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UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

RELATIONSHIPS BETWEEN USE OF HARMONY CONTROL, ACCULTURATION, AND SUBJECTIVE WELL-BEING AMONG ASIANS IN THE U.S.

A Dissertation

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

Doctor of Philosophy

By

Momi Yamanaka
Norman, Oklahoma
2004

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RELATIONSHIPS BETWEEN USE OF HARMONY CONTROL, ACCULTURATION, AND SUBJECTIVE WELL-BEING AMONG ASIANS IN THE U.S.

A Dissertation APPROVED FOR THE
DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

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Abstract

Harmony control is a new type of control introduced by Morling and Fiske (1999) and brought a new explanation for people's perceivably unmotivated behaviors. In this web-based study, Asians' use of harmony control and it relationship with the acculturation level measured by the Suinn-Lew Asian Self Identity Acculturation Scale (SL-ASIA) and well-being (using 5 well-being measurements) were examined.

A convenient sample of (N=233) Asians who were living in U.S. completed at least a portion of the survey. Use of harmony control was not a good predictor of Asians' either positive or negative well-being after controlling for the negative impact of discrimination experience. Identification with Asian culture, measured by SL-ASIA, had a statistically significant relationship with one of 5 harmony control subscales.

CHAPTER I

Introduction

The term "control" is a frequently used and well-studied construct in sociology and psychology (Skinner, 1996). In her review of past control research, Skinner (1996) stated the importance and impact of real and/or perceived sense of control on people's psychological functioning as well as physiological well-being. In addition to perceived control, one's reactions to opportunities to gain and/or lose control such as approach versus avoidance, motivation, action regulation, and helplessness become very important issues in the studies of control due to its practical applications to improve people's lives.

Control researchers have acknowledged some cultural differences among people's preferences in gaining real as well as perception of control. For example, Weisz, Rothbaum, and Blackburn (1984) reported that Japanese participants scored significantly higher on the use of external locus of control than Americans and related this difference to cultural differences, such as child rearing, socialization, and religion. Primary and secondary controls (Rothbaum, Weisz, & Snyder, 1982) are introduced in order to acknowledge value and importance of indirect ways, i.e., secondary control as opposed to primary control, to maintain a sense of control. According to Rothbaum et al. (1982), primary control is one's direct approach to change the world to meet own needs, which is preferred in the United States, while secondary control is meeting one's needs through changing self and fitting in with the world.

Rothbaum et al. (1982) claimed "motivation to feel 'in control' may be expressed not only in behavior that is blatantly controlling, but also, subtly, in behavior, that is not" (p.7). This is a significant issue in studies of control because constructs like motivation to

obtain a sense of control are often measured by behavioral observations and self-reports. For example, through observations, one may be understood as passive, withdrawn, or submissive, although s/he prefers and chooses not to create any changes or influence others and feels good about it. Morling and Fiske (1999) further added another culturally sensitive perspective to Rothbaum et al.'s concepts of primary and secondary control. According to the researchers, harmony control is similar to, but distinct from secondary control.

Morling and Fiske (1999) stated that Rothbaum et al.'s secondary control could be divided into two kinds; secondary control and harmony control. According to Morling and Fiske, harmony control is different from secondary control in not having primary control in mind. They defined harmony control as "an active, intentional endeavor in which people recognize the agency in contextual, social, or spiritual forces and attempt to merge with these forces" (pp. 381-382). Therefore, harmony control, unlike secondary control, is not a tool to help people adjusting to the given situations where primary control is not an option for them. Harmony control can be a way to feel "in control" and meet one's desire without directly inflicting changes in others, objects, and/or environment. According to Morling and Fiske, secondary control works with primary control as a pair by compensating when primary control is impossible, while harmony control is totally a separate entity. This distinction between secondary control and harmony control added a new interpretation to Rothbaum et al.'s (1982) explanation of the classic aphorism of the Chinese philosopher Lao Tzu, "Those who would conquer must yield; and those who conquer do so because they yield" (p. 31). Rothbaum et al. (1982) cited this terse as evidence for effectiveness of integration of primary and

secondary control. However, considering the concept of harmony control, it is possible that Lao Tzu even meant to discourage people from using primary control in obtaining a sense of control.

The concept of harmony control brought a new explanation for people's perceivably unmotivated behaviors. Harmony control can possibly alter our ways of understanding and/or measuring one's motivation. Increasing one's motivation has been one of the great interests of researchers in the field of mental health (e.g., Miller & Rollnick, 2002). However, it is possible that some clients in counseling may have received inappropriate treatment due to the counselors' misunderstanding of their level of motivation. The field of mental health has been aware of underutilization of mental health services among minority groups (e.g., Nelson-Jones, 2002; Bui & Takeuchi, 1992). This new concept, harmony control, may be able to shed a light in providing culturally sensitive mental health services by recognizing that motivated people use more than one way to obtain sense of control.

Harmony control (Morling & Fiske, 1999) is a new concept and has been studied with only Anglos, Hispanics, and African Americans so far (Constantine, Gainor, & Berkel, 2003). Although Weisz, Rothbaum, and Blackburn (1984) have compared the different ways Japanese and Americans have achieved a sense of control, no study on the use of harmony control has been done on Asian populations thus far. As Morling and Fiske (1999) described the concept of harmony control as being based on a holistic world view seen in Asian cultures and philosophies, it is plausible that Asian's use of harmony control and its change depends on their level of acculturation to the western culture. In addition, the use of harmony control should be related to one's positive adjustment in life

as it is for use of primary control (Morling & Fiske, 1990). The relationship between the use of harmony control and one's adjustment has not been tested with Asians or African Americans.

Assumptions

Assumptions of the study are: a) Subjects will answer questionnaires truthfully; b) subjects will read and write English; and c) subjects will have access to the Internet and sufficient knowledge to use the computer to complete a web-based questionnaire.

Research Question

The following research question will guide this study:

What are the relationships between Asians' use of harmony control, their level of acculturation, and their subjective well-being?

Hypotheses

Hypotheses for this study are:

1. There is no relationship between use of harmony control and (1) gender, (2) one's educational level, or (3) household income.
2. There is a positive relationship between the level of one's Asian cultural identification and use of harmony control.
3. There is a positive relationship between Asians' use of harmony control and their subjective well-being after controlling for the effect of race-related stress.

CHAPTER II

Review of Literature

Asian Philosophical Background

Various religions originated in Asian countries and spread throughout the world (Tweed & Prothero, 1999). These religions include, but are not limited to, Hinduism, Buddhism, Jainism, Sikhism, Confucianism, Taoism, and Shinto. Some beliefs associated with these religious traditions appeared to be related to the concept of harmony control.

One of these beliefs or characteristics is a lack of emphasis on the self. For example, Buddhism teaches that elimination of suffering is accomplished through a deep understanding of "no-self." The concept of no-self refers to "putting out the fire of personality" and this is believed to promote emotional and psychological peace (Eckel, 1994, p. 209). Confucianism, which has been a particularly influential religious belief or even a way of life in many East Asian countries, also refutes individualism and encourages cooperation among people in society (Ellwood, 1994).

Another characteristic of some Asian religious that relates to harmony control is facilitating the elimination or restraint of any type of desire. Both Buddhism and Confucianism address the importance of either extinguishing or restraining of desires and passions (Doniger, 1999). They teach that people are able to free themselves from suffering (Buddhism) or to become moral (Confucianism) by eliminating their desires. According to Doniger (1999), Buddhism even discourages people from directly attaining their goals and/or desires. Using of harmony control might be very useful for people who adhere to these particular teachings or beliefs.

Taoism, which is a religion as well as natural philosophy in Asian countries, provides other beliefs that complement harmony control. Taoism values natural transformation and discourage any intentional human intervention (Doniger, 1999). Taoists believe that "every deliberate intervention in the natural course of things will sooner of later turn into the opposite of what was intended and will result in failure" (Doniger, 1999, p.1065) and thus discourage intentional efforts to change things or others. This idea permeates many aspects of Asians lifestyles and culture. For example, traditional Japanese traditional architectures were designed to perish eventually (Kato, 1974). In addition, roads in Japan are often constructed to go around mountains or through tunnels rather than cutting or removing the mountains. Therefore, it is fair to say that these characteristics are not only observed in the religious practices, but also in the everyday lives of individuals.

Theory of Control

Two-process model of perceived control. According to the two-process model of perceived control, people use two kinds of control, primary control and secondary (Rothbaum et al., 1982). Primary control is one's attempts to directly change situations, objects, others, and/or the like to meet one's own needs. For example, a student who actively negotiates with a teacher to obtain her permission to miss classes in order to attend a particular extracurricular activity is a use of primary control. Secondary control is one's attempt to fit in with his or her environment/situation by changing the self. If the same student does not attempt to do anything actively, such as engaging in negotiation with teachers, despite the fact that s/he really wants to attend the extracurricular activity s/he is using secondary control. The main difference between the primary and secondary

controls is its targets of change, i.e., the world (rules about school attendance) or self (desire to attend the extracurricular activity) respectively.

Rothbaum et al. (1982) divided both the primary and secondary controls into four types. The first type is predictive control. With the predictive control, people attempt to predict events to either succeed (primary control) or to avoid disappointment (secondary control). They suggested that people often use this predictive secondary control to protect themselves from emotionally negative impacts of disappointment by predicting negative outcomes. The second type is illusory control. In this type of control people tend to affect (primary control) or associate with (secondary control) chance/luck. While people who use illusory primary control actively attempt to do things to affect outcomes in both chance-determined situations, e.g., lottery, and skill situations, people with illusory secondary control show active efforts in chance situations but not in skill situation.

In the third type of control, people sometimes use powerful others to feel in control. In vicarious control, one may try to manipulate (primary control) powerful others or imitate their power or skills. However, a person with vicarious secondary control may just attempt to associate and go along with powerful others. For example, an employee of a company may feel in control about his insignificant career through aligning herself with the company's success. The last type of control is interpretive control. People who use interpretive control attempt to understand their problems. However, the purposes of the understanding between people with primary control and secondary control are different. A person with interpretive primary control may try to understand the problems in order to solve or master them. Another person who uses interpretive secondary control, on the

other hand, may do the same thing in order to accept the problems through finding meanings from the problems.

Rothbaum et al. (1982) suggested that seemingly unmotivated inward behaviors such as submissiveness and withdrawal could be, for some people, a legitimate effort to obtain a type of control that is different from direct primary control. Therefore, they emphasized those inward behaviors are also signs of one's motivation rather than relinquishment of control. According to Rothbaum et al. (1982), one's use of secondary control is a result of one's prolonged or recurring failures or perception of one's permanent inability. The authors, however, recommended use of integration and optimal balance of primary and secondary control rather than achievement of optimal degree of control. Although authors recommend balanced use of secondary control, their ideas about secondary control seemed to be somewhat negative because secondary control is as a result of real or perceived failures and inability.

Theory of control and culture. In relation to Rothbaum et al.'s (1982) optimal balance of primary and secondary control, Weisz, Rothbaum, and Blackburn (1984) specifically discussed issues related to one's cultural background. They examined different styles of coping with life tasks between Americans and Japanese. After they examined child rearing, socialization, religion and philosophy, the world of work, and psychotherapy in the two countries Weisz et al. (1984) identified distinctively different orientations between Americans and Japanese in ideal ways of dealing with various situations, suggesting different processes of control.

McCarty, Weisz, Wanitromanee, Eastman, Suwanlert, Chaiyasit, and Bond (1999) tested the effects of the socialization process on coping strategies, i.e., processes of

obtaining control, with 141 children in Thailand and the United States. According to the researchers, Thai children are socialized to both individualistic achievement orientation, like American children, and traditional emphasis for "mai pen rai ('never mind,' 'not to worry')... (to) submit to external forces beyond one's control" (p.811). The researchers interviewed these children regarding common stressors, such as separation and school failure. Children's coping methods, i.e., either overt or covert, and goals, i.e., primary, secondary, or relinquished control, reported in the interviews were coded for analysis. They found a strong interaction between culture and type of stressor. McCarty et al. (1999) reported that Thai children tended to use covert methods more than American children when the stressors are dealing with adult authority figures. They also reported that there were no differences between coping goals used by children from the two countries. The researchers concluded that the use of covert methods to deal with stressors does not indicate one's lack of primary control. They stated that people's coping methods are closely related to what their society expects of them in the given situations, not to the level of motivation or to the control processes.

Harmony Control. As we have seen already, the use of different processes of coping seems to be strongly related to the cultural background of people (e.g., Rothbaum et al., 1982; Weisz et al., 1984; McCarty et al., 1999). Morling and Fiske (1999) identified two types of processes in the secondary control, i.e., secondary control and what they named harmony control through reanalyzing Rothbaum et al.'s (1982) introduction of primary and secondary concepts. According to Morling and Fiske, secondary control is originally described as to keep primary control in mind. However, the researchers reported that other studies of secondary control frequently included

controls that did not focus on primary control. Cultural emphasis on group and/or maintenance of harmony and connection were discussed as possible primary reasons for the use of this control. They called this type of secondary control harmony control.

