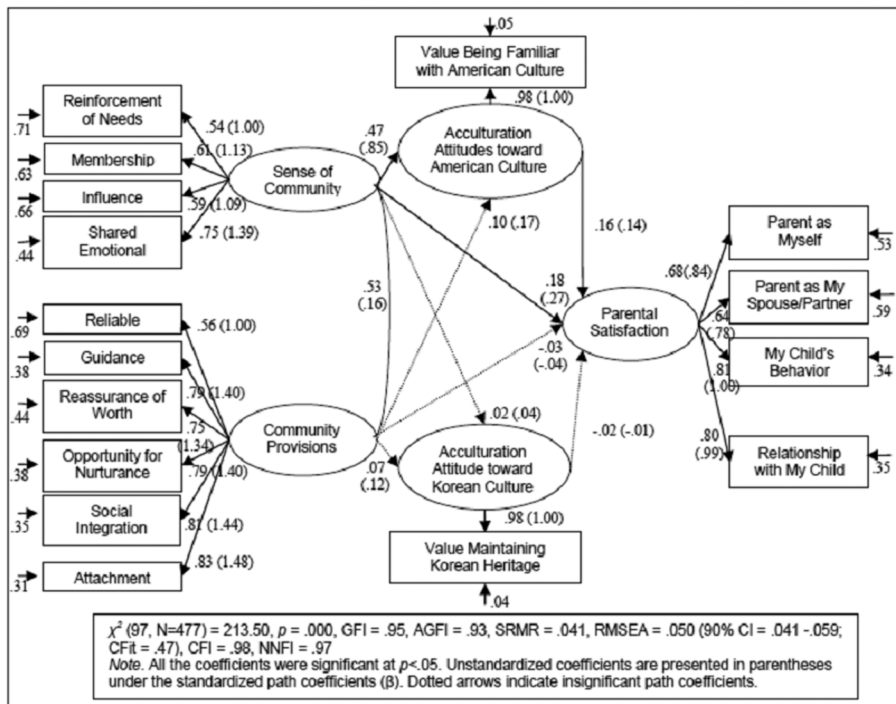


Figure 2. The initial model of the community effects on acculturation and parental satisfaction among Korean immigrants (n=477).

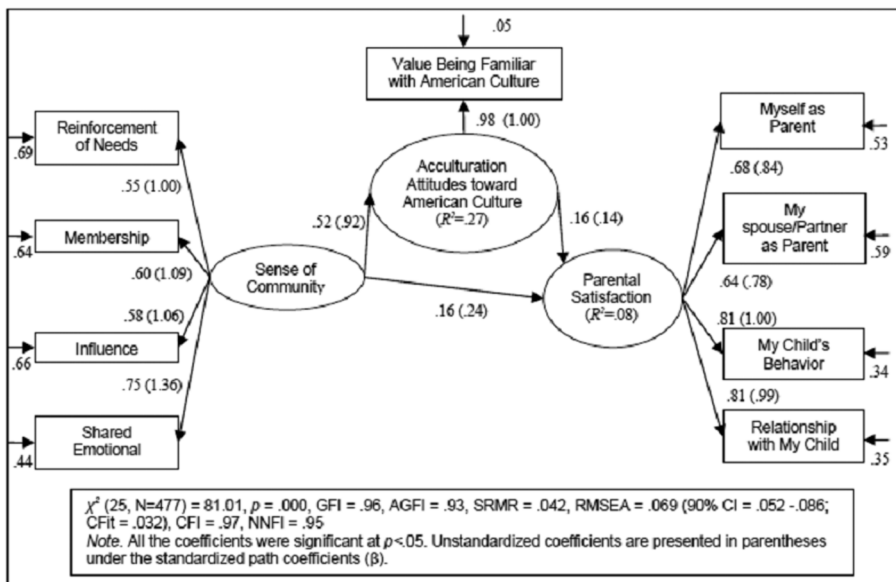


Figure 3. The final model of the community effects on acculturation and parental satisfaction among Korean immigrants (n=477).

endogenous variables. Both Acculturation Attitudes towards Korean and American Culture were also identified as an exogenous variable for Parental

Satisfaction (Figure 2).

