GENERATIONAL VARIATIONS IN DEPRESSIVE SYMPTOMATOLOGY AND RELATED VARIABLES AMONG THREE GENERATIONS OF JAPANESE-AMERICAN WOMEN IN HAWAI‘I

A DISSERTATION SUBMITTED TO THE GRADUATE DIVISION OF THE UNIVERSITY OF HAWAI‘I IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN PSYCHOLOGY AUGUST 2005

By

Jennifer Matsu Matsukawa

Dissertation Committee:

Anthony J. Marsella, Chairperson
Deborah B. Altschul
Kenneth A. Tokuno
William T. Tsushima
B. Jeannie Lum
ACKNOWLEDGEMENTS

First and foremost, I would like to express my deepest gratitude to Dr. Anthony Marsella, for without him this would not have been possible. My appreciation for all his support and guidance is truly beyond words. I would also like to thank Dr. Altschul, Dr. Lum, Dr. Tokuno, and Dr. Tsushima for providing invaluable insight in serving on my committee.

Most of all, I am indebted to my family for their never ending support over the years. My parents, Leland and Jill, always had confidence and belief in me even when I didn’t. And my husband, Rob, has stood by my side through it all, always supported my dreams. I could have never gotten through without their encouragement and support.

With so many blessings, I had only one regret. I had hoped that my Ewa Grandma would live to see me graduate. Her integrity and compassion for the afflicted and oppressed are my inheritance. Her last words to me before she died were to never give up on my convictions. This dissertation is dedicated to her memory.
Abstract

Although the Japanese-Americans have been the topic of considerable study, little research has been done and even less has been written on contemporary Japanese-American women and the factors that contribute to their psychological development, mental health, and well-being. The present investigation examined the generational variations in depressive experience and disorder and their relationship to levels of ethnic identification and acculturation among Japanese-American women in Hawaii. In addition, generational variations in attitudes toward women, self-concept, and self-esteem were investigated.

Participants consisted of non-related Japanese-American women from the Sansei (third), Yonsei (fourth), and Gosei (fifth) generations and blood-related Japanese-American women from the Sansei and Yonsei generations. Several inventories were used to assess the various domains.

Analysis of the results demonstrated that the non-related Yonsei and Gosei generations exhibited no differences from the Sansei generation in the extent of their ethnic identification and value orientation. Additionally, analysis of the results demonstrated that the Yonsei daughters exhibited no differences from the Sansei mothers in the extent of their ethnic identification and value orientation, providing evidence that there exists a continuity in attitudes across generations. Perhaps the most notable findings of the present investigation are the results of the depression inventories that demonstrated significant differences in the ratings of depression with the Yonsei and Gosei generations endorsing more depressive symptomatology than the Sansei generation.
Table of Contents

Acknowledgements
Abstract
List of Tables
Introduction

Japanese-American Women in Hawaii
  Historical, political, and cultural considerations
  Early immigration
  The Issei Women
  The Nisei Women
  The Sansei Women
  The Yonsei and Gosei Women

Ethnocultural Identification

Acculturation
  Acculturation and stress

Depressive Experience and Disorder
  Definition
  Domain of symptom representation
  Self-concept, self-esteem, and psychological well-being
  Self-concept and depression

Purpose

Study One Research Questions
Study Two Research Questions
Appendix O: The Center for Epidemiologic Studies Depression Scale.................133
Tables........................................................................................................136
References...............................................................................................164
# List of Tables

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Characteristics of Study 1 Sample by Generation</td>
<td>133</td>
</tr>
<tr>
<td>2. Means, Standard Deviations, and Results of Analysis of Variance by Generation on the JMIEIS Identification Index</td>
<td>134</td>
</tr>
<tr>
<td>3. Means, Standard Deviations, and Results of Analysis of Variance by Generation on the JMIEIS Pride Index</td>
<td>134</td>
</tr>
<tr>
<td>4. Means, Standard Deviations, and Results of Analysis of Variance by Generation on the JMIEIS Behavioral Index Individual Items and Total Score</td>
<td>135</td>
</tr>
<tr>
<td>5. Means, Standard Deviations, and Results of Analysis of Variance by Generation on the JMIEIS Values Index Individual Items and Total Score</td>
<td>136</td>
</tr>
<tr>
<td>6. Means, Standard Deviations, and Results of Analysis of Variance by Generation on the SL-ASIA Individual Items and Total Score</td>
<td>137</td>
</tr>
<tr>
<td>7. Means, Standard Deviations, and Results of Analysis of Variance by Generation on the AWS Individual Items and Total Score</td>
<td>138</td>
</tr>
<tr>
<td>8. Means, Standard Deviations, and Results of Analysis of Variance on the SFSCS Factors by Generation</td>
<td>139</td>
</tr>
<tr>
<td>9. Means, Standard Deviations, and Results of Analysis of Variance by Generation on the RSE Individual Items and Total Score</td>
<td>140</td>
</tr>
<tr>
<td>10. Means, Standard Deviations, and Results of Analysis of Variance by Generation on the SWLS Individual Items and Total Score</td>
<td>141</td>
</tr>
<tr>
<td>11. Means, Standard Deviations, and Results of Analysis of Variance by</td>
<td></td>
</tr>
</tbody>
</table>
12. Means, Standard Deviations, and Results of Analysis of Variance by Generation on the DESS Interpersonal and Somatic Subscales

13. Means, Standard Deviations, and Results of Analysis of Variance by Generation on the CESD Individual Items and Total Score

14. Pearson's Product Moment Correlation Matrix of the Relationship Among the Four Indices of the JMIEIS, the SL-ASIA, the AWS, the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS for the Sansei Women (N = 20)

15. Pearson's Product Moment Correlation Matrix of the Relationship Among the Four Indices of the JMIEIS, the SL-ASIA, the AWS, the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS for the Yonsei Women (N = 20)

16. Pearson's Product Moment Correlation Matrix of the Relationship Among the Four Indices of the JMIEIS, the SL-ASIA, the AWS, the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS for the Gosei Women (N = 20)

17. Characteristics of Study 2 Sample by Generation

18. Means, Standard Deviations, and Results of T-Tests by Generation on the JMIEIS Identification Index

19. Means, Standard Deviations, and Results of T-Tests by Generation on the JMIEIS Pride Index

20. Means, Standard Deviations, and Results of T-Tests by Generation on the JMIEIS Behavioral Index Individual Items and Total Score
21. Means, Standard Deviations, and Results of T-Tests by Generation on
the JMIEIS Values Index Individual Items and Total Score......................151
22. Means, Standard Deviations, and Results of T-Tests by Generation on
the SL-ASIA Individual Items and Total Score......................................152
23. Means, Standard Deviations, and Results of T-Tests by Generation on
the AWS Individual Items and Total Score...........................................153
24. Means, Standard Deviations, and Results of T-Tests by Generation on
the SFSCS Factors..................................................................................154
25. Means, Standard Deviations, and Results of T-Tests by Generation on
the RSE Individual Items and Total Score..............................................154
26. Means, Standard Deviations, and Results of T-Tests by Generation on
the SWLS Individual Items and Total Score...........................................155
27. Means, Standard Deviations, and Results of T-Tests by Generation on
the DESS Individual Items and Total Score............................................156
28. Means, Standard Deviations, and Results of T-Tests by Generation on
the DESS Interpersonal and Somatic Subscales....................................157
29. Means, Standard Deviations, and Results of T-Tests by Generation on
the CES-D Individual Items and Total Score.........................................158
30. Pearson’s Product Moment Correlation Matrix of the Relationship
Among the Four Indices of the JMIEIS, the SL-ASIA, the AWS, the
SFSCS, the RSE, the SWLS, the DESS, and the CES-DS for the Sansei
Mothers (N = 15)....................................................................................159
31. Pearson’s Product Moment Correlation Matrix of the Relationship
Among the Four Indices of the JMIEIS, the SL-ASIA, the AWS, the
SFSCS, the RSE, the SWLS, the DESS, and the CES-DS for the Yonsei Daughters (N = 15)..............................160
Generational Variations in Depressive Symptomatology and Related Variables among Three Generations of Japanese-American Women in Hawaii

Depression is emerging as one of the world’s most pervasive psychological problems. Research reveals a dramatic increase in depression across the world with especially significant higher rates for women and the elderly (Almeida-Filho, Lessa, Magalhaes, Araujo, Aquino, James, et al., 2004; Carrillo, Rojo, & Staats, 2004; Chen, Chen, & Chung, 2002d; Davidson & Meltzer-Brody, 1999; Iwamasa & Hilliard, 1999). In 2001, the World Health Organization reported that depression is the most common disease suffered by women (World Health Organization, 2001). According to the National Institute of Mental Health, in any given one-year period, an average of 9.5% of the general population suffer from depressive symptoms (National Institute of Mental Health, 2000). The most recent report by the American Psychological Association on depression states that 19 million Americans suffer from depression yearly and women are twice as likely as men to experience a major depressive episode (American Psychological Association, 2002).

While the basic physiological mechanisms of depression are under intensive study (i.e., viruses, serotonin levels, norepinephrine levels, dopamine levels, thyroid dysfunction), it is becoming increasingly clear that events related to lifestyle and to various sociocultural contexts may be critical determinants of the frequency and patterning of depressive experiences (Almeida-Filho et al., 2004; Angst, 1999; Carrillo et al., 2004; Engelsmann, 1982; Okazaki, 1997; Ritscher, Warner, & Johnson, 2001b; Weissman, Bland, Canino, Faravelli, Greenwald, Hwu, et al., 1996; Woods, Lentz,
Mitchell, & Oakley, 1994; Young, 1997). Thus, it is important that we increase sociocultural studies of depression.

One ethnocultural group that has been the topic of considerable research regarding depressive experience and disorder is Asian-Americans. For example, among Asian-Americans, there has been extensive research on variations in the expression, measurement, personality correlates, and epidemiology of depression (Chen, Chen, & Chung, 2002c; Culbertson, 1997; Herrick & Brown, 1998; Iwamasa et al., 1999; Kinzie, Ryals, Cottington, & McDermott, 1973; Kuo, 1984b; Kurasaki & Koike, 2002; Leong & Lau, 2001a; Lin & Cheung, 1999b; Marsella, 1980; Marsella, 1987; Marsella & Ho, 1997; Marsella, Kinzie, & Gordon, 1973a; Marsella, Sanborn, Kameoka, Shizuru, & Brennan, 1975; Marsella, Walker, & Johnson, 1973b; Okazaki, 1997; Okazaki, 2002; Padilla, Wagatsuma, & Lindholm, 1985; Takeshita, Masaki, Ahmed, Foley, Li, Chen, et al., 2002b; Weiss & Kleinman, 1988; Weissman et al., 1996; Woods et al., 1994; Yanagida & Marsella, 1978; Young, 1997). Although the Asian-Americans have been the topic of considerable study, little research has been done and even less has been written on contemporary Japanese-American women and the factors that contribute to their psychological development, mental health, and well-being.

Fujitomi and Wong (1973) published one of the earliest studies on Asian-American women and observed that, at that time, the average Asian-American woman was represented by a Sansei Japanese-American. However, the diversity among Japanese-American women has increased significantly since then (Fujitomi & Wong, 1973). This diversity may be attributed to sociocultural events that have occurred which
consequently influence individual psychological development, sense of self, and decisions about self-identity.

Viewing the histories and sociocultural events of a generation provide contexts for understanding how these experiences influence the formation of identity, values, beliefs, and perceptions. Often, this is evident in the images and stereotypes of Asian-American women circulated through the media and popular literature. These images influence how we view and regard Asian-American women. Chin noted that the most prominent images of Asian-American women have been of Japanese picture brides, geishas, China dolls, and prostitutes (Chin, 2000). Additionally, Asian-American women have been portrayed as passive, shy, eager to please, self-effacing, self-sacrificing, self-denigrating, and subservient to men. These images limit Asian-American women's experiences since they constrain how Asian-American women are viewed (Shum, 1996a). Only recently have there been more favorable images of Asian-American women; however, with few exceptions, little has been written regarding the experiences and roles of Asian American women. And as a result, "...myths continue to perpetuate a mystique about Asian American women, and stereotypes that objectify and disempower them remain" (Chin, 2000).

Japanese-American Women in Hawaii

Historical, political, and cultural considerations. The consideration of political and cultural legacies is essential in providing a context to understand the behavior, identity, and values of Japanese-American women. Memories and experiences passed down through generations may influence images held by Japanese-American women and
ultimately their behaviors. Rogler (2002) noted that generation labels signify the
classification of people by attributing to them characteristics thought to be prevalent in
their period, and as a result, like commonly used social categories, generation labels
perform cognitive and emotional functions. Thus, members of a generation often hold
similar perceptions, judgments, feelings and aspirations.

Due to immigration laws and the history of immigration of the Japanese in
America, it is possible to talk about Japanese-Americans in terms of distinct generations.
Japanese-Americans continue to identify themselves by the generation they belong to

As part of the Bishop Museum and Japanese Cultural Center of Hawaii’s
exhibition of Japanese-American women in 1992, the history of Japanese-American
women in Hawaii has been documented (Bishop Museum, 1992). A historical
chronology of Japanese-Americans is presented in Appendix A.

**Early immigration.** In 1868, approximately 150 Japanese men were recruited by
Hawaii sugar planters to work on the plantations in Hawaii. These men, the *Gannen-
mono* (First Year People of the Meiji Era), who came in 1868, were sent to Hawaii to
determine the feasibility of labor immigration, marking the beginning of Japanese
immigration to Hawaii (Ogawa, 1978). The *Issei*, the first generation Japanese-
Americans or original immigrants from Japan, came to the United States in hopes of a
better life. Most of the Japanese immigrants who came to Hawaii were single men. Only
a few were accompanied by wives and children. It has been noted that six women
accompanied the *Gannen-mono* to Hawaii in 1868. Then in 1885, the first group of
Kanyaku Imin (government contract laborers) arrived in Hawaii to work on the sugar plantations. This group included 676 men, 159 women, and 108 children (Bishop Museum, 1992).

Whether or not a Japanese woman could immigrate to the United States depended on the immigration laws and the will of a man (i.e., a Japanese woman could only immigrate to the U.S. if she had a spouse living here, an immigrant went to Japan to marry her, or she married an immigrant by proxy) (Nakano, 1990). By the time the majority of Japanese laborers arrived in the U.S., anti-Japanese acts and resentment of "cheap labor" were in effect on the West Coast. In 1908, this resulted in the Rout-Takahira Gentlemen’s Agreement which restricted Japanese immigration to the U.S. This Agreement, however, did not restrict the entry of wives and children of established residents of the U.S. Thus, the majority of Japanese women to immigrate to the U.S. came more often than not as a "picture bride", a woman whose marriage is arranged by family members through an exchange of photographs. Due to the Japanese custom of arranged marriages and because of the distance, prospective couples exchanged pictures.