Morling and Fiske (1999) defined harmony control as "an active, intentional endeavor in which people recognize the agency in contextual, social, or spiritual forces and attempt to merge with these forces" (pp. 381-382). Use of harmony control and secondary control may appear to be similar. However, people who use harmony control autonomously choose the behaviors that do not attempt to change others, objects, and/or their environments. This orientation to control is different from what is emphasized in western countries, such as a past popular commercial line "just do it." They developed a 21-item harmony scale to measure one's use of harmony control, using 7 samples of college students and 1 sample of older adults for the development. In the harmony scale, there are five factors; trust in higher power; trust in friends to care or decide; anticipate others needs; merge with others; and wait on luck higher power.

Due to the newness of the concept and its scale, studies that used this scale are limited. From the analysis of their data, Morling and Fiske (1999) reported significantly higher scores on harmony control scale among women and Hispanic samples. This result confirmed the researchers' hypothesis about relationship between harmony control and one's cultural background. The most recent study after Morling and Fiske's study was done by Constantine, Gainor, Ahluwalia, and Berkel (2003) with African Americans regarding the relationship between their self-construal, cultural background, i.e., individualism and collectivism, and harmony control. The researchers found that harmony control is positively related to one's collectivism and interdependent self-

construal. Constantine et al. suggested the use of harmony control, e.g., use of the social or spiritual forces, with African Americans may be effective in managing their institutional and cultural oppressions.

Self-Determination Theory

Self-determination theory (SDT: Deci & Ryan, 2000) seems to be able to explain Asians' use of harmony control and its functionality well. SDT describes people's various levels of motivation and its relationship with human growth tendency, psychological needs, and, consequently, well-being. First self-determination theory and its one of sub-theories, organismic integration theory (OIT; Deci & Ryan, 2000) will be explained. Later, its relevance to existence of harmony control as well as the relationship between harmony control and well-being will be discussed.

According to SDT, one's level of motivation can be shown in SDT continuum; i.e., from nonself-determined on one side to self-determined on the other. Deci & Ryan (2000) described extrinsic motivation as a state where one has no intention to act while intrinsic motivation is one's inherent tendency to seek challenges, learn, and explore new knowledge and experience. Extrinsic motivation, which falls between amotivation and intrinsic motivation, is one's desire for the performance of an activity in order to obtain some sort of outcome. In fact, they stated that adults usually engage in a lot of activities that are not intrinsically motivated, but rather encouraged by social pressure to assume various social responsibilities. Therefore, people use extrinsic motivation more than they expect as they grow up.

Organismic integration theory. Deci and Ryan (2000) came up with organismic integration theory (OIT) to describe four levels of self-determination within extrinsic

motivation. OCT helps one to see that not all actions and psychology governed by extrinsic motivation are the same. According to these researchers, four styles of regulations within the extrinsic motivation vary depending on its locus of causality. As regulatory styles move from the amotivation side to the intrinsic motivation side, people's perceived locus of control moves from external to internal. The researchers stated that these differences in regulatory styles are caused by the three fundamental needs for competence, relatedness, and autonomy. OCT explains if one's needs for competence, relatedness, and autonomy for an action are met he or she is more likely to see his/her behaviors as internally caused, just like intrinsically motivated behaviors.

Some people may argue that one's need to be autonomous does not exist in some cultures. However, Chirkov, Ryan, Kim, and Kaplan (2003) stated that autonomy can exist in collectivistic cultures, for example, and is different from individualism or independence in the SDT perspectives. Chirkov et al. (2003) stated that autonomous is the opposite of heteronomy, i.e., subjecting to others' rules, and "people are therefore most autonomous when they act in accord with their authentic interests or integrated values and desires" (p. 98). From their perspectives, the use of harmony control can be just like an internally motivated way to obtain control for some people. These people obtain sense of competence and relatedness through not persistently pursuing primary control. They can autonomously decide to use harmony control. By doing so, they may be able to feel being accepted by others and society as well as to obtain a sense of competence in harmonious living.

Self-determination theory and harmony control. What appear to be passive, withdrawn, or submissive behaviors may not indicate his or her state of amotivation,

depending on where the actions fall on the OCT continuum. If the behaviors are to comply with others, done for rewards, or to avoid punishments those behaviors are considered to belong on the side of amotivation on the continuum. The behaviors probably indicate the owner of behaviors is unmotivated. However, the passive, withdrawn, or submissive behaviors, may be the result of utilizing harmony control. In this case, the behaviors are the results of using integrated regulation, which is the closest to intrinsic motivation on the OCT continuum (Ryan & Deci, 2000). Therefore, as in Ryan and Deci's (2000) description of integrated regulation, those negatively perceived behaviors are congruent with one's ideas of who she or he is and perceived as self determined.

Harmony control and well-being. If harmony control is an example of integrated regulation one may be able to assume positive consequences of using harmony control. When trying to understand harmony control from self-determination theory's perspectives, use of harmony control is considered as internally regulated behaviors, which is similar to intrinsically motivated behaviors. Ryan and Deci (2000) stated, "actions characterized by integrated motivation share many qualities with intrinsic motivation" (p. 73). Thus, use of harmony control may bring benefits similar to those of engaging in intrinsic motivated behaviors. For example, in Chirkov, Ryan, Kim, and Kaplan's (2003) study with students in four countries, they found a positive relationship between one's level of internalization of causality, or autonomy, and well-being, both hedonic (happiness) and eudaimonic (self-fulfillment) aspects. Sheldon and Bettencourt (2002) also found a positive relationship between one's autonomy in self-determination

theory and well-being. In addition, they found that autonomy predicted low negative affects for their subjects.

Use of integrated regulation is related to one's autonomy and perceived internal causality. Therefore, use of harmony control may be related to one's well-being despite the impression one may obtain from the negative behaviors of harmony control, e.g., depression and helplessness.

Acculturation

Theories of acculturation have changed significantly over the years (Padilla & Parez, 2003). In the early 20th century, acculturation was considered to be a process of "melting pot" (Padilla & Parez, 2003, p.36), which contains 3 steps; contract, accommodation, and assimilation in a linear manner. Currently, acculturation is understood as a more various and multidimensional process in both theories and empirical studies (e.g., Trimble, 2003; Johnson, 2002). For example, Padilla and Parez (2003) recently suggested a new model of acculturation, which contains social cognition, cultural competence, social identity, and social stigma aspects. As Padilla and Parez's model, many acculturation models now see the multidimensional nature of acculturation. Of all the theories, Berry's conceptual approach of acculturation seems to be widely accepted.

Berry (2003) pointed out variability of acculturation even among people who belong to the same acculturation sphere and stated that acculturation is a multilinear rather than unilinear process. He described four acculturation strategies for ethnocultural groups. These are the combinations of one's attitudes toward maintenance of own cultural heritage and identity and of one's relationship with other groups. The first

strategy is integration, which may also be called multiculturalism in larger society. Integration enables different cultures to coexist in the same society. An individual might show different cultural orientations in different situations. The second strategy, assimilation is what is called melting pot, in which people of ethnocultural groups attempted to change themselves to be like those of dominant culture. When ethnocultural groups keep their culture and heritage and do not attempt to seek relationship with the dominant culture they are using the separation strategy. These people keep a strong identity from their cultural heritage. Berry's last strategy is marginalization, in which people of ethnocultural groups neither maintain their own cultural heritage nor attempt to seek relationship with others. Berry (2003) explained that people might use the strategy of marginalization as a result of failed attempts to participate in the larger society.

Abe-Kim, Okazaki, and Goto (2001) tested unidimensional and multidimensional approaches using generational status and two methods of scoring Suinn-Lew Asian Self Identity Acculturation (SL-ASIA; Suinn, Ahuna, & Khoo, 1992). These researchers found that the multidimensional approach is more appropriate when acculturation is seen as a set of cultural orientations in order to take a bicultural orientation into account. Johnson, Wall, Guanipa, Terry-Guyer, and Velasquez (2002) tested multidimensionality of acculturation among Chinese, Korean, and Japanese using the Orthgonal Cultural Identification Scale (OCIS; Oetting & Beauvais, 1990-1991) and found that Anglo identity and Asian identity are independent of each other. This means that people can have both or neither Anglo and Asian identities. In their study using facet theory with 526 Israeli immigrants from the former Soviet Union, Ben-Shalom and Horenczyk (2003) also validated Berry's bidimensional conceptualization of acculturation.

Acculturation and harmony control. Berry's (2000) four acculturation styles indicate one's approach to maintenance and/or abandonment of their cultural heritage and identity. Among the four styles, integration and separation strategies involve maintenance, rather than abandonment, of their original cultural heritage. Therefore, it is plausible that people who use integration and separation strategies in acculturation process use harmony control more than those who use assimilation and marginalization strategies.

In one of Morling and Fiske's series of study (1999), Hispanics were found using more harmony control than Anglos. In this same study, the researchers also found that collectivism/ interdependence was significantly related to harmony control. They reported that people who scored high in collectivism/ interdependence scales used harmony control more than those who scored low in the scales. In Contantine, Gainor, Ahluwalia, & Berkel's study (2003) with 240 African American students, they found that students high in collectivism and interdependent self-construal, measured by Individualism-collectivism scale (INDCOL; Hui, 1988; Triandis, 1994) and Self-construal scale (SCS; Singelis, 1994), used harmony control more than those students who scored low in these scales.

Considering the above mentioned studies of relationship between collectivism and use of harmony control as well as the fact that Asian countries are historically collectivistic, Asians who maintain their original cultures and identities in the US, i.e., those who use integration and separation strategies of acculturation, may use harmony control more than people who use assimilation and marginalization strategies.

Acculturation and well-being. The existence of a relationship between acculturation and well-being is clearly exemplified by the term "cultural shock," which describes one's initial strong unpleasant reaction to a new culture. In regard to cultural shock, acculturation is strongly related to relief of distress one experiences due to his or her contact to the new culture. Therefore, the longer one stays in the new culture, the better his or her well-being becomes, up to a certain level. Although there are various mediators, such as the degree of similarity between the two cultures, researches found that the risk for developing psychological problems is greater when acculturative stress increases, especially the first several months of contact with the new culture, such as the physical move to the U.S.A. (Organista, Organista, & Kurasaki, 2003).

One's well-being can be affected even long after the initial contact with the new cultures especially if one's host culture exposes him or her to ethnicity related stress, such as ethnic discrimination, stereotype confirmation concerns, and own-group conformity pressure (Contrada, Ashmore, Gary, Coups, Egeth, Sewell, Ewell, Goyal, & Chasse, 2001). For example, an individual who is experiencing hostility from the neighbors due to her/his race is experiencing race-related stress even though s/he was born in the U.S.A.

In addition to the ethnicity related stress, it is possible that acculturation strategies of Asian Americans are related to their well-being. Ying's study (1995) with 143 Chinese Americans in San Francisco suggested positive relationships between three out of four Berry's acculturation strategies (2000), i.e., integration, assimilation, and separation, and well-being. These results suggest that people who used integration, assimilation, and separation strategies, but not marginalization strategy, tend to report their positive

psychological well-being. This study also suggested the integration strategy to be the most, and the marginalization strategy to be the least, related to one's psychological well-being. These results are consistent with one of the hypotheses that there is a positive relationship between use of harmony control and one's well-being because according to Berry's (2000) acculturation theory, people who use integration are likely to use harmony control while those who use marginalization are least likely to use harmony control.

Statement of Purpose

The purpose of this study is to see if a relationship exists between Asians' use of harmony control, their level of acculturation, and their subjective well-being. Morling and Fiske (1999) proposed a new construct called harmony control, which complements Rothaum, Weisz, and Snyder's (1982) two-process model of perceived control. The use of harmony control has been examined with Caucasians, Hispanics, and African Americans (Morling & Fiske, 1999; Constantine, Gainor, Ahluwalia, & Berkel, 2003), but not with Asian populations at the present time. In addition, Morling & Fiske (1999) raised a possibility that harmony control is a coping mechanism, e.g., learned hopelessness, rather than a culturally based active control strategy. The role of societal influence, e.g., experience of discrimination and systemic, on use of harmony control is not examined so far.