When including an observed variable as an indicator of a latent variable, it is necessary to

Table 2. Correlation Matrix among Observed Variables (n=477)

Observed Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. Reinforcement of Needs	1															
2. Membership	.37*	1														
3. Influence	.28*	.35*	1													
4. Shared Emotional Connection	.43*	.44*	.44*	1												
5. Reliable Alliance	.19*	.22*	.18*	.26*	1											
6. Guidance	.16*	.23*	.23*	.26*	.53*	1										
7. Reassurance of Worth	.18*	.25*	.27*	.30*	.32*	.59*	1									
8. Opportunity for Nurturance	.19*	.30*	.27*	.29*	.44*	.62*	.65*	1								
9. Social Integration	.19*	.31*	.25*	.32*	.43*	.64*	.58*	.63*	1							
10. Attachment	.19*	.30*	.25*	.37*	.48*	.64*	.63*	.62*	.70*	1						
11. Korean Heritage	-.06	.08	.05	.03	.03	.04	.06	.03	.06	.11*	1					
12. American Culture	.25*	.30*	.35*	.37*	.17*	.26*	.31*	.27*	.27*	.26*	.08	1				
13. Satisfaction with Children's Behavior	.05	.01*	.11*	.14*	.04	.02	.04	.01	-.00	.03	.00	.16*	1			
14. Satisfaction with Myself as a Parent	.13*	.12*	.21*	.21*	.10*	.15*	.18*	.19*	.10*	.13*	-.04	.29*	.52*	1		
15. Satisfaction with My Spouse as a Parent	.07	.08	.09*	.10*	.05	.12*	.11*	.11*	.02	.10*	-.02	.15*	.49*	.56*	1	
16. Satisfaction with My Relationship with My Children	.07	.08	.10*	.17*	.07	.07	.11*	.07	.06	.08	.04	.16*	.70*	.51*	.48*	1

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 Acculturation Attitudes Scale (AAS) was developed specifically for use in this study, internal consistency information from a preliminary analysis was used to calculate estimates of their scale reliability. In the preliminary study, the estimates of reliability for 'Value maintaining Korean heritage' and Value being familiar with American culture' were .805 and .728, respectively, and those of their observed variances were .185 and .167, respectively. Therefore, estimates of their error variance were $.036 = .185 \times (1 - .805)$ and $.045 = .167 \times (1 - .728)$, respectively. In addition, unstandardized factor loadings for 'Value maintaining Korean heritage' and Value being familiar with American culture' on their pseudo latent factors were identified as values of 1.

The overall model fit indices of this initial model was acceptable, $\chi^2(97, N=477)=213.50$, $p=.000$, GFI=.95, AGFI=.93, SRMR=.041, RMSEA=.050 (90% CI=.041-.059; CFI=.47), CFI=.98, NNFI=.97 based on Hu and Bentler's (1999) suggestion (Table 3). The range of the standardized factor loadings for the 16 observed variables in the structural model was between .54 and .98. All these factor loadings were statistically significant at the $p<.01$ level, indicating congruence between each latent variable and its observed variables ($R^2=.29-.96$). In this initial model, however, only Sense of Community had a statistically significant direct effect and a significant indirect effect through Acculturation Attitudes toward American Culture on Parental Satisfaction. Therefore, the final model with these three variables (Sense of Community, Acculturation Attitudes toward American Culture, and Parental Satisfaction) was tested (Figure 3).

Each of the overall goodness-of-fit indices suggested that the final model fit was quite good, $\chi^2(25, N=477)=81.01$, $p=.000$, GFI=.96, AGFI=.93, SRMR=.042, RMSEA=.069 (90% CI=.052-.086; CFI=.032), CFI=.97, NNFI=.95 (Hu & Bentler,

Table 3. Summary of the Two-Step Modeling for the Community Effects on Acculturation and Parental Satisfaction Among Korean Immigrants (n=477)

Fit Indices	χ^2	df	p	GFI	AGFI	RMSEA (90% CI)	CFit	SRMR	CFI	NNFI
Initial Model	213.50	97	.00	.95	.93	.050 (.041 ; .059)	.47	.041	.98	.97
Final Model	81.01	25	.00	.96	.93	.069 (.052 ; .086)	.032	.042	.97	.95
$\Delta\chi^2_{(Model\ 2-Model\ 3)}$	132.49	$\Delta df=72$		$p<.05$						