To those who opposed Japanese immigration, this practice of arranged marriages seemed immoral and antithetical and reinforced the image of Japanese women as subservient and self-denigrating (Tien, 2000). In 1924, Albert Johnson’s Japanese Exclusion Act was passed by congress barring Japanese immigration to the U.S and prohibited Japanese wives from joining their husbands who were already in the U.S. In 1935, legislation was introduced to allow the entry of Japanese wives into the U.S. The bill was not passed and was reintroduced in 1937 and again in 1939 with the same result. The anti-Asian sentiment reflected in these legislative acts sent a message to the Issei that
they were not fit to be American citizens (Tien, 2000). These policies were carried over into the self-images and self-perceptions formed by Asian American women and defined expectations of Asian American women in the U.S. (Chin, 2000).

**The Issei Women.** Due in part to the anti-Asian sentiment, the Issei devoted themselves to their children and were motivated by a deep commitment to the family. *Kodomo no tame ni* (for the sake of the children) and *kazoku no tame ni* (for the sake of the family) became essential values for the Issei (Nakano, 1990). Most importantly, the Issei brought with them the traditional values existing in the Meiji era and were the transmitters of the Japanese culture (Nakano, 1990). Values such as *shikata ga nai* (accepting one’s lot in life), *gaman* (endurance and perseverance), *kansha* (admiration for hardwork), and *giri* (sense of duty and obligation) helped strengthen the Issei women (Bishop Museum, 1992).

**The Nisei Women.** The Nisei are the second generation Japanese-Americans or the first Hawaii-born generation. The majority of Nisei were born between 1915 and 1940 (Nakano, 1990). Unlike the Issei women, the Nisei female had opportunities that came with being native born. For example, she could speak and read the language and drive a car. However, this may have made her more vulnerable to existing prejudices, although the Japanese in Hawaii faced far less prejudice than those on the U.S. mainland. The Japanese population in Hawaii grew rapidly and rose to 43 percent of the state population in the 1920s. As a result, concern that the Japanese government might attempt a takeover grew and the loyalty of the Nisei was questioned (Bishop Museum, 1992).
After the attack on Pearl Harbor on December 7, 1941, President Roosevelt signed Executive Order 9066 allowing the mass removal of Japanese-Americans from the West Coast by military authorities. Japanese community leaders, nearly all of them men, were sent to an internment facility at Sand Island in Honolulu and then sent to relocation camps on the mainland (Bishop Museum, 1992). This event played a very significant role in shaping the identities of the Nisei.

The Nisei struggled to prove they were real Americans and to incorporate American values into their attitudes and behaviors. It has been noted that the Nisei wanted desperately to be Americans, but they still held a strong commitment to traditional Japanese values (O’Brien & Fugita, 1991). Values such as enryo (self-restraint, reserve), majime (serious, honest), haji (shame, disgrace), sunao (gentle, obedient), and oya koh koh (filial piety) were central (Nagata, 2000). Women were raised to be otonashi, which literally translates into “no sound”. Collective effort and male dominance also characterized Japanese-American families. Assuming the values of both cultures, however, did pose some difficulties for the Nisei female (Nakano, 1990).

The conflict between group orientation typical of Japanese society and independence presented conflict for the Nisei. More comfortable with consensus than with independent decision-making, the Nisei female found it difficult to express strong personal opinions. This lack of verbal expressiveness fostered the view of the Nisei female as unassertiveness and dependent. For many of the Nisei women, these characteristics would be a lifelong struggle (Nakano, 1990).

As the Nisei struggled to shape their own identities, they often rebelled against their Issei parents who spoke only Japanese, worked and socialized within their own
communities, and observed the behavioral norms of their own culture. The Issei supported the Nisei’s allegiance to the U.S., but they also expected their children to be “good” Japanese (Nakano, 1990).

The Sansei Women. The Sansei are the third generation Japanese-Americans or second Hawaii-born generation. The majority of the Sansei were born approximately between 1940 and 1960. Unlike their parents and grandparents, the Sansei had considerably more resources available to them in terms of education and economic experiences. The Sansei grew up in a world and a Hawaii where mass media and multiethnic attitudes had a tremendous effect on behaviors, values, and goals which were being altered by the influence of popular culture that permeated the Japanese home (Ogawa, 1978).

The Sansei were exposed to a variety of influences which made their perception of their ethnic identity significantly different from that of the Issei and Nisei. Like many of the youths growing up in America in the fifties, sixties, and seventies the difficulties, goals, and ambitions were similar for the Sansei as for the contemporary American youth, regardless of ethnic background. Being American in dress and habits was generally accepted as a style associated with the youth culture. At the same time, however, a great majority of the Sansei in Hawaii attended Japanese language school and engaged in traditional Japanese hobbies such as *ikebana* (flower arranging), *origami* (paper-folding), karate, or judo. Traditional Japanese customs such as *giri* (reciprocal gift-giving), *koden* (the practice of giving to the bereaved family at a funeral), or *senbetsu* (giving money to a person going on a trip) were perpetuated by the *sansei* generation. Eating at Japanese
restaurants, going to samurai movies, or watching Japanese television programs was as characteristic for Sansei as was their westernized behaviors (Ogawa, 1978).

The stability of the Sansei was evidenced by their assimilative successes. This stability could be seen in the attainment of educational levels. For example, in 1970, 15.9 percent of Japanese adults in the U.S. had completed four or more years of college, compared to 11.3 percent for Caucasian Americans (O'Brien et al., 1991). The occupational status of the Japanese-Americans also reflected this pattern of marked assimilation. The Japanese Nisei and Sansei held various professional occupations such as dentists, optometrists, architects, physicians, and lawyers (O'Brien et al., 1991). In addition, positions of leadership and influence in the community held by the Japanese-Americans were increasing at this time. In Hawaii, the Japanese-Americans made up approximately thirty percent of the population in the fifties, sixties, and seventies (see Appendix B). In 1955, the Japanese-Americans had played a major role in marking the first time in Hawaii's history that both houses of the legislature were controlled by the Democrats, and in the early 1960's, the first Japanese-American was elected to the United States Senate.

Another indication of the assimilation of the Sansei into the mainstream of American society is the rate of intermarriages with majority group members. According to Kitano et al., by the 1970's intermarriage among the Sansei was approximately sixty percent of all new marriages (Kitano, Yeung, Chai, & Hatanaka, 1984).

*The Yonsei and Gosei Women.* Like other subcultures in the United States, the Japanese-Americans have experienced a renewed sense of pride in their cultural heritage.
In Hawaii, this renewed sense of pride may be the result of the increase in educational, political, and social achievements of the Japanese-Americans. In addition to events that have occurred within Hawaii, the emergence of Japan as an international economic and political power has provided Japanese-Americans with an increased interest in their cultural origins. In Hawaii, within a few decades, the Japanese-Americans have assumed much more powerful and prestigious roles and statuses (Marsella, Johnson, Johnson, & Brennan, 1998).

In the U.S., the Japanese-Americans have assumed much more prominent roles in the community. For example, in 1990, 35.4 percent of Japanese adults had completed four years of college or more, and in 1989, the Japanese had the highest per capita income (U.S. Department of Commerce, 1993). There are now a number of influential Japanese-American public officials. In addition, the election of Japanese-Americans to public office in areas where they are a small minority is evidence that their influence goes beyond the ethnic group itself.

The Yonsei generation of Japanese-Americans is largely in their twenties. The Yonsei continue to exhibit high levels of assimilation into the mainstream of American society. In a recent study (Marsella et al., 1998), the Yonsei Japanese-Americans have shown that they continue to maintain and endorse traditional Japanese culture and values. It has been observed that while the assimilation of the Japanese-Americans continues, it is likely that they will become increasingly concerned with the “symbolic” aspects of ethnicity. According to O’Brien and Fujita (1991), symbolic ethnicity is a sign that a group has achieved enough acceptance and political power that they no longer feel they have to prove they are real Americans. Evidence of symbolic ethnicity can be seen in the
increase in the development of historical societies designed to promote an understanding of the Japanese-American experience. The Japanese Cultural Center of Hawaii, the Japanese American National Museum in Los Angeles, and the National Japanese American Historical Society in San Francisco provide support for symbolic ethnicity.

The Gosei generation is only beginning. While there are Gosei Japanese-Americans who are in their late adolescence or early twenties, the majority of the Gosei generation is elementary age or younger. To date, there have been no published studies investigating the Gosei generation.

*Ethnocultural Identification*

The roots of Japanese culture are more than two thousand years old and reflect strong religious (e.g., Buddhism, Shinto), social (Confucian), and political (Tokugawa Shogunate and Meiji eras) influences (Marsella, 1993). Values such as *joge kankei* (deference to authority), *ittaikan* (feeling of oneness with members of ones group), and *on* (reciprocal obligation and responsibility) that are vital to the Japanese have been maintained throughout the years. In addition to traditional values and ways of life, certain behaviors have continued to be exhibited by the Japanese. For example, verbal and emotional expression tend to be understated or expressed indirectly. Personal modesty, humility, and reserve are encouraged, and individual assertiveness and dominance are de-emphasized. In addition, *shikata ga nai*, or acceptance of events that cannot be avoided is emphasized. In traditional Japanese culture, suffering is regarded as a part of life and a reminder of our humanity. Difficulties are usually understated, even if they are very serious.
Previous research has shown that generational level (e.g., Issei, Nisei, and Sansei) is a significant factor in the determinants of acculturation and ethnic identity (Berrien, Arkoff, & Iwahara, 1967; Iwamasa, Pai, Hilliard, & Lin, 1998; Masuda, Matsumoto, & Meredith, 1970; Padilla et al., 1985; Pierce, Clark, & Kaufman, 1978; Yanagida et al., 1978). These studies have emphasized generational differences among the Issei, Nisei, and Sansei Japanese-Americans. For example, earlier research comparing Issei, Nisei, and Sansei generations of Japanese-Americans demonstrated a linear progression toward reduced identification with Japanese culture (Masuda et al., 1970). Yet, while the Sansei in this study showed considerable behavioral assimilation, a significant retention of Japanese cultural values was exhibited. For example, pride in Japanese ancestry, desire for the preservation and enjoyment of Japanese things, and recognition of family kinships was demonstrated by the Sansei Japanese-Americans (Masuda et al., 1970).

In a more recent study, Marsella et al. (Marsella et al., 1998) assessed the ethnic identity of Nisei, Sansei and Yonsei Japanese-Americans in Hawaii and found significant differences in ethnic identity between the Nisei generation and the Sansei and Yonsei generations, but not between the latter two generations. As measured by the Ethnic Identity Questionnaire, the Nisei generation scored significantly higher than the combined scores of the Sansei and Yonsei, which did not significantly differ from each other. The authors suggest that Japanese-Americans no longer appear to be involved in a linear trajectory of ethnic identification. Ethnic identity appears to be determined through a complex function of historical, political, social, and individual experiences (Marsella et al., 1998). In the case of the Japanese-Americans, ethnic identity is not a static
phenomenon which follows a simple linear path of acculturation across successive generation.

In the past, there has been considerable interest in studying ethnic identity among the Issei, Nisei, and Sansei generations of Japanese-Americans. More recently however, little research assessing ethnic identity among Japanese-Americans has been conducted. Thus, there have been only a few studies conducted on the Yonsei generation, and research investigating the Gosei generation does not exist. Perhaps there is a diminished interest in studying the ethnic identity of Japanese-Americans due to assumptions that the population has become assimilated into American society and that contemporary Japanese-Americans, such as the Yonsei and Gosei, are completely acculturated.

Acculturation

Acculturation refers to “the processes by which individuals, families, communities, and societies react to inter-cultural contact” (Rudmin, 2003a). The term “acculturation” was first used in 1880 to describe changes in Native American languages as a result of contact with European settlers (Oxford English Dictionary, 1989). G. Stanley Hall was the first psychologist to write about acculturation in 1904, and in 1918, Thomas and Znaniecki was the first to propose a psychological theory of acculturation. Since then, more than 100 theories on acculturation have been developed that argue that individuals of minority groups adhere to their traditional culture, abandon their traditional culture to join the dominant culture, or develop some form of biculturalism (Rudmin, 2003c).
In 1980, John Berry, one of the foremost prominent researchers promoting this acculturation paradigm, proposed an acculturation theory that emphasized the political issues of minority rights and freedoms (Berry, 1980). According to Berry, four types of acculturation strategies exist: 1) Integration, 2) Assimilation, 3) Separation, and 4) Marginalization. Integration refers to maintaining one’s ethnocultural identity while at the same time participating in the dominant culture. Assimilation occurs when individuals separate from the original culture and consider themselves part of the dominant culture. Separation occurs when individuals place more value on keeping their original culture and try to avoid adopting the dominant culture. Marginalization results when individuals connect to neither their original culture nor the dominant culture.

Recently, Rudmin (2003) has argued that a choice of two cultures, or two identities, or two languages results in sixteen preference possibilities not four as is commonly believed (Rudmin, 2003b). Rudmin criticizes the history of the fourfold acculturation paradigm stating that it lacks application and explanatory power because it focuses on preferences which are explained by other preferences rather than by perceptual, cognitive, social, and emotional processes. Furthermore, Rudmin shows the fourfold paradigm to be an imposed etic premised on minority groups reacting to the distress of being bicultural and for its claims that integration is preferred by minority groups or that it is beneficial for them (Rudmin & Ahmadzadeh, 2001). According to Rudmin, all cultures have acculturative origins and all cultures are dynamic and share qualities and features with other cultures (Rudmin, 2003d).
Acculturation and stress. Despite the debate in the case of acculturation, researchers agree that acculturation can be a difficult experience for many individuals. Research has demonstrated that the process of acculturation is often stressful due to the disparities between the native cultural system and that of the new cultural environment. (Berry & Kim, 1988; Marsella, 1980; Marsella, Sartorius, Jablensky, & Fenton, 1985; Padilla et al., 1985). The experience and expression of depressive disorders appears to be a function of the degree of acculturation which may vary within ethnic groups. Research (Marsella, 1980; Padilla et al., 1985; Sue, Wagner, Ja, Margullis, & Lew, 1976b) reveals that the stressors experienced by each generational group may differ in accordance with the differing degrees of acculturation level. These difficulties may be experienced not only by immigrants but also by successive generations due to the differences between values at home and those of the dominant culture. Thus, low levels of acculturation may be associated with higher levels of psychological distress.