This study attempted to fill these voids of harmony control research. Findings of this study may benefit the field of counseling and education in several ways. If use of harmony control is found among many Asians and is related to their subjective well-being, clinicians and teachers who work with Asian populations can learn how to effectively and appropriately work with their clients and students. Clinicians may be able

to have an additional option, facilitating use of harmony control, to help clients obtain a sense of control, thus achieving a better adjustment without using primary control. In classrooms, teachers may be able to identify additional motivated students who are used to be considered as unmotivated due to our societal value to use primary control. In addition, by studying the relationship between one's use of harmony control and his or her level of acculturation and race-related stress, we will gain insights into possible roles of acculturation, race-related stress, and use of harmony control affecting one's well-being.

CHAPTER III

Method

Participants

Through web-based data collection, 233 participants completed at least the demographic data sheet. Although 161 out of the 233 participants completed all of the scales completely, each of the nine scales was completed by an average of 202 participants. There were more males (n=174; 74.7%) than females (n=59; 25.3%) in this study. The length of the participants' stay in the U.S. was varied, ranging from less than a year to 62 years and the mean of 17.9 years. Close to 90% of the participants reported to be 1st generation (n=126; 59.4%) or 2nd generation (n=63; 27%) and the rest of the participants reported to be 3rd, 4th, 5th generation or "do not know" (n=23; 10.8%). The participants were currently living in 32 different states; 20.2% in California, 9.4% in Illinois, 9.0% in Oklahoma, 8.2% in Tennessee, and 5.6% each in Missouri, New York, and Ohio. The participants' ages ranged from 18 to 65, and the mean was 29.9 years old. Approximately 80% of the participants were between the ages of 18 and 35. There were 72 Chinese (30.9%), 50 Japanese (21.5%), 29 Korean (12.4%), 27 Southeast Asian (11.6%), 17 Filipino (7.3%), and 12 Asian Indian (5.2%) participants. Twenty-six participants (11.2%) reported themselves as others, such as Pacific islanders and "mix."

The educational level of these participants was very high. Fifty-one participants (21.9%) had a college degree; 28 participants (12%) had some graduate education; and 97 participants (42.2%) reported having a graduate degree. Excluding 3 participants who reported their educational level as other (e.g., having a professional certification), 209 of 230 participants (89.6%) reported having at least some college education. Among the 231

participants who reported their occupations, 134 participants (58%) were students while the rest were either in a profession (N=86; 37.2%) or retired/unemployed (N=11; 4.8%). This high educational attainment level among Asians was apparent in a report by the U.S. Census Bureau (2000) stating that "42% of Asians and Pacific Islanders have a bachelor degree or higher, and they were more likely to have the degree or higher than non-Hispanic Whites. The high educational level among these participants appeared to be reflected on their family incomes. Two hundred twenty nine participants reported their family income. The modes were 74 participants (31.8%) who reported annual family income of less than 40,000 dollars and 63 participants (27.0%) reported to have an income of 100,000 dollars or more. The rest of the participants were distributed between, somewhat positively skewed. Over 50% of the participants reported to have family income of less than 60,000 dollars annually.

Instruments

One demographic data sheet and 7 instruments were used in this study: the Harmony Control Scale, Suinn-Lew Asian Self Identity Acculturation, Rosenberg Self-Esteem Scale, Brief Perceived Ethnic Discrimination Questionnaire (PEDQ) -Community Version, Positive and Negative Affect Scale, Scales of Psychological Well-Being, Measure of Social Well-Being, and Life Satisfaction Scale.

Demographic data sheet. This form consists of 10 items, and was specifically developed for this study. This form provides information on demographic variables such as race, socioeconomic and educational levels, age, and the length of stay in the US. This information was used to examine possible factors that might influence Asians' use of harmony control.

Harmony control scale. The harmony control scale (Morling & Fiske, 1999) consists of 21 items, and was divided into five factors measuring (a) trust in higher power; (b) trust in friends to care or decide; (c) anticipating others' needs; (d) merging with others; and (e) waiting on luck (Morling & Fiske, 1999). Morling and Fiske were inspired by Rothbaum, Weisz, and Snyder's (1982) primary and secondary control constructs and developed this new construct, harmony control, and its scale. Respondents answer the items using a seven-point Likert scale ranging from strongly disagree-1 to strongly agree-7.

According to Morling and Fiske (1999), internal reliability (Cronbach's alpha) for subscales of the HC scale range from .70 to .78. In another study with African Americans, Constantine, Gainor, Ahluwalia, and Berkel (2003) reported Cronbach's alpha coefficients of .88, .48, .58, .60, and .61 for the Trust in a Higher Power, Trust in Friends to Care or Decide, Anticipate Others' Needs, Merge with Others, and Wait on Luck subscales, respectively. Morling and Fiske also reported the test-retest reliability for HC scale was .78 while those for five factors ranged from .51 to .86.

Among 233 participants in the current study, 204 participants (87.6%) fully completed the harmony control scale. These 204 participants' responses yielded the mean total score of 85.3 and standard deviation of 14.8. The internal consistency coefficient

(Cronbach's alpha) was .77 for the scale. Reliabilities for subscales were calculated using different numbers of participants due to the missing data, ranging from 208 to 214. Cronbach's alpha coefficients were .86, .47, .36, .42, and .58 for the Trust in a Higher Power, Trust in Friends to Care or Decide, Anticipate Others' Needs, Merge with Others, and Wait on Luck subscales, respectively. Most of the coefficients were lower than what have been reported previously by Morling and Fiske (1999) and Constantine et al. (2003).

Suinn-Lew Asian Self Identity Acculturation (SL-ASIA). This scale is a 21-item measure of acculturation level for Asian populations (Suinn, Ahuna, & Khoo, 1992). It was developed modeling after the Acculturation Rating Scale for Mexican Americans (Cuellar, Harris, & Jasso, 1980). There are an additional 5 items which were added later to measure acculturation as multi-dimensional and orthogonal rather than one-dimensional (Suinn, Ahuna, & Khoo, 1992). These multiple questions ask about issues regarding language, friendships, behaviors, generational and geographic background, and attitudes. The scores range from 1-low acculturation (high Asian identity) to 5-high acculturation (high Western identity). In order to interpret SL-ASIA score through a multidimensional approach, Abe-Kim, Okazaki, and Goto (2001) modified the scoring procedure in their study to compare unidimensional and multidimensional approaches of acculturation assessments. They counted the numbers of items answered to three groups; traditional cultural orientation, i.e., separation (options 1 or 2), assimilated culture orientation (options 4 or 5), and biculturalism, i.e., integration (option 3).

Suinn, Rikard-Figueroa, Lew, and Vigil (1987) reported Cronbach's alpha of .88 using 82 university students. Suinn and Khoo (1995) reported Cronbach's alpha of .79 for their Singapore Asian subjects, which was lower than their Asian-American subjects

(.91), in their cross-cultural comparison study. Ponterotto, Baluch, and Carielli (1998) reviewed psychometric strengths and limitation of the SL-ASIA. They reviewed 16 empirical studies using SL-ASIA and reported that the modal alpha range was in the .80s, suggesting acceptable internal consistency. According to Ponterotto et al. (1998), there was no test-retest study done for SL-ASIA, thus its stability across time was not known. There were inconclusive factor structures among the past three factor analysis studies (Ponterotto et al., 1998). The researchers also reported some support for convergent validity and strong support for criterion-related validity, although they encouraged researchers to engage in more validation research on AL-ASIA in the future.

In the current study, 197 out of 233 responses (84.5%) were used for the analysis of internal consistency. The total SL-ASIA scores yielded the mean of 2.87 and standard deviation of .68. Internal consistency coefficient (Cronbach's alpha) for the scale was .93.

Brief Perceived Ethnic Discrimination Questionnaire -Community Version (Brief PEDQ-CV). Brief PEDQ-CV is a 17-item measure of seven forms of discrimination: verbal rejection, avoidance, exclusion, denial of equal treatment, disvaluing action, threat of aggression, and aggression (Brondole et al., in press). This is a brief version of the Perceived Ethnic Discrimination Questionnaire-Community Version (PEDQ-CV) developed by Brondole et al. The PEDQ-CV was created based on the original Perceived Ethnic Discrimination Questionnaire (PEDQ), which was one of four Ethnicity-Related Stress Measurements (Contrada et al, 2001). The PEDQ-CV was developed in order to modify items more applicable to lives and experiences of people in the community. The Brief PEDQ-CV used the Lifetime Exposure scale of the full PEDQ-CV to reduce administration time and participant burden.

On the Brief PEDQ-CV, the respondents answer the 17 items using a five-point Likert scale ranging from never-1 to very often -5. This measure was tested using 128 college students (53% men; 55% Blacks and 45% Latinos) and 212 community participants (77% women; 64% Blacks and 36% Latinos) through two primary care practices (Brondolo, E. et al., in press). The Brief PEDQ-CV was reported to have a coefficient alpha of .87. Brondolo et al. also reported that the Brief PEDQ-CV has good convergent validity using Black or Latino version of the Perceived Racism Scale (McNeilly et al., 1996) with their student sample ($r = .61$, $p<.001$ and $r = .57$, $p<.001$ respectively). Concurrent and discriminant validity were tested in the community sample using measures of primary appraisals of racist interactions. Brondole et al. reported evidence of concurrent validity ($r = .46$, $p < .0001$) and of discriminant validity ($r = .09$, $p > .22$ with primary appraisals of challenge).

In this study, 205 of 233 participants fully completed the Brief Perceived Ethnic Discrimination Questionnaire (PEDQ) -Community Version. The total score yielded the mean score of 1.87, ranging from 1.20 to 2.70, standard deviation of .50, and internal consistency coefficient (Cronbach's alpha) of .89.

Rosenberg Self-Esteem Scale (RSE). This is a 10-item Guttman scale, which was initially developed to measure the self-esteem of high school students (Rosenberg, 1965). Subjects are to rate each item ranging from 1-strongly agree to 4-strongly disagree. Currently this scale is used in many studies with many other populations, such as college students and other adults with a wide range of professions and occupations (Concoran & Fischer, 1987). This scale has been used with ethnic minorities in the U.S. as well as

outside of the U.S. using both English and translated versions (e.g., Atienza, Balaguew, & Garcia-Merita, 2003; Yetim, 2003; Miyamoto et al., 2000).

Concoran and Fischer (1987) reported excellent internal consistency, i.e., Guttman scale coefficient of reproducibility of .92. They reported RSE's test-retest reliability of .85 and .88 for two studies, suggesting its high stability. They also summarized and reported the concurrent, predictive, and construct validity of this instrument using measures of depression, anxiety, other instruments, and peer-group reputation. In a study using RSE with Euro-Americans and various Asian groups, Kang, Shaver, Sue, Kin, and Jing (2003) reported Alphas of .88 with Euro-Americans, .91 with Asian Americans, .92 with Koreans, and .89 with Chinese.

In the current study, 215 out of 233 responses (92.3%) were used to compute an internal consistency estimate. The total Rosenberg Self-Esteem Scale yielded the mean score of 20.8, ranging from 10 to 31, standard deviation of 6.1 and internal consistency coefficient (Cronbach's alpha) of .80.

Scales of psychological well-being. The Scales of Psychological Well-being were developed based on theories of aspect of well-being (Ryff & Keyes, 1995). The scales were constructed to measure dimensions of autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance. The original scales had 20 items in each of 6 dimensions (Ryff, 1989). In this study 3-item scales, which were developed for national survey (Ryff & Keyes, 1995), were used in order to reduce participants' burden. Subjects responded using six-point Likert scale ranging from strongly disagree – 1 to strongly agree – 6. Items from the separate scales are mixed into

one questionnaire. Five out of six scales of dimension were used, i.e., excluding dimension of autonomy due to possible conflict with Asian values.

Ryff and Keyes's validation study (1995), using the 928 national probability sample of adults, yielded low to modest estimates of internal consistency coefficients (alphas), ranging from .33 (Purpose in Life) to .56 (Positive Relations With Others). They explained that the alpha coefficient was a conservative estimate of internal reliability and their moderate alphas were probably due to the small number of indicators per scale. However, when using the sum of the scales as the overall psychological wellness scale the internal reliability was reported to be .80 (Keyes & Ryff, 1998).

One hundred ninety seven out of 233 responses (84.5%) were used to compute the reliability of this scale in the current study. The total score of this scale yielded the mean score of 84.0, ranging from 51.0 to 108.0, standard deviation of 11.0, and internal consistency coefficient (Cronbach's alpha) of .82.

Measure of social well-being. This instrument was developed based on theories of dimensions of social well-being, and measures five dimensions, i.e., social integration, social contribution, social coherence, social actualization, and social acceptance (Keyes, 1998). Each dimension includes 3 items. The 3-item scales were also developed based on the original 10-item scales in order to minimize burden to participants (Keyes, 1998). Subjects respond to each item ranging from strongly disagree – 1 to strongly agree – 7, including a midpoint option of "don't know" – 4. All the items were ordered randomly to construct a single measurement. Although these scales have moderate internal reliabilities, ranging from .40 to .70, internal reliability of the overall Measure of Social

Well-Being by summing all the scores of 5 scales was reported to be .80 or higher (Keyes & Magyar-Moe, 2003).