1999). In Table 3, the statistically significant differences in the chi-square statistic between the final model and the initial model also indicated that the final model provided a better fit to the data when compared with the initial model ($\Delta\chi^2(72, N=447) = 132.49, p < .05$). All nine unstandardized factor loadings on Sense of Community, Acculturation Attitudes toward American Culture, and Parental Satisfaction in the final model were statistically significant ($p < .05$). The range of R^2 was between .31 and .95. Standardized factor loadings indicated that all the observed variables had moderate to strong relationships with their intended latent variables (standardized $\beta = .55 - .98$). Overall, this final model as a whole explained 8 % of the variance in Parental Satisfaction. Approximately 27% of the variance in Acculturation Attitudes toward American Culture was explained by Sense of Community.

DISCUSSION AND IMPLICATIONS

The results showed that those who showed a higher level of sense of community were more likely to value being familiar with American culture. They were also more likely to be satisfied with themselves as parents, their spouses or partners as parents, their children's behaviors, and their parent-child relationships. As hypothesized, Acculturation Attitudes toward American Culture also directly influenced Parental Satisfaction. That is, the more Korean immigrant parents valued being familiar with American culture, the more satisfied they were with their parenting experiences. Finally, when Korean immigrant parents felt a strong sense of community, they were more likely to value being familiar with American culture, resulting in having more positive

parenting experiences while adjusting to a new culture. Interestingly, community provisions and acculturation attitudes toward Korean culture did not have any significant effects on parental satisfaction.

Sense of Community, Acculturation Attitudes toward American Culture, and Parental Satisfaction

Judging from the results of this study, the more Korean immigrant parents 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. Eventually, they will be more satisfied with their parenting experiences. This result emphasizes that building a sense of community within a larger community is very important to become integrated into a new culture and competent parents in America. In order for the acquisition and continuity of community identity, it is important to promote an emotional connection to the community and a sense of belonging (Wisensfeld, 1996) by sharing symbols, norms, and events (McMillan & Chavis, 1986). Thus, by participating in diverse activities within and outside their ethnic group, Korean immigrant parents might come to identify themselves as members of American society. In particular, active engagement in community activities helps immigrant parents enhance their knowledge of a new and their own culture. Knowledge of a culture helps immigrants believe that they are culturally competent (LaFromboise, Coleman, & Gerton, 1993).

Cultural competence will strengthen parenting skills of immigrant parents. When immigrant parents are more familiar with different cultural expectations for parents and children, they will be able to develop a better strategy to deal with conflicts with their Americanized children. On the contrary, limited knowledge of American society and norms

among immigrant parents deteriorates a relationship with their children (Kim, 2004; Kim & Cain, 2008). Understanding bicultural influences on parenting and gaining knowledge about differences and similarities of American and Korean values in raising their children will help Korean immigrant parents to understand their children better. Culturally competent immigrant parents will be able to integrate appropriate and relevant parenting skills that fit with the coexisting multiple parenting expectations and the best interest of their children. When their children feel that they are understood, parents will be able to gain trust and respect from their children through positive communications. When parents and their children listen to each other, parents may experience less struggles with a transmission of cultural and ethnic identity to their children. In turn, Korean immigrant parents will be less likely to experience acculturative stress, to be frustrated by parenting, and to lose their parental authority. They will be more likely to have satisfactory parenting experiences.

Implications for practice Support for Korean immigrant parents to develop a sense of community and to promote their overall parental satisfaction can be started with building healthy partnerships among teachers, Korean immigrant families, and community members at a school setting. Parental and community involvement at a school setting has been an important part of American education for a long time (Barbour, Barbour, & Scully, 2008). In addition, many efforts have been made in order to accommodate special cultural characteristics and qualities among diverse ethnic and cultural families and to interact effectively with parents at a large number of schools and communities (Barbour *et al.*, 2008; Ferdinand, 2008). In spite of an increasing amount of efforts, several studies report that immigrant parents are still less likely to join a Parent-Teacher Association (PTA), volunteer at school, speak to teachers, or attend class events due to their language barriers and unfamiliarity with American education systems (Kao & Tienda, 1995).