Padilla et al. (1985) found that generational status and acculturation levels were significant predictors of stress among Japanese-American college students. In their study, the Issei were found to be the least acculturated and were those who reported the most stress. The most acculturated individuals were those who reported the least stress and tended to be Sansei or later generation Japanese-Americans.

Depressive Experience and Disorder

Prevalence rates for depressive disorders vary from culture to culture. Despite this variation, prevalence rates have been consistently higher for women than for men across cultures. In Asian cultures, prevalence rates for depressive symptoms have been
reported to be lower compared to Western cultures (Young, 1997). More recently, however, it has been suggested that prevalence rates for depressive symptoms among Asian-Americans may be much higher than previously reported (Chen, Chen, & Chung, 2002b). In addition to variations in prevalence rates, variations in the presentation of depressive disorders across cultures are among the major findings from cross-cultural research. Studies (Marsella, 1993; Okazaki, 1997; Woods et al., 1994; Young, 1997) have shown that culture can have an effect on the course of depression and can influence the choice and pattern of depressive phenomena.

Definition. Depressive disorders are classified among the mood disorders in the DSM-IV (American Psychiatric Association, 1994). The depressive disorders include Major Depressive Disorder, Dysthmic Disorder, and Depressive Disorder Not Otherwise Specified. According to the DSM-IV, the Major Depressive Disorder “is characterized by one or more Major Depressive Episodes (i.e., at least 2 weeks of depressed mood or loss of interest accompanied by at least four additional symptoms of depression)” (American Psychiatric Association, 1994). Dysthmic disorder “is characterized by at least 2 years of depressed mood for more days than not, accompanied by additional depressive symptoms that do not meet criteria for a Major Depressive Episode” (American Psychiatric Association, 1994). The classification for Depressive Disorder Not Otherwise Specified includes disorders with depressive features that do not meet criteria for Major Depressive Disorder, Dysthmic Disorder, Adjustment Disorder with Depressed Mood, or Adjustment Disorder With Mixed Anxiety and Depressed
Mood, or depressive symptoms about which there is inadequate or contradictory information (American Psychiatric Association, 1994).

The independent relationship of symptom frequency and severity reflected in the DSM-IV should be recognized. According to the DSM-IV, for Major Depressive Episode, one of the symptoms must be “depressed mood most of the day, nearly every day….”, and the symptoms must “cause clinically significant distress or impairment in social, occupational, or other important areas of functioning” (American Psychiatric Association, 1994, p. 327).

Domain of symptom representation. According to the DSM-IV, depression is characterized by specific affective, cognitive, behavioral, and somatic symptoms. For example, the mood is often described as “depressed, sad, hopeless, discouraged, or ‘down in the dumps’” (p. 320). Individuals may have feelings of worthlessness, guilt, anger, and anxiety. Cognitive symptoms include low and negative self-perception, pessimism, and feelings of hopelessness and uselessness. Behavioral signs of depression may include crying spells, withdrawal, and psychomotor agitation or retardation. And, individuals may exhibit somatic symptoms such as body aches and pains, weakness, and fatigability.

Studies (Marsella, 1993; Okazaki, 1997; Woods et al., 1994; Young, 1997) have shown that culture can have an effect on the course of depression and can influence the choice and pattern of depressive phenomena. In Western culture, mental health has often been referred to as a sense of psychological well-being (e.g., autonomy, spontaneity, social interest). In many non-Western cultures, the psychological representation of
depression (e.g., depressed mood, guilt, feelings of self-deprecation) is often absent and a dominance of somatic aspects of depression appears to be manifested. Among the Japanese-Americans, reports of somatic and physical discomfort are frequently expressions of psychological disturbance (Marsella, 1993; Root, 1998). It has been suggested that this emphasis on the somatic nature of depression among Asians is a result of cultural values that stigmatize emotional or mental disorders (Young, 1997).

In addition to somatic symptoms, an interpersonal pattern of depression has been expressed among Japanese-Americans. Marsella, Kinzie, and Gordon (Marsella et al., 1973a) compared Sansei Japanese-American, Chinese-American, and Caucasian college students in Hawaii and found that the Japanese-Americans tended to exhibit an interpersonal component of depression. The authors suggest that in spite of acculturation, Japanese cultures still tend to encourage definitions of the self in terms of the larger social nexus of the family or culture. At the same time, however, it was found that the Japanese-American group exhibited guilt feelings, which are typically associated with depression in Western cultures. The authors suggest that this dimension of self as more individualistic is developing in the Japanese groups through acculturation and is evidenced in the existential-type patterns of depression. Other researchers have shown that highly acculturated individuals of an ethnic group tend to have similar explanations for mental illness and health as their Caucasian counterparts (Padilla et al., 1985; Sue, Wagner, Ja, Margullis, & Lew, 1976a).

*Self-concept, self-esteem, and psychological well-being.*
While attitudes about women’s roles are much less traditional among Asian-American women today, traditional values continue to influence Asian-Americans in the dominant Western culture (Shum, 1996). In traditional Japanese culture, values of modesty, reciprocity, and filial piety historically prescribed roles for women that were subservient to men. This is normative as a part of the superiority-inferiority axis in interpersonal relationships (Marsella et al., 1998). Earlier studies (Arkoff, Meredith, & Dong, 1963; Arkoff, Meredith, & Iwahara, 1964) have shown that Japanese-American females have been influenced by American cultural values regarding female equality and egalitarianism. In these studies, Sansei Japanese-American females tended to endorse beliefs in the equality of marital partners. The Japanese-American females, however, were significantly less equalitarian than other females in the study.

As a result of the traditional status of Asian women, the image of the passive and demure Asian woman has become much stereotyped. A recent study (Fujino, 2000) investigating Asian-American women’s self-representations found that Caucasian men viewed the majority of Asian-American women as introverted, quiet, obedient, and observing traditional sex roles. These controlling images serve to influence Asian-American women’s self-representations. According to Chin (2000), the developmental process for Asian-American women influenced by sociocultural change is often depicted as the choice between a liberated, Western role and a restricted, subservient Asian role. This representation implies that a woman must give up her cultural identity and further prevents Asian-American women from attaining a positive self-identity.

Extensive research on ethnic identity and self-esteem has asserted that ethnic identity is an important factor in self-concept and psychological functioning (e.g.,
According to Phinney et al. (2001), an achieved ethnic identity, involving a secure sense of one’s ethnicity, is assumed to include positive feelings about one’s group and to be a source of positive self-evaluation and psychological well-being. Thus, controlling images may make it difficult for Asian-American women to attain a positive self-identity and serve to inhibit the development of healthy self-esteem and psychological well-being (Bradshaw, 1994; Shum, 1996b).

**Self-concept and depression.** Self-concept has been found to be a factor in the development of depression (Bradshaw, 1994; Fine, Haley, Gilbert, & Forth, 1993). According to Marsella (1993), one of the ways in which culture and mental disorder are related is the concept of self or “personhood” that a culture classifies. The nature of the self serves to identify “reality” for a given cultural group and dictates the definition of what constitutes a symptom. In Western culture, the “self” is a construct that has been used “to help explain both an individual’s perception of himself and the psychological processes that are involved in human behavior” (Tanaka-Matsumi & Marsella, 1976). This concept is based on a model that views the individual as the center of the universe. In contrast, the Japanese “self” is part of a set of interpersonal relationships and is always a part of a larger social context that surrounds the individual.

For Japanese Americans, a duty to fulfill family obligations or to uphold the family image exists. In the case of the Japanese-American woman with these “traditional” values, conflicts may exist where pressures to achieve, duty, and shame are major influences in identity formation and may present as stressors (Shum, 1996). Thus,
individuals who experience conflicts in identity formation as well as familial pressures about performance may become at-risk for depression (Shum, 1996).

In a study of the relationship between depression and self-concept discrepancy, Yanagida and Marsella (1978) investigated four groups of Japanese-American women in Hawaii: Nisei (38-55 years), old Sansei (38-55 years), young Sansei (17-25 years), Yonsei (17-25 years). The results indicated that self-concept discrepancy and depressive symptomatology were not the same among the groups. The young Sansei and the Yonsei groups had significantly higher depressive symptomatology scores than the Nisei and old Sansei groups. The authors suggest that the results were due to differences in acculturative processes. The authors also suggest that for the later generations of Japanese-American women, the conflict between traditional Japanese roles and Western views appears to influence identity formation. This study, however, did not assess levels of acculturation or identification with traditional Japanese values.

In an investigation of the relationship between self-concept and self-esteem, Yanico and Lu (2000) administered the Six-Factor Self-Concept Scale (SFSCS; Stake, 1994) and the Rosenberg Self-Esteem Scale (RSE; Rosenberg, 1965) to 185 college women from four ethnic groups. Results indicated that for the Asian-American women, the subscale of Vulnerability, which measures self-criticalness and poor performance under pressure, was negatively related to self-esteem (Yanico & Lu, 2000).

Purpose

The purpose of the present investigation was to: 1) examine generational variations in ethnic identity, acculturation, attitudes toward women, self-concept, self-
esteem, satisfaction with life, and depressive symptomatology among the Sansei, Yonsei, and Gosei generations of Japanese-American women in Hawaii (Study One), and 2) examine generational variations in ethnic identity, acculturation, attitudes toward women, self-concept, self-esteem, satisfaction with life, and depressive symptomatology among blood-related Sansei and Yonsei generations of Japanese-American women in Hawaii (Study Two). It is the intention of the study to use the results of the different variables to develop formal models that will assist in the conceptualization of psychosocial variables and the implications these may have for intergenerational samples of Japanese-American women. It was speculated that different generations of Japanese-American women may report variations in depressive experience and disorder that may be attributable to differences in developmental, ethnocultural identification, and acculturation levels.

Study One Research Questions

The following questions were explored for Study One:

1. Are there generational differences among Sansei, Yonsei, and Gosei Japanese-American women in the degree of Japanese ethnocultural identification as assessed by the Identification Index of the Japanese Multi-Index Ethnocultural Identification Scale?

2. Are there generational differences among Sansei, Yonsei, and Gosei Japanese-American women in the degree of pride in Japanese ethnocultural heritage and traditions as measured by the Pride Index of the Japanese Multi-Index
Ethnocultural Identification Scale?

3. Are there generational differences among Sansei, Yonsei, and Gosei Japanese-American women in the degree of participation in activities and behaviors associated with Japanese ethnocultural traditions as measured by the Behavioral Index of the Japanese Multi-Index Ethnocultural Identification Scale?

4. Are there generational differences among Sansei, Yonsei, and Gosei Japanese-American women in their attitudes toward traditional Japanese values as assessed by the Values Index of the Japanese Multi-Index Ethnocultural Identification Scale?

5. Are there generational differences among Sansei, Yonsei, and Gosei Japanese-American women in degree of acculturation as assessed by the Suinn-Lew Asian Self Identity Acculturation Scale?

6. Are there generational differences among Sansei, Yonsei, and Gosei Japanese-American women in attitudes toward women as measured by the Attitudes Toward Women Scale?

7. Are there generational differences among Sansei, Yonsei, and Gosei Japanese-American women in self-concept as assessed by the Six-Factor Self-Concept Scale?
8. Are there generational differences among Sansei, Yonsei, and Gosei Japanese-American women in levels of self-esteem as assessed by the Rosenberg Self-Esteem Scale?

9. Are there generational differences among Sansei, Yonsei, and Gosei Japanese-American women in satisfaction with life as assessed by the Satisfaction with Life Scale?

10. Are there generational differences among Sansei, Yonsei, and Gosei Japanese-American women in levels of depressive experience and symptomatology as measured by the Depressive Experience and Symptomatology Scale?

11. Are there generational differences among Sansei, Yonsei, and Gosei Japanese-American women in current level of depressive symptomatology as assessed by the Center for Epidemiologic Studies Depression Scale?

Study Two Research Questions

The following questions were explored for Study Two:

1. Are there generational differences among blood-related Sansei and Yonsei Japanese-American women in the degree of Japanese ethnocultural identification as assessed by the Identification Index of the Japanese Multi-Index Ethnocultural
Identification Scale?

2. Are there generational differences among blood-related Sansei and Yonsei Japanese-American women in the degree of pride in Japanese ethnocultural heritage and traditions as measured by the Pride Index of the Japanese Multi-Index Ethnocultural Identification Scale?

3. Are there generational differences among blood-related Sansei and Yonsei Japanese-American women in the degree of participation in activities and behaviors associated with Japanese ethnocultural traditions as measured by the Behavioral Index of the Japanese Multi-Index Ethnocultural Identification Scale?

4. Are there generational differences among blood-related Sansei and Yonsei Japanese-American women in their attitudes toward traditional Japanese values as assessed by the Values Index of the Japanese Multi-Index Ethnocultural Identification Scale?

5. Are there generational differences among blood-related Sansei and Yonsei Japanese-American women in degree of acculturation as assessed by the Suinn-Lew Asian Self Identity Acculturation Scale?
6. Are there generational differences among blood-related Sansei and Yonsei Japanese-American women in attitudes toward women as measured by the Attitudes Toward Women Scale?

7. Are there generational differences among blood-related Sansei and Yonsei Japanese-American women in self-concept as assessed by the Six-Factor Self-Concept Scale?

8. Are there generational differences among blood-related Sansei and Yonsei Japanese-American women in levels of self-esteem as assessed by the Rosenberg Self-Esteem Scale?

9. Are there generational differences among blood-related Sansei and Yonsei Japanese-American women in satisfaction with life as assessed by the Satisfaction with Life Scale?

10. Are there generational differences among blood-related Sansei and Yonsei Japanese-American women in levels of depressive experience and symptomatology as measured by the Depressive Experience and Symptomatology Scale?
11. Are there generational differences among blood-related Sansei and Yonsei Japanese-American women in current level of depressive symptomatology as assessed by the Center for Epidemiologic Studies Depression Scale?

While the relationship between self-esteem and depression and satisfaction with life and depression have long been a topic of inquiry (e.g., Shum, 1996; Yanico & Lu, 2000), the relations between levels of acculturation, ethnic identification, and attitudes towards women remains to be studied. This study explored acculturation, ethnic identity, and attitudes toward women and their association with depressive symptomatology. It was speculated that high levels of acculturation may be associated with low levels of depressive symptomatology due to the differences between values at home and those of the dominant culture (Berry et al., 1988; Marsella, 1980; Marsella et al., 1985; Padilla et al., 1985). However, there are also results that suggest that high levels of acculturation may be associated with high levels of depression because the acculturated may adopt the disorder patterns of the dominant group and may also be subject to greater stress.