Keyes' (1998) factor analysis indicated that the 3-item scales showed superior fit with the original five-factor model. He also reported good construct validity through modest to positive correlations with the scales of dysphoria and global well-being, small positive correlations with the indicator of subjective health, and low correlation with the perception of oneself as optimistic. The scales correlated strongly with measures of social health and functioning, perceived neighborhood quality, and a measure to indicate if individuals engage in prosocial community activities.

In the present study, 192 out of 233 responses (82.4%) were used for estimating its reliability. The total score of the Scale of Social Well-Being yielded the mean score of 48.2, ranging from 22.0 to 87.0, standard deviation of 12.6, and internal consistency coefficency (Cronbach's alpha) of .85.

Positive and negative affect scales. This measure is a part of the Midlife Development Inventory (MIDI) for the MacArthur Foundation Research Network on Successful Midlife Development. The Positive and Negative Affect Scales were developed based on the ideas that positive and negative affects are different dimensions and that happiness is more related to frequency of affect, not its intensity (Mroczek & Kolarz, 1998). There are six items for each positive and negative scale. Respondents answer the items using a five point Likert scale ranging from 1-none of the time to 5-all of the time.

This measure yields two scores ranging from 6 to 30, i.e., one for positive affect scale and the other for negative affect scale. According to Mroczek and Kolarz (1998),

both scales were used with 2727 subjects in a nationally representative study of Americans, and were reported to have high alphas, .91 and .87 for positive and negative affect, respectively. Mroczek and Kolarz also reported that both scales showed relationship with other variables in accordance with the prior findings, such as high correlation between physical health and positive affect.

As Mroczek and Kolarz (1998) did, two separate internal consistency analyses were done for positive affect and negative affect in this study. Of 233 participants who responded this scale, 208 completely responded to the Positive Affect part of the scale while 211 completed for the Negative Affect part. The total Positive Affect Scale yielded the mean score of 20.1, ranging from 8 to 30, standard deviation of 4.5, and internal consistency coefficient (Cronbach's alpha) of .91. The total Negative Affect Scale yielded the mean score of 13.0, ranging from 6 to 30, standard deviation of 4.2, and internal consistency coefficient (Cronbach's alpha) of .84.

Satisfaction with life scale (SWLS). The Satisfaction with Life Scale was developed based on the idea that subjective well-being contained two broad aspects, i.e., affective and cognitive components (Pavot & Diener, 1992). This scale contains five positive statements regarding one's subjective assessment of their lives as a whole. Subjects rate their level of agreement with the statements using the seven-point Likert scale, ranging from 1-strongly disagree to 7-strongly agree (Diener, Emmos, Larsen, & Griffin, 1985).

This scale has been widely used with various populations, such as a clinical psychiatric sample (Heisel & Flett, 2004), expatriates in Taiwan (Van Oudenhoven, Mol, & Van der Zee, 2003), and a Zambian sample (Hofer & Chasiotis, 2003). Diener,

Emmos, Larsen and Griffin (1985) reported internal consistency coefficient alpha of .87 and a test-retest stability coefficient of .82. In a study using this scale with Euro-Americans and various Asian groups, Kang, Shaver, Sue, Kin, and Jing (2003) reported coefficient alphas of .88 with Euro-Americans, .92 with Asian Americans, .89 with Koreans, and .85 with Chinese.

Of 233 responses, 199 responses (85.4%) were used for reliability analysis of the Satisfaction with Life scale. Its total score yielded the mean score of 16.7, ranging from 5.0 to 35.0, standard deviation of 6.8, and internal consistency coefficient alpha of .89.

Procedure

Web-based data collection was used in order to reach diverse Asian populations that are not well recruited for research studies, such as non-college students and Asians who live in non-metropolitan cities. Asians who were 18 years old or older and live in the United States were invited to participate in this study by e-mailing recruitment letters. These letters were disseminated through listservs of the Asian American Psychological Association and other Asian organizations as well as by friends and acquaintances of the researcher. An e-mail message request for a permission to recruit participants was used with listservs and Asian organizations prior to sending the actual recruitment letter. The recruitment letter contained a web-link to the first page (informed consent form) of this survey.

Participants received written descriptions of this study and any associated risks and benefits of participation in the study on the first page of the survey. This survey contained the Demographic Data Sheet, Harmony Control Scale, SL-ASIA, RSE, Brief PEDQ-CV, Positive and Negative Affect Scales, Scales of Psychological Well-being,

Measures of Social Well-being, and SWLS in the order. The estimated time required to complete this survey was approximately 20 minutes. At the end of the survey, participants were given a choice to participate in a drawing to receive one of five $25.00 checks. Participants were informed and assured about the fact that their contact information (e-mail addresses) was stored separately from their survey responses in order to protect anonymity of their responses.

Analyses

Hypothesis one. One-way ANOVA was conducted to evaluate the differences between the total Harmony Control Scale score by (a) gender, (b) educational level, and (c) household income.

Hypothesis two. Pearson correlation coefficients were computed between the total score of SL-ASIA and the Harmony Control Scale score, both total score and subscale scores, in order to examine if there is any relationship between one's acculturation level and use of harmony control.

Hypothesis three. First, correlation coefficients were computed to examine whether total scores of Harmony Control Scale was related to (a) Brief PEDQ-CV Scale, (b) RSE. (c) Psychological Well-Being Scale, (d) Social Well-Being Scale, (e) Positive and Negative Affect Scale, and (f) Satisfaction With Life Scale. Then, regression analyses were performed to see how well the total Harmony Control Scale score predicted scores on each Well-Being scales after controlling for the total Brief PEDQ-CV score.

CHAPTER IV

Results

In this chapter, results for tests involving the three hypotheses are discussed. The numbers of participants who completed each scale ware shown in Table 1. One hundred sixty one participants completed all the scale items.

Hypothesis One

The prediction of Hypothesis 1 was that harmony control would not be related to (a) gender, (b) educational level, and (c) household income. Independent-sample t test and one-way analysis of variance (ANOVA) were conducted to evaluate the differences between the total Harmony Control Scale score and each of the three variables from the demographic data.

A t test was conducted to evaluate if there were gender differences in one's use of harmony control. The number of males (n=154) was three times of the number of females (n=51). However, equal variances were assumed using Levene's test for equality of variances, which was not significant, t (202)=.09, p=.22 (see Tables 2 and 3).

A one-way ANOVA was conducted to evaluate the differences among the total Harmony Control Scale scores depending on participants' educational levels. The first three educational levels [grade school education (n=3); some high school education (n=1); and high school diploma/G.E.D. (n=20)] were combined due to their small individual sample sizes. Final analysis included five levels: (a) high school diploma/G.E.D. or less, (b) some college education, (c) college degree, (d) some graduate education, and (e) graduate degree. The dependent variable was the total Harmony Control Scale score. Equal variances among the five educational levels were assessed by

Levene's test for equality of variances. The ANOVA was not significant, $F(4, 197)=1.64$, $p=.17$ (see Table 4). This result suggests that there were no statistically significant differences among the means of the total Harmony Control Scale score for participants with different levels of education.

Another one-way ANOVA was conducted to evaluate the differences in the total Harmony Control Scale score among participants with different family income levels. The independent variable, household income, included ten levels: (a) $0–19,000, (b) $20–29,000, (c) $30-39,000, (d) $40-49,000, (e) $50-59,000, (f) $60-69,000, (g) $70-79,000, (h) $80-89,000, (i) $90-99,000, and (j) $100,000 and over. The dependent variable was the total Harmony Control Scale score. Equal variances among these ten income levels were assessed by Levene's test for equality of variances. The ANOVA was not significant, $F(9, 193)=.93$, $p=.50$ (see Table 5), indicating there were no statistically significant differences among the means of the total Harmony Control Scale score for participants with different levels of household income.

As examined above, Hypothesis 1, i.e., an absence of relationship between the use of harmony control and (1) gender, (2) educational level, and (3) household income was supported.

Hypothesis Two

Hypothesis 2 predicted an existence of positive relationship between Asian cultural identification and harmony control. A Pearson correlation coefficient was computed for the total SL-ASIA score and total Harmony Control Scale score. As shown in Table 6, the correlations of these two scores were not statistically significant, $r= -.10$, $p=.17$). However, when subscales for the Harmony Control Scale were used (see Table

7), the Wait on Luck subscale was statically significant, r= -.16, p=.03. This subscale consisted of 4 items (e.g., "To lose well is to win" and "I don't mind bad times because good times will ultimately follow"). This result suggests that a person who exhibits greater Asian identity on unidimentional use of SL-ASIA Scale is more likely to assume control by "wait for luck" attitude. Thus, Hypothesis 2 was partially supported.

Hypothesis Three

The prediction in Hypothesis 3 was that Asians' use of harmony control was positively related to their well-being scores. First, correlation coefficients were computed to examine whether total Harmony Control Scale score was related to: (a) Brief PEDQ-CV Scale, (b) RSE, (c) Psychological Well-Being Scale, (d) Social Well-Being Scale, (e) Positive and Negative Affect Scale, and (f) Satisfaction With Life Scale. The results of the correlational analyses showed that none of the 7 correlations were statistically significant (see Table 6). Regression analyses were performed to test the effect of harmony control on well-being on each of the well-being scales after controlling for Brief PEDQ-CV score.

The linear combination of the total Harmony Control Scale and total Brief PEDQ-CV scale score was not related to RSE score, $F(2,193)=1.3$, $p=.29$, $R^2=.01$ (see Tables 8 and 9). The multiple correlation coefficient was .11, indicating that approximately 1% of the variance of RSE score in the sample can be accounted for by the linear combination of the Harmony Control Scale score and total PEDQ-CV scale score.

The total Psychological Well-Being Scale score was not related to the linear combination of the total Harmony Control Scale score and total Brief PEDQ-CV scale score, $F(2, 181)=1.5$, $p=.22$, $R^2=.02$ (see Tables 10 and 11). The multiple correlation

coefficient was .13, indicating that approximately 2% of the variance of the total Psychological Well-Being Scale score in the sample can be accounted for by the linear combination of the Harmony Control Scale and total PEDQ-CV scores.

The linear combination of the total Harmony Control Scale score and total Brief PEDQ-CV scale score was not related to the total Social Well-Being Scale score, $F(2, 176)=.46$, $p=.63$, $R^2=.005$ (see Tables 12 and 13). The multiple correlation coefficient was .07, indicating that approximately .5% of the variance of the total Social Well-Being Scale score in the sample can be accounted for by the linear combination of the Harmony Control Scale score and total PEDQ-CV scale score.

The linear combination of the total Harmony Control Scale and total Brief PEDQ-CV scale score was significantly related to the Negative Affect Scale score, $F(2, 193)= 4.41$, $p=.01$, $R^2=.04$ (see Tables 17 and 18), but not to the Positive Affect Scale score, $F(2, 191)=2.38$, $p=.10$, $R^2=.02$ (see Tables 14 and 15). As presented in Table 19, the partial correlation between the Brief PEDQ-CV Scale score, rather than total Harmony Control Scale score, and Negative Affect Scale was significant. It appears that PEDQ-CV score is a better predictor of Negative Affect Scale score than the total Harmony Control Scale score. This result suggests that experiences of discrimination are predictive of experiences of negative affective states. In addition, although it was not significant, the partial correlation between the Brief PEDQ-CV Scale score and Positive Affect Scale approached the .05 significance level (see Table 16). However, the multiple correlation coefficients were only .16 and .21, indicating that approximately 4% and 2% of the variance of the Positive and Negative Affect Scale scores, respectively, in the sample

were accounted for by the linear combination of the total Harmony Control Scale score and PEDQ-CV scale score (see Tables 17 and 14).

The linear combination of the total Harmony Control Scale and Brief PEDQ-CV scale scores was not related to the total Satisfaction With Life Scale score, $F(2, 181)= 1.3$, $p=.28$, $R^2=.01$ (see Tables 20 and 21). The multiple correlation coefficient was .12, indicating that approximately 1.4% of the variance of the total Satisfaction With Life Scale score in the sample can be accounted for by the linear combination of the total Harmony Control Scale and PEDQ-CV scale scores.

In conclusion, there was no relationship between Asians' use of harmony control and their subjective well-being as measured by 6 well-being scales after controlling for the effect of race-related stress. These results indicate that use of harmony control was not a good predictor of psychological, social, and subjective well-being in this study, and Hypothesis 3 was not supported.

CHAPTER V

Discussion

In this chapter, conclusions regarding the three hypotheses and issues relating to web-based studies will be discussed. Also implications of the findings in counseling and educational settings and suggestions for the future studies will be highlighted.