To work with Korean immigrant parents who are somewhat difficult to reach through school

activities, teachers, school administrators, and other community members must be creative in finding appropriate ways to communicate with them. Good news is that immigrant parents, especially Korean immigrant parents, are very eager to support any activities that directly impacts on their children's school achievement (Kao & Tienda, 1995). With appropriate support, there is a strong possibility that many of Korean immigrant parents are willing to make any types of contributions to schools and a community and to become active members of the community (Ferdinand, 2008). However, the fact that they are using different languages, knowing less about American school systems, and having different value systems toward education and teachers are more likely to make Korean immigrant parents hesitate to get involved in school activities. To reduce their language barriers with teachers, schools and teachers may provide translators for Korean parents, learn some Korean words and expressions, provide frequent and detailed written documents and reminders to Korean parents regarding any school events and work, and provide English education programs for parents. Providing necessary informational support is also very important to make school more welcoming and facilitate Korean immigrant parents' participation in school activities. For example, some parents may not be familiar with PTA (Ferdinand, 2008), American parenting skills (Kim & Cain, 2008), cultural differences between Korea and America and how to handle these gaps (Kim & Cain, 2008). Providing this basic information will be essential to make them feel less overwhelmed and gain confidence in working with school principals, teachers, and other parents and sharing their expertise through various programs at school.

Hiring professional or non professional people, such as Korean liaisons (Ferdinand) or bilingual family/parent liaisons under the Title I projects (WestEd, 2007) will be an effective way to help Korean immigrants. Since the liaisons are more familiar with Korean cultures and language, they may have a better understanding of how to work with Korean parents. As a result, Korean parents are able to get familiar with the community, gain

information about school systems, meet with other parents and community members more easily by working with them. In turn, their active engagement in school and community activities will be expected. Utilizing Koreans' collectivistic characteristic may also excel their adjustment to and connection with schools and the community. Korean immigrants are well known for group interdependence and a strong ethnic network (Hurh & Kim, 1990). Korean immigrants may feel more comfortable when other Koreans are around and they work as a group. Given that, working closely with Korean American organizations within the community will be an excellent way to support Korean parents. It will also be an economical way to work with Koreans. Korean community organizations are more likely to have their own systems to distribute information and organize formal and informal gatherings in times of need. In many cases, they also know whom to contact in order to deal with a specific issue. Using those existing infrastructures will save money and time for schools and teachers while working with Korean parents.

In sum, creating a collaborative and supportive environment at school will provide opportunities for Korean immigrant parents to learn a new culture and enhance their sense of community, resulting in a higher level of parental satisfaction. When the appropriate support is provided, setting up regular immigrant parent-teacher conferences at school will be easier for both teachers and Korean parents. It will help teachers to gain Korean immigrant parents' trust through ongoing communications. Teachers will also be more likely to appreciate diversity in immigrant families and try to understand students' behavior and values within their contexts. For Korean immigrant parents, meeting with teachers regularly will help them to learn American school systems and their educational goals so that they will help children's homework assignments and facilitates home based educational involvement. Communicating with teachers will give Korean immigrant parents an insight on strengths and weaknesses of their parenting practices and expectations within two different cultures. Learning about differences and similarities in parenting will guide Korean parents to

find ways of maintaining their own cultural practices and developing new parenting skills. Knowing other parents through these activities will also help Korean immigrant parents to build their social support networks and transmit information. Korean Immigrant parents who have more social networks through educational systems are more likely to develop a stronger sense of belonging and participate in other school activities with their children. All these positive interactions will directly and indirectly improve Korean immigrants' parental satisfaction and their children's school achievement and cultural adjustment. Most importantly, these immigrant family members and those who interact with them will become culturally competent members in American society.

*Community Provisions, Acculturation Attitudes
toward Korean Culture, and Parental Satisfaction*

Despite an extensive amount of research on the positive effects of community support on acculturation and parental satisfaction, the results from this study revealed that Community Provisions and Acculturation Attitudes toward Korean Culture did not have any significant direct and indirect impact on Parental Satisfaction. Several lessons can be learned from this finding and the limitations of this study so that future research on community effects on acculturation attitudes and parental satisfaction can become more sophisticated.