Ethnic identity and attitudes towards women and their association with depressive symptomatology was also explored. It was speculated that high levels of ethnic identification may be associated with high levels of self-esteem which may serve as a protective factor in the development of depressive symptomatology. Finally, this study explored egalitarian and traditional attitudes toward the roles of women in society. It was speculated that women who hold traditional beliefs regarding the roles of women, may be more susceptible to depression due to expectations to be “traditional” in the home and
with family, while outside the home, they may be compared to the more industrious Western expectations (Shum, 1996f).

Method

Participants

For Study 1, three groups of non-ethnically mixed Japanese-American women were recruited. Within this group were women from three different generations: Sansei (N = 20), Yonsei (N = 20), and Gosei (N = 20) generations. Descriptive information about the sample is presented in Table 1.

For Study 2, thirty blood-related, non-ethnically mixed Japanese-American women were recruited. Within this group were blood-related women (mothers and daughters) from two different generations: Sansei (N=15) and Yonsei (N=15). Descriptive information about the sample is presented in Table 17.

Recruitment for the proposed research was conducted from undergraduate and graduate psychology courses at the University of Hawaii. Participants were also recruited from community organizations and by word of mouth. Packets containing the questionnaire were distributed to participants. Participants completed the questionnaires at home. Percentages of women from the University of Hawaii and from the community are reported for all groups. In addition, level of education is reported for all groups.

Materials

A basic challenge to previous studies has been the use of instruments that may have had questionable cultural relativity and sensitivity. Research has shown that
different results emerge as a function of the scale that is used (Marsella et al., 1975; Marsella & Ho, 1997; Marsella & Tsushima, 1996). For this study, scales that have been developed for Asian populations or have been used with Asian populations were chosen.

1. Demographic Form

The Demographic Form (see Appendix G) asked participants to provide their date of birth and ethnicity. Participants were asked to indicate the number of years of education completed and the highest degree earned. Participants were asked to indicate their current occupation and current marital status.

2. Japanese Multi-Index Ethnocultural Identification Scale

The Japanese Multi-Index Ethnocultural Identification Scale (JMIEIS; (Tsushima & Marsella, 1996); see Appendix H), was administered to all subjects. The JMIEIS was developed to assess the ethnic identity of Japanese-Americans. The JMIEIS is a self-report questionnaire that includes four indices (Self-Identification Index, Pride Index, Behavioral Index, and Values Index).

Test-retest reliability for each of the four indices of the JMIEIS was statistically significant. Internal reliability of the Behavioral Index (.91) and Values Index (.71) of the JMIEIS was demonstrated. An internal consistency coefficient of .91 was computed for the Behavioral Index, and an internal consistency coefficient of .71 was computed for the Values Index.

3. Suinn-Lew Asian Self Identity Acculturation Scale
The Suinn-Lew Asian Self-Identity Acculturation scale (SL-ASIA; (Suinn, Ahuna, & Khoo, 1992); see Appendix I) was developed to assess the level of acculturation of Asian populations. The SL-ASIA consists of 26 multiple choice items. The first 21 items are summed to obtain a total score. A final acculturation score is calculated by dividing the total score by 21. Scores range from 1.00 (low acculturation) to 5.00 (high acculturation). Low scores are reflective of high Asian identification or low acculturation, and high scores are reflective of high Western identification or high acculturation.

The SL-ASIA has been found to have high internal consistency (α > .88 for Asian college students). To establish validity, acculturation scores were compared to national identification, generational status, and duration of U.S. residency. Suinn et al. (1992) reported high concurrent validity coefficients (Suinn et al., 1992).

A study conducted by Iwamasa et al. (1998) offered further support of the reliability and concurrent validity of the SL-ASIA with a community sample of Japanese-Americans (Iwamasa et al., 1998). Statistical analysis revealed Cronbach’s alpha to be 0.71. Concurrent validity was established by comparing participants’ SL-ASIA scores to generational status and self-identification.

4. Attitudes Toward Women Scale

The Attitudes Toward Women Scale (AWS; (Spence, Helmreich, & Stapp, 1973); see Appendix J) was developed to assess opinions regarding the rights and roles of women. The AWS consists of 15 items that are rated on a 4-point Likert-type scale from agree strongly to disagree strongly. The AWS has been found to have high internal
consistency ($\alpha > .80$ for various populations) and high validity (Beere, 1990). In a review of measures, Beere (1990) stated that the AWS had been used in 371 published studies and was the most common measure used to assess attitudes toward women.

5. Six-Factor Self-Concept Scale

The Six-Factor Self-Concept Scale (SFSCS; (Stake, 1994); see Appendix K) is a multidimensional measure of adult self-concept. The SFSCS was developed through a series of exploratory factor analyses and consists of six subscales: a) Power: having strength, toughness, and the ability to influence others; b) Task Accomplishment: having good work habits, ability to manage and complete tasks efficiently; c) Giftedness: having special natural aptitudes and talents; d) Vulnerability: self-criticalness and difficulty performing under pressure; e) Likeability: pleasant and enjoyable to be with; and f) Morality: qualities valued as good and virtuous. Confirmatory factor analyses revealed that the 36-item, six factor structure provided a good fit for data derived from a sample of 365 adults. The scale has been shown to possess good internal consistency, test-retest reliability, convergent validity, and divergent validity (Stake, 1994).

In 2000, a psychometric evaluation of the SFSCS was conducted in a sample of ethnic minority undergraduate and graduate female students (Yanico et al., 2000). A factor analysis of items conducted with the total sample yielded a 6 factor solution almost identical to that reported by Stake (1994). In addition, results supported the reliability and construct validity of the subscale scores of the SFSCS.

6. Rosenberg Self-Esteem Scale
The Rosenberg Self-Esteem Scale (RSE; (Rosenberg, 1965); see Appendix L) consists of 10 items that provide a unidimensional measure of global feelings of self-acceptance or self-esteem. Although originally designed to measure self-worth in adolescents, the RSE is commonly used with adults. Responses are rated on a 4-point Likert-type scale from strongly agree to strongly disagree. Scores are summed for a total score ranging from 10 to 40 with higher scores indicating higher self-esteem. The RSE has been the most frequently used measure of global self-esteem construct in the literature and is the standard against which new measures of self-esteem are evaluated (Blascovich & Tomaka, 1991).

7. Satisfaction with Life Scale

The Satisfaction with Life Scale (SWLS; (Diener, Emmons, Larsen, & Griffin, 1985); see Appendix M) was developed to assess global life satisfaction which has been considered to represent one component of psychological well-being. The scale consists of 5 items selected from a pool of 48 items based on factor analyses. Each item is rated on a 7-point Likert-type scale ranging from strongly disagree to strongly agree. Item scores are summed for a total score ranging from 5 to 35 with higher scores reflecting more satisfaction with life. Diener et al. (1985) reported excellent test-retest reliability with a correlation of .82 for a two-month period and high internal consistency with an alpha of .87 for a sample of 176 undergraduates from the University of Illinois.

In an unpublished study, Yoshioka (2003) reported a Cronbach alpha coefficient of 0.93 for a sample of Asian adults.
8. Depressive Experience and Symptomatology Scale

The Depressive Experience and Symptomatology Scale (DESS; Marsella et al., 1997; see Appendix N) is a self-report questionnaire of depressive symptomatology. The DESS consists of five scales: the Core Depressive Phenomenology Scale; the Atypical Feature Scale; the Melancholic Feature Scale; the Idiomatic Symptom Scale; and the Single-Item Depression Scale. The Core Depressive Phenomenology Scale is divided into five subscales: the Affective Subscale; the Existential Subscale; the Somatic Subscale; the Cognitive Subscale; and the Interpersonal Subscale. The Atypical and Melancholic Feature Scales consist of 10 items that were developed to capture the subtypes of depressive disorders according to DSM-IV. The Idiomatic Symptom Scale consists of 5 items that were developed to assess the individual's experience in terms of idiomatic expression of their distress. The DESS Self-Report Scale is a single item (I am depressed) subscale that was developed to examine the individual's direct perception and awareness of their depressive state.

Respondents are asked to rate each item on a 5-point Likert scale (5=Very Severe: Unable to meet daily responsibilities; 4=Severe: Can meet daily responsibilities; 3=Moderate: Can meet daily responsibilities with some discomfort; 2=Mild: Can meet daily responsibilities with mild discomfort; 1=Not A Problem: Can meet daily responsibilities with no discomfort).

The Core Depressive Phenomenology Version has demonstrated a 3-day test-retest coefficient of .91. The internal consistency of the CDPSV was explored, demonstrating a Cronbach alpha coefficient of .94. The Atypical Feature Version has demonstrated a 3-day test-retest coefficient of .74 and a Cronbach alpha coefficient of
The Melancholic Feature Version has demonstrated a 3-day test-retest coefficient of .83 and a Cronbach alpha coefficient of .63. The Idiomatic Symptom Version had demonstrated a 3-day test-retest coefficient of .78 and a Cronbach alpha coefficient of .80. The DESS Self-Report Version had demonstrated a 3-day test-retest coefficient of .88.

9. The Center for Epidemiologic Studies Depression Scale

The Center for Epidemiologic Studies Depression Scale (CES-D; (Radloff, 1977); see Appendix O) measures current level of depressive symptomatology. The CES-D consists of 20 items selected from a pool of items from previously validated depression scales (Fischer & Corcoran, 1994). The CES-D is scored by reverse-scoring items 4, 8, 12, and 16 and then summing the remaining scores. Scores range from 0 to 60 with higher scores indicating greater depression. No cut off scores were reported. The CES-D has been shown to have very good internal consistency with an alpha of approximately .85 for the general population. The CES-D demonstrated fair test-retest reliability with correlations that range from .51 to .67 over two to eight weeks. The CES-D has also been shown to have excellent concurrent and discriminant validity.

In a study by Gupta and Yick, the CES-D was administered to Chinese immigrant adults. The overall mean score for this sample was 11.7 (SD = 4.6). Fourteen percent of the sample (N=11) received scores above 16 (Gupta & Yick, 2003).

Procedures
Participants were recruited from undergraduate psychology courses at the University of Hawaii at Manoa and from the community and various organizations in Hawaii. Packets containing the Demographic Form, JMIEIS, AWS, SFSCS, RSE, SWLS, and CES-D were distributed to participants. All student participants signed a consent form (see Appendix C) and provided their contact information (see Appendix E). Upon receipt of completed questionnaires, students enrolled in undergraduate psychology classes received extra credit points. All participants from the community signed a consent form (see Appendix D) and provided their contact information (see Appendix E).

Ten participants from Study 2, 5 from each generation of each family, were randomly selected to participate in a brief follow-up interview to assess the quality of change between generations and to gain a deeper understanding of participants' answers to the questionnaires. The interview questionnaire was constructed to assess subjective aspects of generational variations in relation to ethnic identity, attitudes toward women's roles, well-being, and depressive experience that comprised the research framework. The interview contained five open-ended questions: 1) What is your perception of changes that have occurred between the Sansei and Yonsei generations?; 2) What are some of the consequences of these changes that have occurred?; 3) What are some of the problems facing women of your generation today?; 4) How do you perceive yourself as a Japanese-American woman in Hawaii?; 5) Do you consider yourself to be local?

These 10 participants completed a follow-up consent form before participating in the interview (see Appendix F). Information from the interviews revealed insight into dimensions of generational change and depressive symptomatology that may not have been captured by questionnaires. Additionally, a narrative method of assessment may be
an important and valid method for understanding the psychological development of Japanese-American women and may be helpful in determining questions and ideas for future investigations.

**Description of Data Analyses**

The analysis of generational differences was the research strategy used for Study One. The purpose of Study One was to compare ethnic identity, acculturation, attitudes towards women, self-concept, self-esteem, and satisfaction with life and their association with depressive symptomatology among three different generations of non-ethnically mixed Japanese-American women in Hawaii. Depressive symptomatology was measured by the CES-D total sum score, the DESS total sum score, the DESS Interpersonal subscale score, and the DESS Somatic subscale score. Ethnic identity consisted of the JMIEIS Self-Identification Index individual score, the JMIEIS Pride Index individual score, the JMIEIS Behavioral Index total sum score, and the JMIEIS Values Index total sum score. Acculturation consisted of the SL-ASIA total sum score. Attitudes toward women consisted of the total sum score of the AWS. Self-concept consisted of the six subscale total sum scores of the SFSCS: Power, Task Accomplishment, Giftedness, Vulnerability, Likability, and Morality. Self-esteem consisted of the total sum score of the RSE. Satisfaction with life consisted of the total sum score of the SWLS.

A one-way analysis of variance (Keppel, 1982) was used to determine any statistically significant differences between the three generation subjects for the following data: Japanese Multi-Index Ethnocultural Identification Scale, Suinn-Lew Asian Self-Identity Acculturation Scale, Attitudes Toward Women Scale, Six-Factor Self-Concept
Scale, Rosenberg Self-Esteem Scale, Satisfaction with Life Scale, Depressive Experience and Symptomatology Scale, and the Center for Epidemiological Studies Depression Scale. The Scheffe procedure (Keppel, 1982) was used to compare group differences.

An analysis of the interrelationships of the four indices of the JMIIES, the SL-ASIA, the AWS, the SFSCS, the RSE Scale, the SWLS, the DESS, and the CES-DS was conducted for the Sansei, Yonsei, and Gosei women. Pearson’s product moment correlation coefficients were computed for the scores on the JMIIES Self-Identification Index individual item, Pride Index individual item, Behavioral Index total sum score, Values Index total sum score, SL-ASIA total sum score, AWS total sum score, SFSCS total factor scores, RSE total sum score, SWLS total sum score, DESS total sum score, and the CES-DS total sum score.

The purpose of Study Two was to explore ethnic identity, acculturation, attitudes towards women, self-concept, self-esteem, and satisfaction with life and their association with depressive symptomatology among two blood-related generations (Sansei mothers and Yonsei daughters) of non-ethnically mixed Japanese-American women in Hawaii.

For Study Two, an independent-samples T test was used to determine any statistically significant differences between the two blood-related generation subjects for the following data: Japanese Multi-Index Ethnocultural Identification Scale, Suinn-Lew Asian Self-Identity Acculturation Scale, Attitudes Toward Women Scale, Six-Factor Self-Concept Scale, Rosenberg Self-Esteem Scale, Satisfaction with Life Scale, Depressive Experience and Symptomatology Scale, and the Center for Epidemiological Studies Depression Scale.