Impact of Gender, Educational Level, and Income on Use of Harmony Control

As Hypothesis 1 predicted, no statistically significant differences were found between participants' use of harmony control and their gender, educational attainment level, or family income level. An absence of differences in harmony control scores among male and female African American college students in Constantine, Gainor, Ahluwalia, and Berkel's (2003) study was consistent with the current study's finding. However, Constantine et al.'s results varied from those of Morling and Fiske (1999). Moring and Fiske found females scored statistically higher on the Harmony Control Scale than males. These scores were significant at the $p < .01$ level.

In regard to educational and income level, neither Morling and Fiske (1999) nor Constantine et al. (2003) specifically tested the impact of educational attainment level and income level on the use of harmony control. However, Morling and Fiske discussed the possibility that subgroups who experienced socioeconomic "powerlessness" or marginalization would have higher harmony control scores. For example, females, Hispanics, and lower-socioeconomic status college students in their study had higher harmony control scores than males, Anglos, and higher-socioeconomic status college students, respectively.

In this study, one-way ANOVAs yielded that there were no differences in means of the average Harmony Control Scale scores among individuals varying across 5 educational levels (ranging from "high school diploma/GED or less" to "graduate degree") or 10 income levels (ranging from no income to "$100,000 and over"). The subscale scores were not used for analysis in this study due to their limited reliabilities. There were no significant differences among various Asian ethnicities. However, a follow-up study comparing Asian and non-Asian populations would help to clarify these findings.

Relationship Between Acculturation Level and Use of Harmony Control

No relationship was found between participants' acculturation levels (as measured by SL-ASIA) and their total scores on the Harmony Control Scale. This suggests that there were no statistically significant differences among Asian- and Western-identified participants in their use of harmony control. It was somewhat surprising to find an absence of a relationship between these two variables given Morling and Fiske's (1999) and Constantine et al.'s (2003) findings of positive relationships between the use of harmony control and collectivism (a variable typically associated with Asian culture). When Pearson correlation coefficients were computed for SL-ASIA and Harmony Control subscale scores, only the Wait On Luck subscale was significantly correlated to SL-ASIA ($r = -.16$, $p = .03$). This suggests that Asian-identified participants were more likely to have endorsed the Wait On Luck subscale items (e.g., "to lose well is to win" and "when I have a streak of bad luck, I wait for my luck to change"). These items are very similar to the Chinese philosopher Lao Tzu's classic aphorism cited in the introduction: "Those who would conquer must yield; and those who conquer do so

because they yield." It is tempting to speculate that the Wait On Luck subscale items capture some unique harmony control characteristics. However, this result is tentative due to the moderate reliability for this subscale (Alpha=.58).

Harmony Control as a Predictor of One's Well-Being

The predictability of well-being based on Harmony Control Scale score was assessed using 5 well-being subscales. Brief PEDQ-CV scores were used to control for the negative effect of discrimination on the participants' well-being. The results indicated that harmony control was not a good predictor of one's well-being. Thus, one's use of harmony control predicted neither negative nor positive well-being. Although this finding may not appear to be significant, it is important because use of harmony control (or one's preference to not act and "wait on luck") is not associated with negative well-being attributes such as depression or low self-esteem.

Morling and Fiske (1999) also reported that self-esteem (as measured by the Rosenberg Self-Esteem Scale) was related to depressive symptoms (as measured by Beck Depression Inventory) and was not related to use of harmony control. Similarly, in the current study, Brief PEDQ-CV, a measure of discrimination experiences, was a better predictor of one's emotional well-being (as measured by the Positive and Negative Affect Scales) than the Harmony Control Scale. These results suggest that harmony control is a separate construct from self-esteem and affective states.

Use of a Web-Based Data Collection Method

One of the main reasons for using a web-based data collection method in the current study was to facilitate the recruitment of underrepresented Asian populations, such as those who were not traditional age college students. Although the participants in

the current study were highly educated (i.e., 89.6% of the participants had some college education at minimum), the average age was higher than college age (M=29.9 years), and 42% of the participants were either professionals, retired, or unemployed. The inclusion of a greater proportion of non-college students and those who were older than the traditional age college population represented a more diverse sample than other studies in regard to educational attainment and income levels.

In the first analyses of web-based studies, Gosling, Vazire, Srivastava, and John (2004) reported that many of negative preconceptions about web-based method were found to be myth. They further stated that the possibility of anonymous participants compromising quality of the data was a valid but preventable feature of Internet data collection. By automatically assigning ID session numbers to participants in the current study, the data was probably well protected from repeated responders and others who ruin the data either intentionally or unintentionally. Gosling et al. further reported that web-based study findings have been consistent with those of traditional methods so far. It appears that web-based data collection is a valuable and effective way to reach and collect data from underrepresented populations.

Conclusions

Use of harmony control was not related to U.S. Asian participants' gender, educational attainment level, or family income level in the current web-based study. Although these results do not completely rule out the possibility of the harmony control scale measuring participants' powerlessness, these results supported this scale's ability to measure use of harmony control, defined as "an active, intentional endeavor in which people recognize the agency in contextual, social, or spiritual forces and attempt to merge

with these forces" (Morling & Fiske, pp.381-382). This contrasts with traditional conception of these inactive behaviors as being associated with withdrawal or passivity.

In this study, harmony control was not related to Asians' acculturation level. This contrasts with findings from past studies that found a positive relationship between harmony control and collectivism. However, it was clear that many Asian participants in this study utilized harmony control. Follow-up and further studies are needed to confirm the results on relationships between Asians' acculturation level and use of harmony control as well as to explore other predictors for use of harmony control among Asians.

Finally, use of harmony control did not predict either positive or negative psychological, social, and subjective well-being using five measurements. This suggests a possibility that individuals exhibiting harmony control-oriented behaviors have been wrongly interpreted as unmotivated, shy, dependent, or even depressed by others. Harmony control-oriented behaviors might simply suggest that individuals are using unique methods to actively engage in social processes.

In summary, there are at least three contributions of this study in relation to the past harmony control studies. First, harmony control was used by the Asian participants in this study. Next, use of harmony control was not related to the participants' powerlessness based on their socioeconomic factors in the current study. Lastly, use of harmony control predicted neither positive nor negative well-beings for the participants measured by multiple well-being scales.

Implications. Counselors and educators can learn about their prejudgments and possible biases in their perceptions of Asian client or student, such as motivated, well-adjusted, interested, and invested. Harmony control suggests unique behaviors that differ

from traditional Western beliefs about controlling and/or influencing one's situation. There have been many studies and examples that have challenged our culturally bounded expectations and interpretations of human behaviors (e.g., American Psychiatric Association, 1994; Kim, 2002; Ogbu, 1992). The concept of harmony control can be used to increase our awareness and understanding of behaviors among clients or students to avoid misinterpretation or criticizing them. Furthermore, approaches to help clients or students could be modified or improved by respecting and even prescribing use of harmony control when appropriate. It will be beneficial for the field to explore and learn more about harmony control as well as other yet-unknown approaches in pursuing individuals' goals and life satisfaction. The exploration will not only prevent harming others, but also help people to learn and respect different ways to live and achieve in life.

Limitations. There were several limitations in the current study that need to be addressed. The first limitation is sampling. There were significantly more males than females in the sample. Although there was no indication of an impact of participants' gender on their responses, the results in this study may not apply to a group of dominantly female Asian populations. The next limitation is the fact that reasons for dropping out and not participating in the study are unknown, except that there is a possibility that some participants dropped out in the middle of survey due to its length as indicated by several participants' e-mail comments to the researcher. Finally, although it appears that results from web-based studies are as reliable as those from traditional studies, there may have been some impact from the use of this rather new data collection procedure.

Future research. In the present study, people who used harmony control were as well-adjusted as others who do not. However, details about the use of harmony control and people who exhibit it are still unknown. Examining relationships between Asians' use of harmony control and collectivism will be an important study to fill in the gaps of past studies. Future research that examines between and within differences among various ethnic groups will provide further information about people's preferences for using or avoiding harmony control.

In addition, researchers may want to develop and/or improve measurements that examine, value, and educate society about unique, diverse ways, such as harmony control, to achieve feelings of power or control. Counselors and educators with increased knowledge about control, i.e., beyond primary and secondary controls, will be better able to help people achieve their potential and respect as well as appreciate individual differences.

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Table 1

Total Scores for All Scales

	N	Mean	SD
Harmony Control	204	85.25	14.81
SL-ASIA	197	2.87	.68
Brief PEDQ-CV	205	1.88	.54
RSE	212	20.75	6.09
Psych. Well-Being	197	83.96	10.89
Social Well-Being	192	48.17	12.56
Positive Affect	208	20.06	4.51
Negative Affect	211	12.98	4.16
Satisfaction With Life	199	16.74	6.81

Table 2

Statistics for Gender and the Total Harmony Control Scale

	Gender	N	Mean	SD	Std. Error Mean
Harmony Control					
	Female	51	85.41	13.67	1.91
	Male	153	85.20	15.21	1.23

Table 3

Independent-Samples T test Between Gender and Total Harmony Control Scale Score

	Mean Difference	t	df
Harmony Control			
	.22	.09	202

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

Table 4

One-way Analysis of Variance for Educational Levels (Groups) and Total Harmony Control Scale score

	Sum of Squares	df	Mean Square	F
Between Groups	1410.38	4	352.60	1.64
Within Groups	42488.35	197	215.70	
Total		201		

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

Table 5

One-way Analysis of Variance for Household Income Levels (Groups) and Total Harmony Control Scale Score

	Sum of Squares	df	Mean Square	F
Between Groups	1811.24	9	201.25	.93
Within Groups	41858.38	193	216.88	
Total		202		

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

Table 6

Pearson Correlations Between Harmony Control Scale and All Other Scales

	SL-ASIA	Brief PEDQ-CV	RSE	Psych. Well-Being	Social Well-being	Positive Affect	Negative Affect	Satisfaction With Life
Harmony Control								
R	-.10	.04	-.01	-.04	-.05	.04	.07	-.10
N	188	196	189	184	184	201	198	189

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

Table 7

Pearson Correlations Between Total SL-ASIA Scale and Harmony Control Subscales

	Trust in Higher Power	Trust in Friends to Care or Decide	Anticipate Others' Needs	Merge with Others	Wait on Luck
Total SL-ASIA Scale					
R	-.08	-.05	.02	.11	-.16**
N	195	194	196	197	192

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

Table 8

ANOVA Table for Predicting RSE by Total Harmony Control Scale Score and PEDQ-CV

Variable	Sum of Squares	df	Mean Square	F	R Square
Regression	91.67	2	45.84	1.26	.01
Residual	7014.71	193	36.35		
Total	7106.38	195			

Table 9

Regression Analysis for RSE by Total Harmony Control Scale Score and PEDQ-CV

Variable	B	SE	Std. B	t
(Constant)	19.36	2.87		6.75**
Harmony Control	-.01	.03	-.02	-.30
PEDQ-CV	1.25	.79	.11	1.57

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

Table 10

ANOVA Table for Predicting Psychological Well-Being Scale by Total Harmony Control Scale Score and PEDQ-CV

Variable	Sum of Squares	df	Mean Square	F	P Value	R Square
Regression	365.01	2	182.51	1.55	.22	.02
Residual	21348.98	181	117.95			
Total	21714.00	183				

Table 11

Regression Analysis for Psychological Well-Being Scale by Total Harmony Control Scale Score and PEDQ-CV

Variable	B	SE	Std. B	t
(Constant)	90.10	5.36		16.81***
Harmony Control	-.02	.05	-.03	-.35
PEDQ-CV	-2.54	1.49	-.13	-1.71

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

Table 12

ANOVA Table for Predicting Measures of Social Well-Being by Total Harmony Control Scale Score and PEDQ-CV

Variable	Sum of Squares	df	Mean Square	F	R Square
Regression	142.28	2	71.14	.46	.005
Residual	27105.89	176	154.01		
Total	27248.17	178			

Table 13

Regression Analysis for Measures of Social Well-Being by Total Harmony Control Scale Score and PEDQ-CV

Variable	B	SE	Std. B	t
(Constant)	48.72	6.13		7.95***
Harmony Control	-.03	.06	-.04	-.54
PEDQ-CV	1.35	1.67	.06	.81

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

Table 14

ANOVA Table for Predicting Negative Affect Scale by Total Harmony Control Scale Score and PEDQ-CV

Variable	Sum of Squares	df	Mean Square	F	R Square
Regression	139.76	2	69.88	4.41	.04
Residual	3059.73	193	15.85		
Total	3199.49	195			

Table 15

Regression Analysis for Negative Affect Scale by Total Harmony Control Scale Score and PEDQ-CV