Implications for research Previous studies have emphasized that resources and supports at a community level were strongly related to immigrants' acculturation experiences (Nauck, 2001a). Theoretical model of this study hypothesized 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 and parental satisfaction. However, the findings of this study revealed that community provisions did not directly contribute to any of these variables. In addition, acculturation attitudes toward Korean culture did not influence parental satisfaction, which is different from the previous studies. This finding suggests that

the degree of parental satisfaction among Korean immigrants is most likely to depend on how flexible they are regarding adapting to American culture. These are two very interesting findings. Further research on the role of meaningful exchange of community resources and acculturation attitudes in promoting parental satisfaction is warranted.

Second, researchers must verify if the model of community effects on acculturation and parental satisfaction works for different immigrant groups. This study only targeted one specific ethnic group. However, experiences that immigrants have vary depending on their ethnicity, culture of origin, social and economic situation, and other personal and cultural capital (Itzhaky, 1998). Multi-group tests will provide better knowledge about homogeneous and heterogeneous characteristics within and between immigrant groups in future research. The results of these tests will provide important evidence reflecting the complexity and dynamic nature of the actual acculturation process and parenting within a community context. They will also be beneficial for further conceptualization and analysis of the theoretical concept of community effects on acculturation and parenting.

Differences exist even in the same group of immigrants (Wiesenfield, 1996). Gender is an important concept that reveals the degree of the interconnections between acculturation process and community effects (Dion & Dion, 2001; Nauck, 2001a). Several researchers have reported differences in the acculturation process across gender. These scholars emphasized that including gender can strengthen theory and research on immigration and acculturation (Dion & Dion, 2001; Nauck, 2001a). However, few studies investigated gender differences in acculturation and community experiences among Korean immigrants (e.g., Berry, Kim, Minde, & Mok, 1987; Seipel, 1988). Many studies on parenting among Korean immigrants have focused only on mothering (e.g., Farver & Lee-Shin, 2000; Jeong & Schumm, 1990; Moon, 2003) rather than focusing on both fathering and mothering (e.g., Kim & Cain, 2008). Therefore, another empirical issue that must be addressed in future research is an examination of the role of gender in acculturation and parenting

among Korean immigrants. Following this recommendation will help to extend the power of the explanation of a model of community influences on acculturation and parenting among Korean immigrants.

Finally, one task that must be carried out in the future is to investigate how the experiences of parenting and multidimensional acculturation within a community among immigrant parents are related to their children's psychological, socio-cultural, and school adjustment. The community represents the critical context for family and child development (Spencer, 2001). The positive connection between family and community enhances children's development. For example, when parents are actively involved with community organizations, such as schools and churches, their community participation becomes an important source of adolescents' social mobility (Jarret, 1995). Active exchange of community resources is also related to positive outcomes for children (Brooks-Gunn, Duncan, Leblanov, & Sealand, 1993). However, a lower sense of community among community members results in behavioral problems of children (Kochman, 1992). A poor community environment deteriorates parent-child interactions, resulting in negative child development and adolescent delinquency (Rosenbaum, 1989).

Recently, some immigrant family researchers have addressed the importance of community and contextual influences on the relationship between parenting and child outcomes among immigrant families, such as parenting styles and school achievement (e.g., Pong, Hao, & Gardner, 2005), cultural adjustment process (Yeh, Kim, Pituc, & Atkins, 2008), and language maintenance (Park & Sarkar, 2007). However, few studies have empirically tested this relationship along with community variables, such as sense of community, community support, and parent involvement in community activities. Investigating child outcomes within immigrant families will bring a perspective of intergenerational transmission to the model of community effects on acculturation and parenting.

In conclusion, acculturation was a complex, multi-dimensional process. Korean immigrants experienced parenting differently depending upon

their experiences within a community and the acculturation attitudes that they developed. Theoretical integration of community effects into acculturation and parenting issues has much promise as a guide for future theory and research on immigrant families.

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