Pearson’s product-moment correlations were conducted to explore the
interrelationships among ethnic identity, acculturation, attitudes toward women, self-concept, self-esteem, satisfaction with life, and depressive symptomatology for the Sansei mothers and Yonsei daughters.
Results

Study One

Description of the Sample

Descriptive information about the sample for Study One is presented in Table 1. The mean age of the Sansei women was 42 years, the mean age of the Yonsei women was 24 years, and the Gosei women 19 years. Seventy percent of the Sansei women, 15% of the Yonsei women, and 5% of the Gosei women were recruited from the community. In terms of educational background, 35% of the Sansei women received a college degree and an additional 35% had finished some college. Five percent of the Yonsei generation and 10% of the Gosei generation received a college degree; however, a majority of the Yonsei and Gosei women were recruited from college and have not completed their education yet. All Sansei and Gosei women were primarily raised in Hawaii and attended high school in Hawaii. As for the Yonsei women, 95% were primarily raised in Hawaii and 90% attended high school in Hawaii. Regarding marital status, 40% of the Sansei women were married, 40% were single, 5% were in a committed relationship and 15% were divorced. For the Yonsei women, 5% were married, 70% were single, 20% were in a committed relationship, and 5% were divorced. For the Gosei women, 80% were single and 20% were in a committed relationship.

One-Way Analysis of Variance

For each scale, one-way analyses of variance (ANOVAs) and post-hoc comparisons using Scheffe tests were performed to determine if there were any
statistically significant differences between the three generations for the following data: JMIEIS, SL-ASIA, AWS, SFSCS, RSE, SWLS, DESS, and CES-DS.

**JMIEIS Identification Index.** The means, standard deviations, and results of the ANOVA are summarized in Table 2. There were no significant differences among the Sansei, Yonsei, and Gosei generations in the JMIEIS Identification Index score. The Gosei women had the highest mean score of 2.15 (SD = .67), followed by the mean score of 1.95 (SD = .69) for the Yonsei women and 1.90 (SD = .45) for the Sansei women.

**JMIEIS Pride Index.** The means, standard deviations, and results of the ANOVA are summarized in Table 3. There were no significant differences among the Sansei, Yonsei, and Gosei generations on the JMIEIS Pride Index score. The means scores of the Sansei and Gosei women were similar, 2.50 (SD = .51). The mean score of the Yonsei women was 2.20 (SD = .83).

**JMIEIS Behavioral Index.** The mean score of the Sansei women on the Behavioral Index total sum score was 17.15 (SD = 7.08), the mean score of the Yonsei women was 23.15 (SD= 11.27), and the mean score of the Gosei women was 23.45 (SD = 8.85). Results of the one-way ANOVA yielded a non-significant main effect for the total sum score. However, significant differences were found among four items. The asterisks represent the results of the post-hoc analysis between each pair of generations. Item #1 refers to eating Japanese food. For this item, the Gosei women (M = 2.80, SD = .41) scored significantly higher than the Sansei women (M = 2.35, SD = .59). For Item
#11, listening to Japanese music, both the Yonsei women (M = 1.05, SD = 1.05) and 
Gosei women (M = 2.45, SD = .60) scored significantly higher than the Sansei women 
(M = .30, SD = .57). For Item 13, observing Japanese holidays and celebrations, again 
the Yonsei women (M = 2.00, SD = .79) and Gosei women (M = 2.45, SD = .60) scored 
significantly higher than the Sansei women (M = 1.40, SD = .60). For Item 20 which 
assesses the extent to which subjects “go to physicians, hairstylists, lawyers, or dentists 
who are Japanese”, the Gosei women (M = 2.20, SD = .83) scored significantly higher 
than the Sansei women (M = 1.45, SD = .89).

**JMIEIS Values Index.** As Table 5 indicates, subjects had similar perceptions 
about traditional Japanese values. The mean score of the Sansei women on the Values 
Index total sum score was 40.20 (SD = 5.17), the mean score of the Yonsei women was 
41.85 (SD = 5.87), and the Gosei women was 39.45 (4.71). Results of the one-way 
ANOVA yielded a non-significant main effect for the total sum score of the Values 
Index.

**Suinn-Lew Asian Self-Identity Acculturation Scale.** The means, standard 
deviations, and results of the ANOVA and Scheffe test are summarized in Table 6. The 
means score of the Sansei women on the SL-ASIA total sum score was 3.44 (SD = .30), 
the mean score of the Yonsei women was 3.43 (SD = .39), and the mean score of the 
Gosei women was 3.28 (SD = .30). Results of the one-way ANOVA yielded a non-
significant main effect for the total sum score. However, significant differences were 
found among three items. Significant differences were found in Item #15 which assesses
food preference at home, Item #17 which assesses ability to read an Asian language, and Item #21 which assesses level of participation in Asian holidays and traditions. The Yonsei women (M = 2.80, SD = .52) agreed significantly more than the Sansei women (M = 3.25, SD = .44) that they preferred Asian food rather than American food at home. Both the Yonsei women (M = 4.45, SD = .51) and Gosei women (M = 4.35, SD = .49), compared to the Sansei women (M = 4.85, SD = .37), indicated that they could read an Asian language. The Gosei women (M = 2.40, SD = .94) indicated that they participated in significantly more Asian holidays and traditions than the Sansei women (M = 3.35, SD = .93).

*Attitudes Toward Women Scale.* The means, standard deviations, and results of the ANOVA and Scheffe test are summarized in Table 7. The mean score of the Sansei women on the AWS total sum score was 34.70 (SD = 4.66), the mean score of the Yonsei women was 34.50 (SD= 5.75), and the mean score of the Gosei women was 36.20 (SD = 3.11). Results of the one-way ANOVA yielded a non-significant main effect for the total sum score. However, significant differences were found among three items. Significant differences were found in Item #5 (“Women should worry less about their rights and more about becoming good wives and mothers.”), Item #12 (“Sons in a family should be given more encouragement to go to college than daughters.”), and Item #15 (“There are many jobs in which men should be given preference over women in being hired or promoted”). The Sansei women (M = 1.60, SD = .99) agreed significantly more than the Yonsei women (M = 2.40, SD = .88) that “women should worry less about their rights and more about becoming good wives and mothers”. Yonsei women (M = 2.70, DS =
.47) agreed significantly more than both the Sansei women (M = 2.95, SD = .22) and the Gosei women (M = 3.00, SD = .00) that “sons in a family should be given more encouragement to go to college than daughters”. Sansei women (M = 2.00, SD = .86) agreed significantly more than Gosei women (M = 2.70, SD = .47) that “there are many jobs in which men should be given preference over women in being hired or promoted”.

Six-Factor Self-Concept Scale. Table 8 displays the results of the Six-Factor Self-Concept Scale. As Table 8 indicates, there were no significant differences among the Sansei, Yonsei, and Gosei women in rating themselves in terms of likeability, morality, level of task accomplishment, giftedness, power, and vulnerability.

Rosenberg Self-Esteem Scale. The means, standard deviations, and results of the one-way ANOVA and Scheffe test are displayed in Table 9. The overall result showed a significant difference between the means of the Sansei women and the means of the Yonsei women, indicating that the Sansei women had higher self-esteem scores than the Yonsei women (F = 4.76, df = 2, p < .05). Among the ten items, three items showed significant differences. Compared to the Sansei women, Yonsei women agreed significantly more to three items: Item #8 - “I wish I could have more respect for myself” (Yonsei: M = 2.30, SD = .73; Sansei: M = 3.05, SD = .69), Item #9 - “I certainly feel useless at times” (Yonsei: M = 2.30, SD = .86; Sansei: 3.05, SD = .83), and Item #10 - “At times I think I am no good at all” (Yonsei: M = 2.60, SD = .88; Sansei: M = 3.55, SD = .60). There were also significant differences in Item #10 between the Sansei women and Gosei women (M = 2.80, SD = .70).
Satisfaction with Life Scale. The means, standard deviations, and results of the one-way ANOVA and Scheffe test are displayed in Table 10. The mean score of the Sansei women on the SWLS total sum score was 23.85 (SD = 4.94), the mean score of the Yonsei women was 22.45 (SD = 7.24), and the mean score of the Gosei women was 25.10 (SD = 6.16). Results of the one-way ANOVA yielded a non-significant main effect for the total sum score. However, significant differences were found in Item #3, “I am satisfied with my life”. On this item, the Gosei women scored significantly higher (M = 5.70, SD = 1.17) than the Yonsei women (M = 4.65, SD = 1.57).

Depressive Experience and Symptomatology Scale. One-way ANOVAs and subsequent post-hoc comparisons were performed for the individual items and total sum score of the DESS. The means, standard deviations, and results of the ANOVAs and Scheffe tests are summarized in Table 11.

The mean score of the Sansei women on the DESS total sum score was 55.20 (SD = 14.95), the mean score of the Yonsei women was 67.20 (SD = 17.14), and the mean score of the Gosei women was 63.95 (SD = 20.67). Results of the one-way ANOVA yielded a non-significant main effect for the total sum score. However, significant differences were found in three items. The Yonsei women scored significantly higher than the Sansei women on Item #16, (F = 3.50, df = 2, p < .05), which refers to feeling sad, Item #23, (F = 3.91, df = 2, p < .05), which refers to having headaches, and Item #39, (F = 4.29, df = 2, p < .05), which refers to feeling like “my brain is tired”.
**DESS Interpersonal and Somatic Subscales.** One-way ANOVAs were performed for the total sum scores of the DESS Interpersonal and Somatic subscales. The means, standard deviations, and results of the ANOVAs are summarized in Table 12. One-way ANOVAs yielded non-significant main effects for these subscales.

**The Center for Epidemiological Studies Depression Scale.** One-way ANOVAs and Scheffe tests were performed for the individual items and total sum score of the CES-DS. The means, standard deviations, and results of the ANOVAs and post-hoc comparisons are summarized in Table 13.

The mean score of the Sansei women on the CES-DS total sum score was 5.55 (SD = 7.52), the mean score of the Yonsei women on the CES-DS total sum score was 12.00 (SD = 8.20), and the mean score of the Gosei women on the CES-DS total sum score was 9.50 (SD = 7.86). Results of the ANOVA and Scheffe test yielded a significant main effect between the Sansei and Yonsei women (F = 3.41, df = 2, p < .05), with the Yonsei women being significantly more depressed than the Sansei women. In addition, the Yonsei women scored significantly higher than the Sansei women on Item #4, "I felt that I was not as good as other people" (F = 4.45, df = 2, p < .05), Item #14, "I felt lonely" (F = 6.47, df = 2, p < .01), and Item #18, "I felt sad" (F = 5.42, df = 2, p < .05). The Yonsei women also scored significantly higher than the Gosei women on Item #9 "I thought my life had been a failure" (F = 4.30, df = 2, p < .05).

**Pearson's Product Moment Correlations**

**Sansei Women.** The intercorrelations of the four indices of the JMIEIS, the SL-
ASIA, the AWS, the six factors of the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS ranged from $r = .46$ to $r = .78$. The relationship between the DESS and the CES-DS ($r = .78$) indicated the strongest relationship, followed by the relationship between the SFSCS Power and Task factors ($r = .70$).

Based upon previous research that suggests that the process of acculturation is often stressful due to the disparities between the native cultural system and that of the new cultural environment, it was speculated that high levels of acculturation may be associated with low levels of depressive symptomatology (Padilla et al., 1985). Results of the Pearson’s product moment correlations among the SL-ASIA and the DESS and CES-DS were not significant.

This study also explored ethnic identity and attitudes towards women and their association with depressive symptomatology. It was speculated that high levels of ethnic identification may be associated with high levels of self-esteem which may serve as a protective factor in the development of depressive symptomatology. Results of the intercorrelations among the four indices of the JMIEIS and the RSE were not significant. Additionally, intercorrelations among the RSE and DESS and CES-DS were not significant.

This study also explored egalitarian and traditional attitudes toward the roles of women in society. It was speculated that women who hold traditional beliefs regarding the roles of women, may be more susceptible to depression due to expectations to be “traditional” in the home and with family, while outside the home, they may be compared to the more industrious Western expectations (Shum, 1996d). Results of the intercorrelations between the AWS and DESS and CES-DS were not significant.
However, intercorrelations of the JMIEIS Values index, which assesses attitudes toward traditional Japanese values, were significantly correlated with the DESS ($r = .54$) and CES-DS ($r = .45$).

*Yonsei Women.* The intercorrelations of the four indices of the JMIEIS, the SL-ASIA, the AWS, the six factors of the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS ranged from $r = .48$ to $r = -.84$. The relationship between the JMIEIS Behavioral Index and the SL-ASIA ($r = -.84$) indicated the strongest relationship, followed by the relationship between the SWLS and the RSE ($r = .80$).

Results of the Pearson’s product moment correlations among the SL-ASIA and the DESS and CES-DS were not significant. Results of the intercorrelations among the four indices of the JMIEIS and the RSE were not significant. Intercorrelations among the RSE and the DESS were significant ($r = -.51$). Results of the intercorrelations between the AWS and DESS and CES-DS were not significant.

*Gosei Women.* The intercorrelations of the four indices of the JMIEIS, the SL-ASIA, the AWS, the six factors of the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS ranged from $r = .45$ to $r = .80$. The relationship between the JMIEIS Behavioral Index and the JMIEIS Self-Identification Index ($r = .80$) indicated the strongest relationship, followed by the relationship between the DESS and the CES-DS ($r = .77$).

Results of the Pearson’s product moment correlations among the SL-ASIA and the DESS and CES-DS were not significant. Results of the intercorrelations among the four indices of the JMIEIS and the RSE were not significant. Intercorrelations among the
RSE and the DESS were significant ($r = -.61$). Results of the intercorrelations between
the AWS and DESS and CES-DS were not significant.
Results

Study Two

*Description of the Sample*

Descriptive information about the sample for Study Two is presented in Table 17. The mean age of the Sansei mothers was 56 years and the mean age of the Yonsei women was 28 years. Ninety three percent of the Sansei women and 73% of the Yonsei women were recruited from the community. In terms of educational background, 26.7% of the Sansei women received a college degree, one woman had her master’s degree, and an additional 46.7% had finished some college. Forty percent of the Yonsei daughters received a college degree, one Yonsei woman had her master’s degree, and 13.3% had finished some college. All the women in this study were primarily raised in Hawaii and attended high school in Hawaii. Regarding marital status, 80% of the Sansei women were married, 6.7% were in a committed relationship and 13.3% were divorced. For the Yonsei women, 26.7% were married, 46.7% were single, and 26.7% were in a committed relationship.