Variable	B	SE	Std. B	t
(Constant)	9.71	1.89		5.13***
Harmony Control	.00	.02	.02	.22
PEDQ-CV	1.55	.52	.21	2.95***

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

Table 16

ANOVA Table for Predicting Positive Affect Scale by Total Harmony Control Scale Score and PEDQ-CV

Variable	Sum of Squares	df	Mean Square	F	R Square
Regression	100.45	2	50.22	2.38	.02
Residual	4023.06	191	21.06		
Total	4123.51	193			

Table 17

Regression Analysis for Positive Affect Scale, Total Harmony Control Scale Score, and PEDQ-CV

Variable	B	SE	Std. B	T
(Constant)	20.27	2.20		9.23***
Harmony Control	.02	.02	.08	1.07
PEDQ-CV	-1.18	.61	-.14	-1.94*

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

Table 18

The Bivariate and Partial Correlations of Predictors with Negative Affect Scale

Predictors	Correlation between each predictor and Negative Affect Scale	Correlation between each predictor and Negative Affect Scale controlling for the other
Harmony Control	.02	.02
PEDQ-CV	.21***	.21***

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

Table 19

The Bivariate and Partial Correlations of Predictors with Positive Affect Scale

Predictors	Correlation between each predictor and Positive Affect Scale	Correlation between each predictor and Positive Affect Scale controlling for the other
Harmony Control	.07	.08
PEDQ-CV	-.14*	-.14*

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

Table 20

ANOVA Table for Predicting Satisfaction With Life Scale by Total Harmony Control Scale Score and PEDQ-CV

Variable	Sum of Squares	df	Mean Square	F	R Square
Regression	117.13	2	58.57	1.28	.01
Residual	8275.30	181	45.72		
Total	8392.44	183			

Table 21

Regression Analysis for Satisfaction With Life Scale by Total Harmony Control Scale Score and PEDQ-CV

Variable	B	SE	Std. B	t
(Constant)	18.98	3.33		5.69***
Harmony Control	-.05	.03	-.10	-1.34
PEDQ-CV	.83	.92	.07	.90

* Significant p< .10 ** Significant p< .05 *** Significant p< .01

APPENDIX A

Prospectus

Relationships Betweent Use of Harmony Control, Acculturation, and Subjective Well-Being Among Asians in the U.S.

Chapter I: INTRODUCTION

The term "control" is a frequently used and well-studied construct in sociology and psychology (Skinner, 1996). In her review of past control research, Skinner (1996) stated the importance and impact of real and/or perceived sense of control on people's psychological functioning as well as physiological well-being. In addition to perceived control, one's reactions to opportunities to gain and/or lose control such as approach versus avoidance, motivation, action regulation, and helplessness become very important issues in the studies of control due to its practical applications to improve people's lives.

Control researchers have acknowledged some cultural differences among people's preferences in gaining real as well as perception of control. For example, Weisz, Rothbaum, and Blackburn (1984) reported that Japanese participants scored significantly higher on the use of external locus of control than Americans and related this difference to cultural differences, such as child rearing, socialization, and religion. Primary and secondary controls (Rothbaum, Weisz, & Snyder, 1982) are introduced in order to acknowledge value and importance of indirect ways, i.e., secondary control as opposed to primary control, to maintain a sense of control. According to Rothbaum et al. (1982), primary control is one's direct approach to change the world to meet own needs, which is

preferred in the United States, while secondary control is meeting one's needs through changing self and fitting in with the world.

Rothbaum et al. (1982) claimed "motivation to feel 'in control' may be expressed not only in behavior that is blatantly controlling, but also, subtly, in behavior, that is not" (p.7). This is a significant issue in studies of control because constructs like motivation to obtain a sense of control are often measured by behavioral observations and self-reports. For example, through observations, one may be understood as passive, withdrawn, or submissive, although s/he prefers and chooses not to create any changes or influence others and feels good about it. Morling and Fiske (1999) further added another culturally sensitive perspective to Rothbaum et al.'s concepts of primary and secondary control. According to the researchers, harmony control is similar to, but distinct from secondary control.

Morling and Fiske (1999) stated that Rothbaum et al.'s secondary control could be divided into two kinds; secondary control and harmony control. According to Moraling and Fiske, harmony control is different from secondary control in not having primary control in mind. They defined harmony control as "an active, intentional endeavor in which people recognize the agency in contextual, social, or spiritual forces and attempt to merge with these forces" (pp. 381-382). Therefore, harmony control, unlike secondary control, is not a tool to help people adjusting to the given situations where primary control is not an option for them. Harmony control can be a way to feel "in control" and meet one's desire without directly inflicting changes in others, objects, and/or environment. According to Morling and Fiske, secondary control works with primary control as a pair by compensating when primary control is impossible while

harmony control is totally a separate entity. This distinction between secondary control and harmony control added a new interpretation to Rothbaum et al.'s (1982) explanation of the classic aphorism of the Chinese philosopher Lao Tzu, "Those who would conquer must yield; and those who conquer do so because they yield" (p. 31). Rothbaum et al. (1982) cited this terse as evidence for effectiveness of integration of primary and secondary control. However, considering the concept of harmony control, it is possible that Lao Tzu even meant to discourage people from using primary control in obtaining a sense of control.

The concept of harmony control brought a new explanation for people's perceivably unmotivated behaviors. Harmony control can possibly alter our ways of understanding and/or measuring one's motivation. Increasing one's motivation has been one of the great interests of researchers in the field of mental health (e.g., Miller & Rollnick, 2002). However, it is possible that some clients in counseling may have received inappropriate treatment due to the counselors' misunderstanding of their level of motivation. The field of mental health has been aware of underutilization of mental health services among minority groups (e.g., Nelson-Jones, 2002; Bui & Takeuchi, 1992). This new concept, harmony control, may be able to shed a light in providing culturally sensitive mental health services by recognizing that motivated people use more than one way to obtain sense of control.

Harmony control (Morling & Fiske, 1999) is a new concept and studied with only Anglos, Hispanics, and African Americans so far (Constantine, Gainor, & Berkel, 2003). Although Weisz, Rothbaum, and Blackburn (1984) have compared the different ways Japanese and Americans of achieving a sense of control, no studies on the use of

harmony control have been done on Asian populations thus far. As Morling and Fiske (1999) described the concept of harmony control as being based on a holistic world view seen in Asian cultures and philosophies, it is plausible that Asian's use of harmony control and its change depends on their level of acculturation to the western culture. In addition, the use of harmony control should be related to one's positive adjustment in life as it is for use of primary control (Morling & Fiske, 1990). The relationship between the use of harmony control and one's adjustment has not been tested with Asians or African Americans.

Assumptions

Assumptions of the study are: a) Subjects will answer questionnaires truthfully; b) subjects will read and write English; and c) subjects will have access to the Internet and sufficient knowledge to use the computer to complete a web-based questionnaire.

Research Question

The following research question will guide this study:

What are the relationships between Asians' use of harmony control, their level of acculturation, and their subjective well-being?

Hypotheses

Hypotheses for this study are:

1. There is a positive relationship between the level of one's Asian cultural identification and use of harmony control.
2. There is a positive relationship between Asians' use of harmony control and their subjective well-being after controlling for the effect of race-related stress.

Limitations

Limitations identified for this study are:

1. The subjects involved in the research will be limited to people who received the recruitment message from AAPA list serve and other Asian communities or by being forwarded the recruitment message by people who received from the above-mentioned sources directly or indirectly.
2. Subjects' everyday occurrences, such as having a bad day or receiving a poor grade on a test, might influence their self-esteem levels.

Chapter II: REVIEW OF LITERATURE

Asian Philosophical Background

Theory of Control

Two-Process Model of Perceived Control

According to the two-process model of perceived control, people use two kinds of control, primary control and secondary (Rothbaum et al., 1982). Primary control is one's attempts to directly change situations, objects, others, and/or the like to meet one's own needs. For example, a student who actively negotiates with a teacher to obtain her permission to miss classes in order to attend a particular extracurricular activity is a use of primary control. Secondary control is one's attempt to fit in with his or her environment/situation by changing the self. If the same student does not attempt to do anything actively, such as engaging in negotiation with teachers, despite the fact that s/he really wants to attend the extracurricular activity s/he is using secondary control. The

main difference between the primary and secondary controls is its targets of change, i.e., the world (rules about school attendance) or self (desire to attend the extracurricular activity) respectively.

Rothbaum et al. (1982) divided both the primary and secondary controls into four types. The first type is predictive control. With the predictive control, people attempt to predict events to either succeed (primary control) or to avoid disappointment (secondary control). They suggested that people often use this predictive secondary control to protect themselves from emotionally negative impacts of disappointment by predicting negative outcomes. The second type is illusory control. In this type of control people tend to affect (primary control) or associate with (secondary control) chance/luck. While people who use illusory primary control actively attempt to do things to affect outcomes in both chance-determined situations, e.g., lottery, and skill situations, people with illusory secondary control show active efforts in chance situations but not in skill situation.

In the third type of control, people sometimes use powerful others to feel in control. In vicarious control, one may try to manipulate (primary control) powerful others or imitate their power or skills. However, a person with vicarious secondary control may just attempt to associate and go along with powerful others. For example, an employee of a company may feel in control about his insignificant career through aligning herself with the company's success. The last type of control is interpretive control. People who use interpretive control attempt to understand their problems. However, the purposes of the understanding between people with primary control and secondary control are different. A person with interpretive primary control may try to understand the problems in order to solve or master them. Another person who uses interpretive secondary control, on the

other hand, may do the same thing in order to accept the problems through finding meanings from the problems.

Rothbaum et al. (1982) suggested that seemingly unmotivated inward behaviors such as submissiveness and withdrawal could be, for some people, a legitimate effort to obtain a type of control that is different from direct primary control. Therefore, they emphasized those inward behaviors are also signs of one's motivation rather than relinquishment of control. According to Rothbaum et al. (1982), one's use of secondary control is a result of one's prolonged or recurring failures or perception of one's permanent inability. The authors, however, recommended use of integration and optimal balance of primary and secondary control rather than achievement of optimal degree of control. Although authors recommend balanced use of secondary control, their ideas about secondary control seemed to be somewhat negative because secondary control is as a result of real or perceived failures and inability.

Theory of Control and Culture

In relation to Rothbaum et al.'s (1982) optimal balance of primary and secondary control, Weisz, Rothbaum, and Blackburn (1984) specifically discussed issues related to one's cultural background. They examined different styles of coping with life tasks between Americans and Japanese. After they examined child rearing, socialization, religion and philosophy, the world of work, and psychotherapy in the two countries Weisz et al. (1984) identified distinctively different orientations between Americans and Japanese in ideal ways of dealing with various situations, suggesting different processes of control.

McCarty, Weisz, Wanitromanee, Eastman, Suwanlert, Chaiyasit, and Bond (1999) tested the effects of the socialization process on coping strategies, i.e., processes of obtaining control, with 141 children in Thailand and the United States. According to the researchers, Thai children are socialized to both individualistic achievement orientation, like American children, and traditional emphasis for "mai pen rai ('never mind,' 'not to worry')... (to) submit to external forces beyond one's control" (p.811). The researchers interviewed these children regarding common stressors, such as separation and school failure. Children's coping methods, i.e., either overt or covert, and goals, i.e., primary, secondary, or relinquished control, reported in the interviews were coded for analysis. They found a strong interaction between culture and type of stressor. McCarty et al. (1999) reported that Thai children tended to use covert methods more than American children when the stressors are dealing with adult authority figures. They also reported that there were no differences between coping goals used by children from the two countries. The researchers concluded that the use of covert methods to deal with stressors does not indicate one's lack of primary control. They stated that people's coping methods are closely related to what their society expects of them in the given situations, not to the level of motivation or to the control processes.

Harmony Control

As we have seen already, the use of different processes of coping seems to be strongly related to the cultural background of people (e.g., Rothbaum et al., 1982; Weisz et al., 1984; McCarty et al., 1999). Morling and Fiske (1999) identified two types of processes in the secondary control, i.e., secondary control and what they named harmony control through reanalyzing Rothbaum et al.'s (1982) introduction of primary and

secondary concepts. According to Morling and Fiske, secondary control is originally described as to keep primary control in mind. However, the researchers reported that other studies of secondary control frequently included controls that did not focus on primary control. Cultural emphasis on group and/or maintenance of harmony and connection were discussed as possible primary reasons for the use of this control. They called this type of secondary control harmony control.