*Independent-Samples t Test*

For each scale, independent-samples *t*-tests were performed to determine if there were any statistically significant differences between the two generations for the following data: JMIEIS, SL-ASIA, AWS, SFSCS, RSE, SWLS, DESS, and CES-DS.
**JMIEIS Identification Index.** The means, standard deviations, and results of the \( t \)-tests are summarized in Table 18. There were no significant differences among the Sansei mothers and Yonsei daughters in the JMIEIS Identification Index score. The mean score of the Sansei mothers was 1.87 (SD = .64) and the mean score of the Yonsei daughters was 1.87 (SD = .74).

**JMIEIS Pride Index.** The means, standard deviations, and results of the \( t \)-test are summarized in Table 19. There were no significant differences among the Sansei mothers and Yonsei daughters on the JMIEIS Pride Index score. The means score of the Sansei women was 2.40 (SD = .51). The mean score of the Yonsei women was 2.27 (SD = .70).

**JMIEIS Behavioral Index.** The mean score of the Sansei mothers on the Behavioral Index total sum score was 16.87 (SD = 4.85) and the mean score of the Yonsei daughters was 17.87 (SD = 8.14). Results of the \( t \)-test yielded a non-significant main effect for the total sum score. However, a significant difference was found for Item #9 (\( F = .36, p < .05 \)). This item refers to reading Japanese. The Yonsei daughters (M = 1.00, SD = .65) scored significantly higher than the Sansei mothers (M = .40, SD = .51).

**JMIEIS Values Index.** As Table 21 indicates, subjects had similar perceptions about traditional Japanese values. The mean score of the Sansei women on the Values Index total sum score was 36.87 (SD = 3.94), and the mean score of the Yonsei women was 38.53 (SD = 3.44). Results of the \( t \)-test yielded a non-significant main effect for the
total sum score of the Values Index. However, a significant difference was found for Item #5 \((F = 4.43, p < .05)\) which asks the participant how much she agrees that "One should always be modest and unassuming". The Yonsei daughters \((M = 4.33, SD = .82)\) scored significantly higher than the Sansei mothers \((M = 3.47, SD = 1.30)\).

Suinn-Lew Asian Self-Identity Acculturation Scale. The means, standard deviations, and results of the \(t\)-tests are summarized in Table 22. The means score of the Sansei women on the SL-ASIA total sum score was 3.43 \((SD = .23)\) and the mean score of the Yonsei women was 3.57 \((SD = .28)\). Results of the \(t\)-test yielded a non-significant main effect for the total sum score. However, significant differences were found among three items. Significant differences were found in Item #10 which assesses music preference, Item #17 which assesses ability to read an Asian language, and Item #18 which assesses ability to write an Asian language. The Sansei mothers \((M = 3.87, SD = .74)\) agreed significantly more than the Yonsei daughters \((M = 4.53, SD = .52)\) that they enjoyed Asian music. The Yonsei women \((M = 4.47, SD = .52)\) compared to the Sansei women \((M = 4.87, SD = .35)\) indicated that they could read an Asian language. The Yonsei women \((M = 4.53, SD = .52)\) compared to the Sansei women \((M = 4.93, SD = .26)\) also indicated that they could write an Asian language.

Attitudes Toward Women Scale. The means, standard deviations, and results of the \(t\)-tests are summarized in Table 23. The mean score of the Sansei mothers on the AWS total sum score was 35.07 \((SD = 5.15)\) and the mean score of the Yonsei daughters was 37.27 \((SD = 4.11)\). Results of the \(t\)-tests yielded a non-significant main effect for the
total sum score. However, a significant difference was found for Item #15 (F = 2.03, p < .05). Sansei mothers (M = 1.93, SD = .88) agreed significantly more than Yonsei daughters (M = 2.53, SD = .64) that "there are many jobs in which men should be given preference over women in being hired or promoted".

_Six-Factor Self-Concept Scale_. Table 24 displays the results of the Six-Factor Self-Concept Scale. As Table 24 indicates, there were no significant differences among the Sansei mothers and Yonsei daughters in rating themselves in terms of likeability, morality, level of task accomplishment, giftedness, power, and vulnerability.

_Rosenberg Self-Esteem Scale_. The means, standard deviations, and results of the t-tests are displayed in Table 25. The overall result showed a significant difference between the means of the Sansei mothers and the means of the Yonsei daughters, indicating that the Sansei women had higher self-esteem scores than the Yonsei women (F = 1.10, df = 28, p < .05). Among the ten items, two items showed significant differences. Compared to the Yonsei daughters, Sansei mothers agreed significantly more to Item #7 - "On the whole, I am satisfied with myself" (Yonsei: M = 2.93, SD = .59; Sansei: M = 3.40, SD = .63). Compared to the Sansei mothers, Yonsei daughters agreed significantly more to Item #8 - "I wish I could have more respect for myself" (Yonsei: M = 2.73, SD = .70; Sansei: M = 3.27, SD = .70).

_Satisfaction with Life Scale_. The means, standard deviations, and results of the t-test are displayed in Table 26. The mean score of the Sansei mothers on the SWLS total
sum score was 25.33 (SD = 6.45) and the mean score of the Yonsei daughters was 24.47 (SD = 5.67). Results of the t-test yielded a non-significant main effect for the total sum score.

*Depressive Experience and Symptomatology Scale.* The means, standard deviations, and results of the t-tests are summarized in Table 27. Results of the t-test yielded a significant main effect for the total sum score (F = 4.18, df = 28, p < .05). The mean score of the Sansei women on the DESS total sum score was 47.07 (SD = 7.76) and the mean score of the Yonsei women was 60.40 (SD = 17.58). Significant differences were found among 14 items.

*DESS Interpersonal and Somatic Subscales.* The means, standard deviations, and results of the t-test are summarized in Table 28. Results of the t-test yielded non-significant main effects for these subscales.

*The Center for Epidemiological Studies Depression Scale.* The means, standard deviations, and results of the t-test are summarized in Table 29. The mean score of the Sansei women on the CES-DS total sum score was 2.07 (SD = 2.71) and the mean score of the Yonsei women on the CES-DS total sum score was 6.33 (SD = 6.33). Results of the t-test yielded a significant main effect between the Sansei and Yonsei women (F = 14.78, df = 28, p < .05), with the Yonsei daughters indicating more depressive symptomatology than the Sansei mothers. The Yonsei daughters scored significantly higher than the Sansei women on Item #7, “I felt that everything I did was an effort” (F =
20.38, df = 28, p < .05), Item #12, “I was unhappy” (F = 15.74, df = 28, p < .05), and Item #18, “I felt sad” (F = 112.0, df = 28, p < .05).

**Pearson’s Product Moment Correlations**

**Sansei Women.** The intercorrelations of the four indices of the JMIEIS, the SL-ASIA, the AWS, the six factors of the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS ranged from r = .00 to r = .79. The relationship between the CES-DS and the SL-ASIA (r = .79) indicated the strongest relationship, followed by the relationship between the RSE and SFSCS Task factors (r = .76). The relationship between the DESS and the SL-ASIA was r = .54. Results of the intercorrelations among the JMIEIS Behavioral Index and the AWS was r = .63. Results of the intercorrelations between the AWS and DESS and CES-DS were not significant.

**Yonsei Women.** The intercorrelations of the four indices of the JMIEIS, the SL-ASIA, the AWS, the six factors of the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS ranged from r = .00 to r = -.81. The relationship between the DESS and the SFSCS Task factor (r = -.81) indicated the strongest relationship, followed by the relationship between the SWLS and the RSE (r = .80).

Results of the Pearson’s product-moment correlations among the SL-ASIA and the DESS and CES-DS were not significant. Results of the intercorrelations among the four indices of the JMIEIS and the RSE were not significant. Intercorrelations among the RSE and the DESS were significant (r = -.51). Results of the intercorrelations between the AWS and DESS and CES-DS were not significant.
Discussion

Depression is emerging as one of the world’s most pervasive psychological problems. Research reveals a dramatic increase in depression across the world with especially significant higher rates for women and the elderly (Almeida-Filho et al., 2004; Carrillo et al., 2004; Chen, Chen, & Chung, 2002a; Davidson et al., 1999; Iwamasa et al., 1999). The most recent report by the American Psychological Association on depression states that 19 million Americans suffer from depression yearly and women are twice as likely as men to experience a major depressive episode (American Psychological Association, 2002).

While the basic physiological mechanisms of depression are under intensive study (i.e., viruses, serotonin levels, norepinephrine levels, dopamine levels, thyroid dysfunction), it is becoming increasingly clear that events related to lifestyle and to various sociocultural contexts may be critical determinants of the frequency and patterning of depressive experiences (Almeida-Filho et al., 2004; Angst, 1999; Carrillo et al., 2004; Engelsmann, 1982; Okazaki, 1997; Ritscher, Warner, & Johnson, 2001a; Weissman et al., 1996; Woods et al., 1994; Young, 1997).

One ethnocultural group that has been the topic of considerable research regarding depressive experience and disorder is Asian-Americans. For example, among Asian-Americans, there has been extensive research on variations in the expression, measurement, personality correlates, and epidemiology of depression (Chen, Chen, & Chung, 2002e; Culbertson, 1997; Herrick et al., 1998; Iwamasa et al., 1999; Kinzie et al., 1973; Kuo, 1984a; Kurasaki et al., 2002; Leong & Lau, 2001b; Lin & Cheung, 1999a;
Marsella, 1980; Marsella, 1987; Marsella et al., 1997; Marsella et al., 1973a; Marsella et al., 1975; Marsella et al., 1973b; Okazaki, 1997; Okazaki, 2002; Padilla et al., 1985; Takeshita et al., 2002a; Weiss et al., 1988; Weissman et al., 1996; Woods et al., 1994; Yanagida et al., 1978; Young, 1997).

Although the Japanese-Americans have been the topic of considerable study, little research has been done and even less has been written on contemporary Japanese-American women and the factors that contribute to their psychological development, mental health, and well-being. Fujitomi and Wong (1973) published one of the earliest studies on Asian-American women and observed that, at that time, the average Asian American woman was represented by a Sansei Japanese-American. However, the diversity among Japanese-American women has increased significantly since then (Fujitomi et al., 1973). This diversity may be attributed to sociocultural events that have occurred which consequently influence individual psychological development, sense of self, and decisions about self-identity.

The purpose of this investigation was to examine the relationship among ethnic identity, acculturation, attitudes toward women, self-concept, self-esteem, satisfaction with life, and depressive symptomatology among three generations of non-related Japanese-American women in Hawaii and two blood-related generations of Japanese-American women in Hawaii. Participants consisted of non-related Japanese-American women from the Sansei, Yonsei, and Gosei generations and blood-related Sansei and Yonsei women. It was speculated that different generations of Japanese-American women may report variations in depressive experience and disorder that may be attributable to differences in developmental, ethnocultural identification, and
acculturation levels. This study yielded insight into different variables including ethnocultural identity, self-concept, self-esteem, satisfaction with life, and depression. The results may cast some insight to advance knowledge and understanding of how generation affects these variables.

Viewing the histories and sociocultural events of a generation provide contexts to understand the behavior, identity, and values of Japanese-American women. Rogler (2002) noted that generation labels signify the classification of people by attributing to them characteristics thought to be prevalent in their period, and as a result, like commonly used social categories, generation labels perform cognitive and emotional functions. Thus, members of a generation often hold similar perceptions, judgments, feelings and aspirations.

It has been noted that the Sansei grew up in time when behaviors, values, and goals were being influenced by mass media and popular culture (Ogawa, 1978). The difficulties, goals, and ambitions were similar for the Sansei as for other contemporary American youth growing up in America in the fifties, sixties, and seventies, regardless of ethnic background. Being American in dress and habits was generally accepted as a style associated with the youth culture. At the same time, however, a great majority of the Sansei in Hawaii attended Japanese language school and engaged in traditional Japanese hobbies.

For Study One, the Sansei women fit the stereotype of Sansei women in the U.S. in that they were born approximately between 1940 and 1960 and were educated, with 35% having received a college degree and an additional 35% having finished some college. The occupational status of the Sansei women in this study also reflected a
pattern of marked assimilation, with the women holding occupations and professions such as teachers, supervisors, and researchers.

The mean age of the Yonsei women in this study was 24 years. Eighty-five percent of the Yonsei women were recruited from college and in the process of completing a college degree. Seventy percent were single, 20% were in a committed relationship, and 5% had been divorced. The mean age of the Gosei women in this study was 19 years. Ninety-five percent of the Gosei women were recruited from college and in the process of completing a college degree. Eighty percent of the Gosei women were single and 20% were in a committed relationship.

For Study Two, the mean age of the Sansei mothers was 56 years and the mean age of the Yonsei women was 28 years. Ninety three percent of the Sansei women and 73% of the Yonsei women were recruited from the community. In terms of educational background, 26.7% of the Sansei women received a college degree, one woman had her master's degree, and an additional 46.7% had finished some college. Forty percent of the Yonsei daughters received a college degree, one Yonsei woman had her master's degree, and 13.3% had finished some college. All the women in this study were primarily raised in Hawaii and attended high school in Hawaii. Regarding marital status, 80% of the Sansei women were married, 6.7% were in a committed relationship and 13.3% were divorced. For the Yonsei women, 26.7% were married, 46.7% were single, and 26.7% were in a committed relationship.

Ethnocultural Identification and Acculturation
For both studies, there were no significant main effects among generations on the four indices of the JMIEIS. Results of the total sum scores of the Self-Identification, Pride, Behavioral, and Values Indices of the JMIEIS indicated that the blood-related Sansei mothers and Yonsei daughters had similar perceptions about ethnic identity. These results were similar even among the non-related Yonsei, Sansei, and Gosei women and are consistent with the findings of Marsella et al. (1998) that demonstrated that Sansei Japanese-Americans in Hawaii exhibited no differences from Yonsei Japanese-Americans in the extent of their ethnic identity. This finding can be contrasted to earlier research (e.g., Iwamasa, 1998; Masuda et al., 1970) which indicated a linear progression toward reduced identification with Japanese culture. A Yonsei daughter stated:

I think we still have the feeling that we need to do good with the family. It's a really strong culture. I have a lot of Japanese values. I still have the culture from my grandparents and great-grandparents. The culture is very strong.

Yonsei Daughter: Ms. K, 29 year-old housing specialist

It is interesting to find that the Gosei women in Study One have similar perceptions about ethnic identity as do the Sansei and Yonsei generations. This finding suggests that the traditional values and behaviors of Japanese culture continue to be passed on through successive generations and continue to be exhibited by Japanese-Americans today. Additionally, the Gosei women scored significantly higher than the Sansei women on Items 1 and 20 of the Behavioral Index providing further evidence for a recovery and renewal of interest in Japanese cultural traditions and heritage. Item 1 refers to eating Japanese food. This item, in particular, is a visible behavioral marker of
this renewed interest. This finding provides further evidence for O'Brien and Fujita's (1991) observation that as the assimilation of the Japanese-Americans continues, it is likely they will become increasingly concerned with "symbolic" aspects of ethnicity. Item 20 which refers to going to physicians, hairstylists, lawyers, or dentists who are Japanese, may suggest a preference for associating with individuals of similar ethnicity in the community. This finding may, however, be a reflection of the fact that approximately 17% of the population in Hawaii is made up of Japanese-Americans (U.S. Bureau of the Census, 2000).

Both the Yonsei and Gosei women of Study One scored significantly higher than the Sansei women on Items 11 and 13 of the Behavioral Index. Item 11 refers to listening to Japanese music, and Item 13 refers to observing Japanese holidays and celebrations. These items are also visible behavioral markers of this renewed interest in Japanese cultural heritage and traditions. The Yonsei and Gosei Japanese-Americans have shown that they continue to maintain and endorse traditional Japanese culture and values. As one Yonsei daughter stated:

_There's a certain grace that comes with the way we are, a certain amount of humility. You're always thinking about the way you're representing yourself and not only yourself but your family and school. We think collectively. I think that's very true. I'm always thinking about my mom and dad's opinion. I think collectively. Their opinion matters to me. It's always there. When I doubt myself, I always think, 'What will mom and dad think?' I don't want to do anything to shame my family._

Yonsei Daughter: Ms. M, 30 year-old graduate student
The absence of differences in the Values Index suggests a continuity in attitudes across generations and is consistent with other variables among the scales that revealed no generational difference. One Sansei mother commented on her role in the continuation of traditions in her family:

*I think the mother has a role in holding the tradition together. We still practice the traditions. My kids were raised with traditional Japanese values like modesty.*

Sansei Mother: Mrs. U, 59 year-old clerk

Like other subcultures in the United States, the Japanese-Americans have experienced a renewed sense of pride in their cultural heritage. In Hawaii, this renewed sense of pride may be the result of the increase in educational, political, and social achievements of the Japanese-Americans. In Hawaii, within a few decades, the Japanese-Americans have assumed much more powerful and prestigious roles and statuses (Marsella et al., 1998). A Sansei mother stated:

*I think the status of Japan and the technology has helped the reputation. We have Japanese people who have held key positions in Hawaii and enough of them to make a mark for the Japanese here. The 442nd were so strong and are still talked about today. We have Japanese schools. You don’t see Korean language schools or Filipino language schools. All the cultural things brought from Japan has taken hold over here and are still being practiced today. Look at all the New Year’s celebrations always in the news, the mochi pounding. It’s culturally so strong.*

Sansei Mother: Mrs. M, 54 year-old underwriter
Results of the SL-ASIA indicated that the mean scores for the sample in Study One ranged from 3.28 to 3.44 and the mean scores for Study Two ranged from 3.43 to 3.57, which according to Suinn et al. (1992), indicates a medium level of acculturation. No significant differences in acculturation among the blood-related Sansei and Yonsei generations and the non-related Sansei, Yonsei, and Gosei women were found further suggesting a continuity in attitudes across generations.

The findings of the JMIEIS and SL-ASIA suggest among related and non-related samples, the Japanese-Americans continue to exhibit assimilation into the mainstream of American society yet continue to maintain and endorse traditional Japanese culture and values. These findings provide further evidence for a recovery and renewal of interest in Japanese cultural traditions and heritage and an involvement in behaviors that are visible markers of this renewed interest.

I think that the older generations tried to be so westernized, but in our generation our ethnicity is more accepted and we want to embrace our culture and learn the traditional customs. When I have kids I want to participate in the traditions like Girls' Day and Boys' Day. I would like to learn more.

Yonsei Daughter: Ms. F, 32 year-old dental hygienist

Attitudes Toward Women

This study also explored generational differences in attitudes toward women's roles. In traditional Japanese culture, values of modesty, reciprocity, and filial piety historically prescribed roles for women that were subservient to men. This is normative
as a part of the superiority-inferiority axis in interpersonal relationships (Marsella et al., 1998).

The earliest studies investigating egalitarian and traditional attitudes toward the roles of women in society demonstrated that Japanese-American females have been influenced by American cultural values regarding female equality and egalitarianism (Arkoff et al., 1963; Arkoff et al., 1964). In these studies, Sansei Japanese-American females tended to endorse beliefs in the equality of marital partners, however, they were significantly less equalitarian than other females in the study. While attitudes about women’s roles are much less traditional among Asian-American women today, traditional values continue to influence Asian-Americans in the dominant Western culture (Shum, 1996). As one Sansei mother stated:

_I think the younger generation became more independent and more Americanized. In our generation we were encouraged to get married and taught to cook and clean and take care of our husbands. Before, it was the woman’s duty. We picked up on that growing up because that’s the way it was with our generation. We were taught by observation. We were taught from our parents and grandparents to do certain things and we followed it more. But I think the younger generation is becoming more independent, smarter. Your generation is more fifty-fifty. I think women are more independent because of education and I think their children will be even more independent where you don’t need to depend on a man. But I think we still carry the traditional Japanese values._

Sansei Mother: Mrs. F, 55 year-old secretary

The findings of this study suggest that the two generations of blood-related women and the three generations of non-related women had similar attitudes toward
women's roles. However, for Study One significant differences were found in Items 5, 12, and 15 of the AWS. Sansei women agreed more strongly than Yonsei women that "women should worry less about their rights and more about becoming good wives and mothers". Sansei women agreed more strongly than Gosei women that "there are many jobs in which men should be given preference over women in being hired or promoted". Yonsei women agree more strongly than the Sansei and Gosei women that "sons in a family should be given more encouragement to go to college than daughters". Significant differences were also found in Item 15 for Study Two with the Sansei mothers agreeing significantly more than the Yonsei daughters that "there are many jobs in which men should be given preference over women in being hired or promoted".

An exploratory analysis of the intercorrelations of the AWS, DESS, and CES-DS was conducted to examine the relationships between attitudes toward women's roles and depressive experience. It was speculated that women who hold traditional beliefs about the roles of women may be more susceptible to depression due to expectations to be "traditional" in the home and with family, while outside the home, they may be compared to Western expectations which emphasize independence and assertiveness. One Yonsei daughter stated:

My husband was talking to a Caucasian male friend who made a comment saying, 'So your wife's Asian, you lucked out, she must clean-up after you.' And he was serious and this happened more than once. My mom still does all the laundry and cooking. She feels like that's her job. My mom always did that role. So when I moved out, I felt it was my responsibility to take care of most of the chores, like I should be doing more than him. I was trying to be like my mom, take care of all the meals. I would put a lot
of pressure on myself because I thought it was the way it should be.

Yonsei Daughter: Ms. U, 34 year-old clerk

For both studies, results of the intercorrelations between the AWS and DESS and CES-DS were not significant. The low correlations between attitudes toward women’s roles and depressive experience suggest that an attitudinal measure of traditional women’s roles is not related to the extent of depressive experience among related and non-related generations of Japanese-American women in Hawaii.

These findings suggest that the younger generations of Japanese-American women have been influenced by American cultural values regarding female equality and egalitarianism and are also consistent with the observations of Shum (1996) that attitudes about women’s roles are much less traditional among Asian-American women today. A Sansei mother commented on the Western influence on her daughters:

*When I was younger, my dream and goal was to be a housewife. When I raised my kids, my husband wouldn’t change diapers. I had to do everything. I was even told by his mother that men don’t change diapers and that that was a woman’s job. But I think I have changed and adopted a lot of the Western values now that are more positive for women. I think although there are certain things I want my daughters to continue to embrace like, respect for elders and certain cultural values, I’m secretly very happy that they are who they are because I feel I was too passive in the way I dealt with the Western culture.*

Sansei Mother: Ms. P, 49 year-old clinician
Self-concept, self-esteem, and psychological well-being

As a result of the traditional status of Asian women, the image of the passive and demure Asian woman has become stereotyped. A recent study (Fujino, 2000) investigating Asian-American women’s self-representations found that Caucasian men viewed the majority of Asian-American women as introverted, quiet, obedient, and observing traditional sex roles. It has been observed that these controlling images influence Asian-American women’s self-representations and make it difficult for Asian-American women to attain a positive self-identity (Shum, 1996e). This representation serves to inhibit the development of healthy self-esteem and psychological well-being for Asian women (Bradshaw, 1994). Two Yonsei daughters commented on their experience:

I've had white guys treat me a certain way. I get offended. They talk to me like I'm stupid, really condescending and demeaning. They exoticise you. It feels like you're for show. I think some men have been attracted to me just because I was Asian. Once we were at the Row Bar and a guy asked my boyfriend, 'So how did you score that?' He was Caucasian. They see us as little geishas.

Yonsei Daughter: Ms. H, 30 year-old graduate student

My friends and I go to 'My Space', an internet meeting connection site. A lot of my Asian friends get requests from people on the mainland wanting to be their friend because they're all into Asian girls. And there's this thing called 'Yellow-Fever'. The black and white men go after us because they think we're exotic and we'll do anything they want us to do, be obedient.

Yonsei Daughter: Ms. M, 24 year-old teacher
For both samples, results of the SFSCS indicated that there were no significant differences of self-ratings in terms of likeability, morality, level of task accomplishment, giftedness, power, and vulnerability. The absence of differences in self-concept across generations may suggest similarities in the concept of self or “personhood” that a culture classifies. The nature of the self serves to identify “reality” for a given cultural group and central to this identity is a sense of belonging, as well as a commitment to the group’s values, beliefs, and behaviors. This finding is consistent with other variables that revealed no generational difference such as ethnic identity which is a part of self-concept that consciously anchors an individual to a particular ethnic group.

The overall results of the RSE for both the related and non-related samples showed a significant difference between the means of the Sansei women and the means of the Yonsei women, indicating that the Sansei women exhibited higher self-esteem than the Yonsei women. For Study One, the Yonsei women compared to the Sansei women, agreed significantly more to three items: Item #8 – “I wish I could have more respect for myself”, Item #9 – “I certainly feel useless at times”, and Item #10 – “At times I think I am no good at all”. There were also significant differences in Item #10 between the Sansei and Gosei women, with Gosei women agreeing more to the statement. For Study Two, compared to the Yonsei daughters, Sansei mothers agreed significantly more to Item #7 – “On the whole, I am satisfied with myself” (Yonsei: M = 2.93, SD = .59; Sansei: M = 3.40, SD = .63). Compared to the Sansei mothers, Yonsei daughters agreed significantly more to Item #8 - “I wish I could have more respect for myself” (Yonsei: M = 2.73, SD = .70; Sansei: M = 3.27, SD = .70). Perhaps assuming the values of
traditional Japanese culture still pose some difficulty for the Yonsei generation. As one Yonsei daughter stated:

_When I compare myself to my Caucasian friends, I'm actually more traditional. I'm more reserved, I don't speak up, I'm soft-spoken, I'm not assertive. I think I'm happy with who I am and how I am although I wish I could be more assertive. But I just can't bring myself to do that. It's not who I am. When I was younger I wanted to be “haole” so I could move up in the world. I hated being Japanese. You didn't see Japanese on television. Now there are more Asian role models. And I wish it was like that before because it would have helped me with my self-esteem._

Yonsei Daughter: Ms. U, 34 year-old clerk

Another Yonsei daughter commented on the influence of traditional Japanese values and characteristics which pose a struggle for her:

_If I compare myself with someone from the mainland, a White female, I'm not as dominant. I'm more submissive, more humble, not wanting to brag about things. We were brought up that way. I like how I am, but there are certain moments where I wish I could be more assertive and stand up for myself, but I don't have that in me yet. My mom wanted me to go to a class on being assertive. I hate confrontation._

Yonsei Daughter: Ms. M, 24 year-old teacher

It was speculated that high levels of ethnic identification may be associated with high levels of self-esteem which may serve as a protective factor in the development of depressive symptomatology. Extensive research on ethnic identity and self-esteem has asserted that ethnic identity is an important factor in self-concept and psychological
functioning (e.g., (Bradshaw, 1994; Fujino, 2000; Okazaki, 2002; Phinney et al., 2001). According to Phinney (2001), an achieved ethnic identity, involving a secure sense of one's ethnicity, is assumed to include positive feelings about one's group and to be a source of positive self-evaluation and psychological well-being. Thus, controlling images may make it difficult for Asian-American women to attain a positive self-identity and serve to inhibit the development of healthy self-esteem and psychological well-being (Bradshaw, 1994; Shum, 1996c).

For both samples, results of the intercorrelations among the four indices of the JMIEIS and the RSE were not significant. However, for the Yonsei and Gosei women of Study One and the Yonsei daughters of Study Two, intercorrelations among the RSE and DESS were significant suggesting that lower levels of self-esteem are related to higher levels of depressive symptomatology. Definitive research on self-esteem has been difficult due to the use of varying definitions and measures of self-esteem, as well as the many factors that influence it. Nevertheless, the preponderance of evidence underscores the significance of self-esteem and its relationship to depression (e.g., (Blascovich et al., 1991; Rosenberg, 1965)). The most broad and frequently cited definition of self-esteem is Rosenberg's (1965), who described it as a favorable or unfavorable attitude toward the self (p. 15). Self-esteem is generally considered the evaluative component of the self-concept. It is interesting to find that for the Yonsei and Gosei women in Study One, the RSE was significantly correlated with the SFSCS Vulnerability Scale (r = -.64, p < .01; r = -.45, p < .05). This finding is consistent with the findings of Yanico and Lu (2000) who found that the subscale of Vulnerability, which measures self-criticalness and poor performance under pressure, was negatively related to self-esteem.
A factor that may have contributed to these results is the fact that the majority of Yonsei women (85%) and Gosei women (95%) in the study were college students who may have been experiencing the stressors associated with college life which contribute to an individual's sense of competence or ability and include the need to perform well. For Japanese Americans, a duty to fulfill family obligations or to uphold the family image exists. In the case of the Japanese-American woman with these values, conflicts may exist where pressures to achieve, duty, and shame are major influences in identity formation and may present as stressors (Shum, 1996). Thus, individuals who experience conflicts in identity formation as well as familial pressures about performance may become at-risk for depression (Shum, 1996).

This finding may also be a reflection of the societal pressures faced by the younger generations who may be facing concerns about the future regarding how to maintain balance in their professional and personal lives.

Maybe the problems we face are a result of coming from non-traditional families. We don't spend as much time with our families because two parents need to work. The family dynamic is not the same due to time constraints. People used to eat dinner together before but not anymore because schedules are different. Life seemed to be simpler before. We seem to be a materialistic generation. There are so many things we have to have. It feels we have to keep up with everyone else. This may drive women to work harder and put off having a family. Because we were encouraged to go to school, we don't start our lives until we are much older. We have more expectations to get a good job and support ourselves. Women who don't have good jobs are perceived negatively in our times.