Morling and Fiske (1999) defined harmony control as "an active, intentional endeavor in which people recognize the agency in contextual, social, or spiritual forces and attempt to merge with these forces" (pp. 381-382). Use of harmony control and secondary control may appear to be similar. However, people who use harmony control autonomously choose the behaviors that do not attempt to change others, objects, and/or their environments. This orientation to control is different from what is emphasized in western countries, such as a past popular commercial line "just do it." They developed a 21-item harmony scale to measure one's use of harmony control, using 7 samples of college students and 1 sample of older adults for the development. In the harmony scale, there are five factors; trust in higher power; trust in friends to care or decide; anticipate others needs; merge with others; and wait on luck higher power.

Due to the newness of the concept and its scale, studies that used this scale are limited. From the analysis of their data, Morling and Fiske (1999) reported significantly higher scores on harmony control scale among women and Hispanic samples. This result confirmed the researchers' hypothesis about relationship between harmony control and one's cultural background. The most recent study after Morling and Fiske's study was done by Constantine, Gainor, Ahluwalia, and Berkel (2003) with African Americans

regarding the relationship between their self-construal, cultural background, i.e., individualism and collectivism, and harmony control. The researchers found that harmony control is positively related to one's collectivism and interdependent self-construal. Constantine et al. suggested the use of harmony control, e.g., use of the social or spiritual forces, with African Americans may be effective in managing their institutional and cultural oppressions.

Self-Determination Theory

Self-determination theory (SDT: Deci & Ryan, 2000) seems to be able to explain Asians' use of harmony control and its functionality well. SDT describes people's various levels of motivation and its relationship with human growth tendency, psychological needs, and, consequently, well-being. First self-determination theory and its one of sub-theories, organismic integration theory (OIT; Deci & Ryan, 2000) will be explained. Later, its relevance to existence of harmony control as well as the relationship between harmony control and well-being will be discussed.

According to SDT, one's level of motivation can be shown in SDT continuum; i.e., from nonself-determined on one side to self-determined on the other. Deci & Ryan (2000) described extrinsic motivation as a state where one has no intention to act while intrinsic motivation is one's inherent tendency to seek challenges, learn, and explore new knowledge and experience. Extrinsic motivation, which falls between amotivation and intrinsic motivation, is one's desire for the performance of an activity in order to obtain some sort of outcome. In fact, they stated that adults usually engage in a lot of activities that are not intrinsically motivated, but rather encouraged by social pressure to assume

various social responsibilities. Therefore, people use extrinsic motivation more than they expect as they grow up.

Organismic Integration Theory

Deci and Ryan (2000) came up with organismic integration theory (OIT) to describe four levels of self-determination within extrinsic motivation. OCT helps one to see that not all actions and psychology governed by extrinsic motivation are the same. According to these researchers, four styles of regulations within the extrinsic motivation vary depending on its locus of causality. As regulatory styles move from the amotivation side to the intrinsic motivation side, people's perceived locus of control moves from external to internal. The researchers stated that these differences in regulatory styles are caused by the three fundamental needs for competence, relatedness, and autonomy. OCT explains if one's needs for competence, relatedness, and autonomy for an action are met he or she is more likely to see his/her behaviors as internally caused, just like intrinsically motivated behaviors.

Some people may argue that one's need to be autonomous does not exist in some cultures. However, Chirkov, Ryan, Kim, and Kaplan (2003) stated that autonomy can exist in collectivistic cultures, for example, and is different from individualism or independence in the SDT perspectives. Chirkov et al. (2003) stated that autonomous is the opposite of heteronomy, i.e., subjecting to others' rules, and "people are therefore most autonomous when they act in accord with their authentic interests or integrated values and desires" (p. 98). From their perspectives, the use of harmony control can be just like an internally motivated way to obtain control for some people. These people obtain sense of competence and relatedness through not persistently pursuing primary

control. They can autonomously decide to use harmony control. By doing so, they may be able to feel being accepted by others and society as well as to obtain a sense of competence in harmonious living.

Self-Determination Theory and Harmony Control

What appear to be passive, withdrawn, or submissive behaviors may not indicate his or her state of amotivation, depending on where the actions fall on the OCT continuum. If the behaviors are to comply with others, done for rewards, or to avoid punishments those behaviors are considered to belong on the side of amotivation on the continuum. The behaviors probably indicate the owner of behaviors is unmotivated. However, the passive, withdrawn, or submissive behaviors, may be the result of utilizing harmony control. In this case, the behaviors are the results of using integrated regulation, which is the closest to intrinsic motivation on the OCT continuum (Ryan & Deci, 2000). Therefore, as in Ryan and Deci's (2000) description of integated regulation, those negatively perceived behaviors are congruent with one's ideas of who she or he is and perceived as self determined.

Harmony Control and Well-being

If harmony control is an example of integrated regulation one may be able to assume positive consequences of using harmony control. When trying to understand harmony control from self-determination theory's perspectives, use of harmony control is considered as internally regulated behaviors, which is similar to intrinsically motivated behaviors. Ryan and Deci (2000) stated, "actions characterized by integrated motivation share many qualities with intrinsic motivation" (p. 73). Thus, use of harmony control may bring benefits similar to those of engaging in intrinsic motivated behaviors. For example,

in Chirkov, Ryan, Kim, and Kaplan's (2003) study with students in four countries, they found a positive relationship between one's level of internalization of causality, or autonomy, and well-being, both hedonic (happiness) and eudaimonic (self-fulfillment) aspects. Sheldon and Bettencourt (2002) also found a positive relationship between one's autonomy in self-determination theory and well-being. In addition, they found that autonomy predicted low negative affects for their subjects.

Use of integrated regulation is related to one's autonomy and perceived internal causality. Therefore, use of harmony control may be related to one's well-being despite the impression one my obtain from the negative behaviors of harmony control, e.g., depression and helplessness.

Acculturation

Theories of acculturation have changed significantly over the years (Padilla & Parez, 2003). In the early 20th century, acculturation was considered to be a process of "melting pot" (Padilla & Parez, 2003, p.36), which contains 3 steps; contract, accommodation, and assimilation in a linear manner. Currently, acculturation is understood as a more various and multidimensional process in both theories and empirical studies (e.g., Trimble, 2003; Johnson, 2002). For example, Padilla and Parez (2003) recently suggested a new model of acculturation, which contains social cognition, cultural competence, social identity, and social stigma aspects. As Padilla and Parez's model, many acculturation models now see the multidimensional nature of acculturation. Of all the theories, Berry's conceptual approach of acculturation seems to be widely accepted.

Berry (2003) pointed out variability of acculturation even among people who belong to the same acculturation sphere and stated that acculturation is a multilinear rather than unilinear process. He described four acculturation strategies for ethnocultural groups. These are the combinations of one's attitudes toward maintenance of own cultural heritage and identity and of one's relationship with other groups. The first strategy is integration, which may also be called multiculturalism in larger society. Integration enables different cultures to coexist in the same society. An individual might show different cultural orientations in different situations. The second strategy, assimilation is what is called melting pot, in which people of ethnocultural groups attempted to change themselves to be like those of dominant culture. When ethnocultural groups keep their culture and heritage and do not attempt to seek relationship with the dominant culture they are using the separation strategy. These people keep a strong identity from their cultural heritage. Berry's last strategy is marginalization, in which people of ethnocultural groups neither maintain their own cultural heritage nor attempt to seek relationship with others. Berry (2003) explained that people might use the strategy of marginalization as a result of failed attempts to participate in the larger society.

Abe-Kim, Okazaki, and Goto (2001) tested unidimensional and multidimensional approaches using generational status and two methods of scoring Suinn-Lew Asian Self Identity Acculturation (SL-ASIA; Suinn, Ahuna, & Khoo, 1992). These researchers found that the multidimensional approach is more appropriate when acculturation is seen as a set of cultural orientations in order to take a bicultural orientation into account. Johnson, Wall, Guanipa, Terry-Guyer, and Velasquez (2002) tested multidimensionality of acculturation among Chinese, Korean, and Japanese using the Orthgonal Cultural

Identification Scale (OCIS; Oetting & Beauvais, 1990-1991) and found that Anglo identity and Asian identity are independent of each other. This means that people can have both or neither Anglo and Asian identities. In their study using facet theory with 526 Israeli immigrants from the former Soviet Union, Ben-Shalom and Horenczyk (2003) also validated Berry's bidimensional conceptualization of acculturation.

Acculturation and Harmony Control

Berry's (2000) four acculturation styles indicate one's approach to maintenance and/or abandonment of their cultural heritage and identity. Among the four styles, integration and separation strategies involve maintenance, rather than abandonment, of their original cultural heritage. Therefore, it is plausible that people who use integration and separation strategies in acculturation process use harmony control more than those who use assimilation and marginalization strategies.

In one of Morling and Fiske's series of study (1999), Hispanics were found using more harmony control than Anglos. In this same study, the researchers also found that collectivism/ interdependence was significantly related to harmony control. They reported that people who scored high in collectivism/ interdependence scales used harmony control more than those who scored low in the scales. In Contantine, Gainor, Ahluwalia, & Berkel's study (2003) with 240 African American students, they found that students high in collectivism and interdependent self-construal, measured by Individualism-collectivism scale (INDCOL; Hui, 1988; Triandis, 1994) and Self-construal scale (SCS; Singelis, 1994), used harmony control more than those students who scored low in these scales.

Considering the above mentioned studies of relationship between collectivism and use of harmony control as well as the fact that Asian countries are historically collectivistic, Asians who maintain their original cultures and identities in the US, i.e., those who use integration and separation strategies of acculturation, may use harmony control more than people who use assimilation and marginalization strategies.

Acculturation and well-being

The existence of a relationship between acculturation and well-being is clearly exemplified by the term "cultural shock," which describes one's initial strong unpleasant reaction to a new culture. In regard to cultural shock, acculturation is strongly related to relief of distress one experiences due to his or her contact to the new culture. Therefore, the longer one stays in the new culture, the better his or her well-being becomes, up to a certain level. Although there are various mediators, such as the degree of similarity between the two cultures, researches found that the risk for developing psychological problems is greater when acculturative stress increases, especially the first several months of contact with the new culture, such as the physical move to the U.S.A. (Organista, Organista, &Kurasaki, 2003).

One's well-being can be affected even long after the initial contact with the new cultures especially if one's host culture exposes him or her to ethnicity related stress, such as ethnic discrimination, stereotype confirmation concerns, and own-group conformity pressure (Contrada, Ashmore, Gary, Coups, Egeth, Sewell, Ewell, Goyal, & Chasse, 2001). For example, an individual who is experiencing hostility from hi/her neighbors due to his/her race is experiencing race-related stress even though s/he was born in the U.S.A.

In addition to the ethnicity related stress, it is possible that acculturation strategies of Asian Americans are related to their well-being. Ying's study (1995) with 143 Chinese Americans in San Francisco suggested positive relationships between three out of four Berry's acculturation strategies (2000), i.e., integration, assimilation, and separation, and well-being. These results suggest that people who used integration, assimilation, and separation strategies, but not marginalization strategy, tend to report their psychological well-being. This study also suggested the integration strategy to be the most, and the marginalization strategy to be the least, related to one's psychological well-being. These results are consistent with one of the hypotheses that there is a positive relationship between use of harmony control and one's well-being because according to Berry's (2000) acculturation theory, people who use integration are likely to use harmony control while those who use marginalization are least likely to use harmony control.

Statement of Purpose

The purpose of this study is to see if a relationship exists between Asians' use of harmony control, their level of acculturation, and their subjective well-being. Morling and Fiske (1999) proposed a new construct called harmony control, which complements Rothaum, Weisz, and Snyder's (1982) two-process model of perceived control. The use of harmony control is examined with Caucasians, Hispanics, and African Americans (Morling & Fiske, 1999; Constantine, Gainor, Ahluwalia, & Berkel, 2003), but not with Asian populations at the present time. In addition, Morling & Fiske (1999) raised a possibility that harmony control is used as a coping mechanism, e.g., learned hopelessness, rather than a culturally based active control strategy. The role of societal

influence, i.e., various minorities' experiences of powerlessness in society, on use of harmony control is not examined so far.

This study will attempt to fill these voids of harmony control research. Findings of this study may benefit the field of counseling and education in several ways. If use of harmony control is found among many Asians and is related to their subjective well-being, clinicians and teachers who work with Asian populations can learn how to effectively and appropriately work with their clients and students. Clinicians may be able to have an additional option, facilitating use of harmony control, to help clients obtain a sense of control, thus achieving better adjustment without using primary control. In classrooms, teachers may be able to identify additional motivated students who are used to being considered as unmotivated due to our societal value to use primary control. In addition, by studying the relationship between one's use of harmony control and his or her level of acculturation and race-related stress, we will gain insights into possible roles of acculturation, race-related stress, and use of harmony control affecting one's well-being.

Chapter III: METHODOLOGY

This study will be a correlation study. Correlational research method provides us information regarding the nature of the relationship, i.e., direction and strength, between the variables being studied (Gall, Gall, & Borg, 2002). Because the purpose of this study is to explore the relationships between Asian Americans' uses of harmony control, their level of acculturation, and their subjective well-being correlational research method is appropriate in this study.

Research Setting

Research setting for this study will be internet-based. Web-based data collection will be used in order to reach diverse Asian populations in the United States. Therefore, no geographically bounded research setting is used in this study.

Population and Sample

The population for the study will be Asians who are 18 years old or older and live in the United States. This study will use purposive sampling procedure. E-mail to members of Asian American Psychological Association and other Asian communities, such as Korean and Chinese churches, as well as to friends and acquaintances of the researcher will be used to recruit Asians for participation in this web-based study. This use of the internet was chosen in order to reach subjects from populations that are not well recruited for research studies, such as non-college students and Asians who live in non-metropolitan cities.

Protection of Human Subjects

In order to protect subjects' rights, this proposal will be submitted to a southern university Institutional Review Board (IRB). Following approval from the board, the homepage for this study will be set up. After several trials by volunteers in completing this study on line to ensure any unforeseen problems, a letter that includes a brief description of the study and possible risks and benefits of participating in this study will be sent electronically to possible participants. Subjects will be also provided with telephone numbers to contact the researcher and her committee members regarding this study in order to obtain answers to any question the potential subjects may have. Subjects will be informed of their right to withdraw from the study at any time without any

penalty. Participants' responses will be anonymous by assigning a number for each subject.

Instruments

One demographic data sheet and 7 instruments will be used in this study: The Harmony Control Scale, Suinn-Lew Asian Self Identity Acculturation, Rosenberg Self-Esteem Scale, Brief Perceived Ethnic Discrimination Questionnaire (PEDQ) -Community Version, Positive and Negative Affect Scale, Scales of Psychological Well-Being, and Measure of Social Well-Being.

Demographic data sheet

This form consists of 10 items, and was specifically developed for this study. This form provides information on demographic variables such as race, socioeconomic level, age, and the length of stay in US.

Harmony Control Scale (Morling & Fiske, 1999)

The harmony control scale consists of 21 items, and is divided into five factors measuring a) trust in higher power; b) trust in friends to care or decide; c) anticipating others' needs; d) merging with others; and e) waiting on luck (Morling & Fiske, 1999). Morling and Fiske were inspired by Rothbaum, Weisz, and Snyder's (1982) primary and secondary control constructs and developed this new construct, harmony control (HC), and its scale. Respondents answer the items using a seven point Lickert scale ranging from strongly disagree-1 to strongly agree-7.

According to Morling and Fiske (1999), internal reliability (Cronbach's alpha) for subscales of the HC scale ranges from .70 to .78. In another study with African Americans, Constantine, Gainor, Ahluwalia, and Berkel (2003) reported Cronbach's alpha coefficients of .88, .48, .58, .60, and .61 for the Trust in a Higher Power, Trust in Friends to Care or Decide, Anticipate Others' Needs, Merge with Others, and Wait on Luck subscales, respectively. Morling and Fiske also reported the test-retest reliability for HC scale is .78 while those for five factors range from .51 to .86.

Suinn-Lew Asian Self Identity Acculturation (SL-ASIA; Suinn, Ahuna, & Khoo, 1992)

This scale is a 21-item measure of acculturation level for Asian populations. It was developed modeling after the Acculturation Rating Scale for Mexican Americans (Cuellar, Harris, and Jasso, 1980). There are an additional 5 items, which were added later, in order to see acculturation as multi-dimensional and orthogonal rather than one-dimensional (Suinn, Ahuna, & Khoo, 1992). These multiple questions are asking about issues regarding language, friendships, behaviors, generational and geographic background, and attitudes. The scores range from 1-low acculturation (high Asian identity) to 5-high acculturation (high Western identity). In order to interpret SL-ASIA score through a multidimensional approach, Abe-Kim, Okazaki, and Goto (2001) modified the scoring procedure in their study to compare unidimensional and multidimensional approaches of acculturation assessments. They counted the numbers of items answered to three groups; traditional cultural orientation, i.e., separation (options 1 or 2), assimilated culture orientation (options 4 or 5), and biculturalism, i.e., integration (option 3).

Ponterotto, Baluch, and Carielli (1998) reviewed psychometric strengths and limitation of the SL-ASIA. They reviewed 16 empirical studies using SL-ASIA and reported that the modal alpha range was in the .80s, suggesting acceptable internal consistency. According to Ponterotto et al. (1998), there is no test-retest study done for SL-ASIA, thus its stability across time is not known. There are inconclusive factor structures among the past three factor analysis studies (Ponterotto et al., 1998). The researchers also reported some support for convergent validity and strong support for criterion-related validity, although they encouraged researchers to engage in more validation research on AL-ASIA in the future.

Rosenberg Self-Esteem Scale (RSE; Rosenberg, 1965)

This is a 10-item Guttman scale, which was initially developed to measure the self-esteem of high school students (1965). Subjects are to rate each item ranging from 1-strongly agree to 4-strongly disagree. Currently this scale is used in many studies with many other populations, such as college students and other adults with a wide range of professions and occupations (Concoran & Fischer, 1987).

Concoran and Fischer (1987) reported excellent internal consistency, i.e., Guttman scale coefficient of reproducibility of .92. They reported RSE's test-retest reliability of .85 and .88 for two studies, suggesting its high stability. They also summarized and reported the concurrent, predictive, and construct validity of this instrument using measures of depression, anxiety, other instruments, and peer-group reputation.

Brief Perceived Ethnic Discrimination Questionnaire -Community Version (Brief PEDQ-CV; Brondole, E., Kelly, K. P., Coakley, V., Gordon, T., Thompson, S., Levy, E. et al., in press)

This is a 17-item measure of seven forms of discrimination: verbal rejection, avoidance, exclusion, denial of equal treatment, disvaluing action, threat of aggression, and aggression. This is a brief version of the Perceived Ethnic Discrimination Questionnaire-Community Version (PEDQ-CV). The PEDQ-CV was developed based on Contrada and his colleagues' original Perceived Ethnic Discrimination Questionnaire (PEDQ), which was one of four ethnicity-related stress measurements (Contrada et al, 2001). The PEDQ-CV was developed in order to modify items applicable to lives and experiences of those in the community. The Brief PEDQ-CV was created from the Lifetime Exposure scale of the full PEDQ-CV to reduce administration time and/or participant burden.

On the Brief PEDQ-CV, the respondents answer the items using a five point Lickert scale ranging from never-1 to very often -5. This measure was tested using 128 college students (53% men; 55% Blacks and 45% Latinos) and 212 community participants (77% women; 64% Blacks and 36% Latinos) through two primary care practices (Brondolo, E. et al., in press). The brief PEDQ-CV was reported to have alpha of .87 (Brondolo et al., in press). They also reported that the Brief PEDQ-CVU has good convergent validity using Black or Latino version of the Perceived Racism Scale (McNeilly et al., 1996) with the student sample ($r = .61$, $p<.001$ and $r = .57$, $p<.001$ respectively). Concurrent and discriminant validity were tested in the community sample using measures of primary appraisals of racist interactions. Brondole reported evidence of

concurrent validity ($r = .46$, $p < .0001$) and of discriminant validity ($r = .09$, $p > .22$ with primary appraisals of challenge).

Positive and Negative Affect Scales (Mroczek & Kolarz, 1998)

This measure is a part of the Midlife Development Inventory (MIDI) for the MacArthur Foundation Research Network on Successful Midlife Development. The Positive and Negative Affect Scales are developed based on the ideas that positive and negative affects are different dimensions and that happiness is more related to frequency of affect, not its intensity. There are six items for each positive and negative scale. Respondents answer the items using a five point Likert scale ranging from none of the time -1 to all of the time –5. This measure yields two scores ranging from 6 to 30, i.e., one for positive affect scale and the other for negative affect scale. According to Mroczek and Kolarz (1998), both scales were used with 2727 subjects in a nationally representative study of Americans, and were reported to have high alphas: .91 and .87 for positive and negative affect, respectively. Mroczek and Kolarz also reported that both scales showed relationship with other variables in accordance with the prior findings, such as high correlation between physical health and positive affect.

Scales of Psychological Well-Being (Ryff & Keyes, 1995)

The scales of Psychological Well-being were developed based on theories of aspect of well-being. The scales are constructed to measure dimensions of autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance. The original scales had 20 items in each of 6 dimensions (Ryff,

1989). In this study 3-item scales, which were developed for national survey (Ryff & Keyes, 1995), will be used in order to reduce participants' burden. Subjects respond using six-point Likert scale ranging from strongly disagree – 1 to strongly agree – 6. Items from the separate scales are mixed into one questionnaire. Five out of six scales of dimension will be used, i.e., excluding dimension of autonomy due to possible conflict with Asian values.

Ryff and Keyes's validation study (1995), using the 928 national probability sample of adults, yielded low to modest estimates of internal consistency coefficients (alphas), ranging from .33 (Purpose in Life) to .56 (Positive Relations With Others). They explained that the alpha coefficient is a conservative estimate of internal reliability and their moderate alphas were probably due to the small number of indicators per scale. However, when using the sum of the scales as the overall psychological wellness scale the internal reliability was reported to be .80 (Keyes & Ryff, 1998).

Measure of Social Well-Being (Keyes, C. L. M., 1998)

This instrument was developed based on theories of dimensions of social well-being, and measures five dimensions, i.e., social integration, social contribution, social coherence, social actualization, and social acceptance. Each dimension includes 3 items. This 3-item scales are also developed based on the original 10-item scales in order to minimize burden to participants (Keyes, C. M., 1998). Subjects respond each item ranging from strongly disagree – 1 to strongly agree – 7, including a midpoint option of "don't know" – 4. All the items were ordered randomly to construct a single measurement. Although these scales have moderate internal reliabilities, ranging from .40

to .70, internal reliability of the overall Social Well-Being measure by summing all the scores of 5 scales is reported to be .80 or higher (Keyes & Magyar-Moe, 2003).

Keyes' (1998) factor analysis indicated that the 3-item scales showed superior fit with the original five-factor model. He also reported good construct validity through modest to positive correlations with the scales of dysphoria and global well-being, small positive correlations with the indicator of subjective health, and low correlation with the perception of oneself as optimistic. The scales correlated strongly with measures of social health ad functioning, perceived neighborhood quality, and a measure to indicates if individuals engage in prosocial community activities.

Data Collection

Data for this study will be collected between December of 2003 and January of 2004. Subjects will receive written descriptions of this study and any associated risks and benefits of participation in the study on the first page of the web-based survey. Any question subjects may have will be answered by the researcher or her committee members via email and/or phone. Upon written request, the researcher will forward a report of the completed study to any subject asking for results of the study.

Treatment of Data

Hypothesis one: Using SL-ASIA total scores, the mean scores for people who use separation and assimilation cultural orientation styles are calculated. T-statistics will be used to see if there is a significant difference between the means of the two groups.

Hypothesis two: Partial correlation coefficients will be computed among the scores of harmony control scale and four well-being measurements, i.e., emotional,

psychological, social, and self-esteem, holding constant the race-related stress scores in order to see harmony control scale and measures of well-being are positively related without the effect of race-related stress and social economical level.

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APPENDIX B

Demographics Data Sheet

State where you live in: _____

Age: _____

Gender: _____ Female _____ Male

Current Occupation: _____

Length of Stay in US (years): _____

Highest Education Obtained: _____

Mother's Educational Level: _____

Father's Educational Level: _____

Race: ____Chinese ____Filipino ____Japanese ____Korean ____Asian Indian
____Southeast Asian ____Pacific Islander ____Other (specify_____)

Income: Yearly family income:

____ $0 – 19000
____ $20000 – 29000
____ $30000 – 39000
____ $40000 – 49000
____ $50000 – 59000
____ $60000 – 69000
____ $70000 – 79000
____ $80000 – 89000
____ $90000 – 99000
____ Over $100000

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APPENDIX E

Rosenberg Self-Esteem Scale (RSE)

Please record the appropriate answer per item, depending on whether you strongly agree, agree, disagree, or strongly disagree with item it.

1 = Strongly agree

2 = Agree

3 = Disagree

4 = Strongly disagree

___ 1. On the whole, I am satisfied with myself.

___ 2. At times I think I am no good at all.

___ 3. I feel that I have a number of good qualities.

___ 4. I am able to do things as well as most other people.

___ 5. I feel I do not have much to be proud of.

___ 6. I certainly feel useless at times.

___ 7. I feel that I'm a person of worth, at least on an equal plane with others.

___ 8. I wish I could have more respect for myself.

___ 9. All in all, I am inclined to feel that I am a failure.

___ 10. I take a positive attitude toward myself.

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