Yonsei Daughter: Ms. F, 32 year-old dental hygienist
It is interesting to note that for the Sansei women of both Study One and Two, intercorrelations among the RSE and DESS were not significant. Perhaps the Sansei women have an achieved ethnic identity involving a secure sense of one’s ethnicity which may serve as a protective factor in the development of depressive symptomatology.

Or perhaps age is a factor contributing to the findings. There is little consensus about the developmental trajectory of self-esteem across the life span; however, theories of adult development suggest that midlife is characterized by a focus on activity, achievement, power, and control. Erikson suggested that the maturity and superior functioning associated with midlife is linked to the “generativity” stage, during which individuals tend to be increasingly productive and creative at work, while at the same time promoting and guiding the next generation {Erikson, 1968 145 /id}. A recent study investigating age differences in self-esteem from age nine to ninety years found that self-esteem levels rose gradually throughout adulthood {Robins, 2002 144 /id}. The authors suggest that personality changes during adulthood tend to show a trend toward higher levels of maturity and adjustment which may increase self-esteem.

Depressive Experience and Disorder

Results of the CES-DS yielded a significant main effect for both the related and non-related Sansei and Yonsei women, with the Yonsei women being significantly more depressed than the Sansei women. The Yonsei daughters were also significantly more depressed than their Sansei mothers as measured by the DESS. Similar to the results of
the RSE, these results may be a reflection of the pressures experienced by the younger Yonsei generation. For the college students, the demands of college include the need to be more independent and assertive in order to excel in a more competitive environment. These results may also be an indication of the societal pressures faced by the Yonsei generation. With new freedom and independence, the Yonsei generation may feel a need to attain higher levels of education or higher professional statuses than their parents' generation yet still feel the pressure to maintain traditional Japanese values. Perhaps the Yonsei generation may be facing concerns about the future regarding how to maintain balance in their professional and personal lives.

Now it's expected that women go out to work and nobody thinks about this. And the family values were stronger, kids pulled together. A lot of women don't know if they are going to have children. There are a lot of disjointed families and a lot of divorce and it's accepted. Even academically, I think I had a lot more pressure put on me than my mom's generation. I'm the first in my family to go to grad school and even get a BA. There are also pressures to be everything. It's not like everyone said women can work now and women can vote so men will come along and help more. Now women have to work on top on being the primary caregiver. Both my mom and I have to be caregivers for the previous generation and I felt very much like that was expected of me on top of getting a grad degree and trying to work. People didn't think this was strange. It's expected. Women are expected to be superwoman.

Yonsei Daughter: Ms. M, 30 year-old graduate student
Another Yonsei daughter commented on the influence of traditional Japanese values, such as *giri* (sense of duty and obligation) and *haji* (shame, disgrace), on her view of herself and her ability to be a good parent:

There’s this self-imposed pressure to take care. My mom stayed home until my youngest brother went to school. Times have changed where we both need to work. My mom would nag me to go to sewing school and ask, ‘How are you going to cook for your family?’ I’ve always worked and went to school, it’s hard. I don’t think I could be a good mom, I’m afraid of being a bad parent. My parents weren’t affectionate. I haven’t hugged my parents since my wedding and even then I didn’t hug my dad. My dad was not affectionate or expressive. There was no physical affection. We didn’t say, ‘I love you.’ I’m not affectionate, I’m not like that. I don’t know if I could fake it, and I think it would be hard raising kids because I don’t tell them I love them. And I’ve never told my parents my problems. If my mom ever thought I was having problems she would get defensive. My mom would always say, ‘It doesn’t look nice, what are people going to think?’ She gets embarrassed if I don’t put on lipstick when I go shopping with her. The first thing my mom does is put her makeup on regardless of what she’s doing that day. She’s concerned about appearances. I know she’s embarrassed because I’m fat. Once we bumped into one of her friends in the store and I could tell she was embarrassed.

Yonsei Daughter: Ms. U, 34 year-old clerk

Or perhaps the higher depression scores exhibited by the Yonsei generation are the result of a generation that may have a new willingness to respond or a generation that feels freer to endorse extreme items such as those on the CES-DS and DESS. Or perhaps
these differences are a reflection of acquiescence associated with an image of being “eager to please” among the younger generations.

It was speculated that high levels of acculturation may be associated with low levels of depressive symptomatology. Results of the intercorrelations between level of acculturation as measured by the SL-ASIA and depressive symptomatology as measured by the DESS and CES-DS were not significant for the Study One sample and for the Yonsei daughters of Study Two. These findings suggest that for these groups, acculturation level and depressive symptomatology are not related. As noted in previous sections, theories related to acculturation suggest that high levels of acculturation may be associated with low levels of depressive symptomatology due to differences between values at home and those of the dominant culture (Berry et al., 1988; Marsella, 1980; Marsella et al., 1985; Padilla et al., 1985).

One factor that may have played a role in the results and was not assessed was the participants’ experiences of racism and prejudice. The majority of participants (Sansei, 100%; Yonsei, 90%; Gosei, 100%) were raised in Hawaii. In contrast to other regions of the world, Hawaii is unique in that it is a multicultural society made up of individuals of many different ethnicities. Thus, it is possible that individuals have not experienced the acculturative stress that individuals in other regions of the world do.

*While I was growing up, there were a lot of Japanese and Asians. You don’t think about it too much in Hawaii because there are so many cultures here. I had friends from a lot of different cultures, although I tended to have more Japanese friends.*

Sansei Mother: Mrs. U, 59 year-old clerk
However, another Sansei mother had a different view:

I experienced racism when I was little. I went to school where there were a lot of military students and I was told by a girl in elementary school, 'How come you messed up Pearl Harbor?' I told her, 'No, my father went in and had to clean it up.' So I was quite taken aback by her statement. Even other military kids used to ask me what nationality I was. I would say that I'm American and they would tell me I wasn't. That's when I realized I was different. I remember getting teased about my musubis and takuan. I was ashamed of the food I ate. Even when I started working there were primarily Caucasians and they would make comments like Hawaii only has ethnic and Asian foods and not real food. I always encountered racist remarks. I think in college it was even more pronounced. The more you move up the ladder, the more you deal with Caucasian people. When I was little I would read magazines and the role models were all white. So a lot of my friends would get double eye surgery and try to look like the Caucasian women because that was the ideal woman. I remember I wore false eyelashes and would try to look white. I think it affects self-esteem. There was a time when I would try to be really white. Now I try to embrace my culture. I wear kimonos and happy coats. I've come to a point where I'm no longer ashamed.

Sansei Mother: Mrs. P, 54 year-old clinician

For the Sansei mothers of Study Two, the intercorrelations were significant between the CES-DS and the SL-ASIA (r = .79) and DESS and SL-ASIA (r = .54). These findings suggest that higher levels of acculturation are associated with higher levels of depressive experience and is consistent with theories that suggest that high levels of acculturation may be associated with high levels of depression because the acculturated may adopt the disorder patterns of the dominant group and may also be subject to greater stress.
I see myself as very hardworking, driven, but I also see myself at a disadvantage because of certain things I feel I could have been exposed to. Haoles, they seem to have a knack or a flair for speaking, a confidence. To me the Japanese women don’t, they feel inferior or not as confident. I look at the Caucasians as the ones who seem to have a better background when it comes to exposure, experience, learning about life. In the Japanese culture, you raised your kids to obey. You don’t question or argue. In the haole culture you don’t have this upbringing. So I think the Caucasians are more verbal, and I wish I was more that way too. In high school I was a very quiet, sweet, obedient person. I never wanted to cause trouble. But as I grew older, it changed me, so now I’ll fight. I’ve become stronger. I will take a stand and I will fight you if I have to. I’ve become more assertive.

Sansei Mother: Mrs. M, 54 year-old underwriter
Conclusions

The purpose of this investigation was to examine the relationship among ethnic identity, acculturation, attitudes toward women, self-concept, self-esteem, satisfaction with life, generation, and depressive symptomatology among three generations of non-related Japanese-American women in Hawaii and two blood-related generations of Japanese-American women in Hawaii. Participants consisted of non-related Japanese-American women from the Sansei, Yonsei, and Gosei generations and blood-related Sansei and Yonsei women. It was speculated that different generations of Japanese-American women may report variations in depressive experience and disorder that may be attributable to differences in developmental, ethnocultural identification, and acculturation levels. This study yielded insight into different variables including ethnocultural identity, self-concept, self-esteem, satisfaction with life, and depression. The results may cast some insight to advance knowledge and understanding of how generation affects these variables. Several noteworthy findings appear in this study.

Ethnocultural Identification and Acculturation

For both the related and non-related samples, there were no significant main effects among generations on measure of ethnic identity suggesting that traditional values and behaviors of the Japanese culture continue to be passed on through successive generations and continue to be exhibited by Japanese-Americans today. It is especially noteworthy that there exists a continuation of ethnic identification even among the Gosei women. The Gosei women scored significantly higher than the Sansei women on items of the Behavioral Index providing further evidence for a recovery and renewal of interest.
in Japanese cultural traditions and heritage. Furthermore, results of the SL-ASIA showed no significant differences in acculturation among the blood-related Sansei and Yonsei generations and the non-related Sansei, Yonsei, and Gosei women were found further suggesting a continuity in attitudes across generations.

The findings of the JMIEIS and SL-ASIA suggest that among related and non-related samples, the Japanese-Americans continue to exhibit assimilation into the mainstream of American society yet continue to maintain and endorse traditional Japanese culture and values. These findings provide further evidence for a recovery and renewal of interest in Japanese cultural traditions and heritage and an involvement in behaviors that are visible markers of this renewed interest.

**Attitudes Toward Women**

The findings of this study suggest that the two generations of blood-related women and the three generations of non-related women had similar attitudes toward women's roles. An exploratory analysis of the intercorrelations of the AWS, DESS, and CES-DS was conducted to examine the relationships between attitudes toward women's roles and depressive experience. It was speculated that women who hold traditional beliefs about the roles of women may be more susceptible to depression due to expectations to be “traditional” in the home and with family, while outside the home, they may be compared to Western expectations which emphasize independence and assertiveness. For both studies, results of the intercorrelations between the AWS and DESS and CES-DS were not significant. The low correlations between attitudes toward women’s roles and depressive experience suggest that an attitudinal measure of
traditional women’s roles is not related to the extent of depressive experience among related and non-related generations of Japanese-American women in Hawaii. These findings suggest that the younger generations of Japanese-American women have been influenced by American cultural values regarding female equality and egalitarianism and are also consistent with the observations of Shum (1996) that attitudes about women’s roles are much less traditional among Asian-American women today.

*Self-concept, self-esteem, and psychological well-being*

For both samples, results of the SFSCS indicated that there were no significant differences of self-ratings in terms of likeability, morality, level of task accomplishment, giftedness, power, and vulnerability. The absence of differences in self-concept across generations may suggest similarities in the concept of self or “personhood” that a culture classifies. This finding is consistent with other variables that revealed no generational difference such as ethnic identity which is a part of self-concept that consciously anchors an individual to a particular ethnic group.

The overall results of the RSE for both the related and non-related samples showed a significant difference between the means of the Sansei women and the means of the Yonsei women, indicating that the Sansei women exhibited higher self-esteem than the Yonsei women. It was speculated that high levels of ethnic identification may be associated with high levels of self-esteem which may serve as a protective factor in the development of depressive symptomatology. For the Yonsei women in Study One, the RSE was significantly correlated with the SFSCS Vulnerability Scale. This finding is consistent with the findings of Yanico and Lu (2000) who found that the subscale of
Vulnerability, which measures self-criticalness and poor performance under pressure, was negatively related to self-esteem. A factor that may have played a role in these results is the fact that the majority of Yonsei women in Study One (85%) were college students who may have been experiencing the stressors associated with college life which include the need to perform well.

For Study Two, the intercorrelations among the RSE and DESS were significant for the Yonsei daughters suggesting that lower levels of self-esteem are related to higher levels of depressive symptomatology. This finding may be a reflection of the societal pressures faced by the younger Yonsei generation who may be facing concerns about the future regarding how to maintain balance in their professional and personal lives.

Depressive Experience and Disorder

Perhaps the most notable findings of the present investigation were the results of the CES-DS and DESS which yielded a significant main effect for both the related and non-related Sansei and Yonsei women, with the Yonsei women being significantly more depressed than the Sansei women. The Yonsei daughters were also significantly more depressed than their Sansei mothers as measured by the DESS. Similar to the results of the RSE, these results may be a reflection of the pressures experienced by the younger Yonsei generation. For the college students, the demands of college include the need to be more independent and assertive in order to excel in a more competitive environment. These results may also be an indication of the societal pressures faced by the Yonsei generation. With new freedom and independence, the Yonsei generation may feel a need
to attain higher levels of education or higher professional statuses than their parents’
generation yet still feel the pressure to maintain traditional Japanese values. Perhaps the
Yonsei generation may be facing concerns about the future regarding how to maintain
balance in their professional and personal lives. Or perhaps the higher depression scores
exhibited by the Yonsei generation are the result of a generation that may have a new
willingness to respond or a generation that feels freer to endorse extreme items such as
those on the CES-DS and DESS.

Follow-up Interview

Results from the follow-up interviews revealed insight into dimensions of
generational change and depressive symptomatology that may not have been captured by
the questionnaires. This narrative method of assessment provided a deeper understanding
of the quality of change between generations and participants’ answers to the
questionnaires. The interview questionnaire was constructed to assess subjective aspects
of generational variations in relation to ethnic identity, attitudes toward women’s roles,
well-being, and depressive experience that comprised the research framework.

From these interviews, several repetitive themes emerged. In terms of
ethnocultural identification and acculturation, it was apparent from the responses of both
the Sansei and Yonsei women that there exists a pride in being Japanese-American. The
women told of the traditions and values that have been passed down from previous
generations and that are still being practiced today. It appeared that among the Yonsei
and Sansei women, there is a desire to continue to embrace these cultural values and
traditions in order to ensure that the culture is perpetuated among the following
generations. Although the interview responses suggested pride in being Japanese-American, it appears that Japanese-American women continue to struggle with cultural values regarding female equality and egalitarianism. Responses from Sansei mothers suggested a desire for their Yonsei daughters to be more independent in relationships. Furthermore, in terms of self-concept, many of the Yonsei women indicated that they continue to be perceived as passive, unassertive, obedient, and exotic. Although these women expressed a dislike of and continuous struggle with these stereotypical representations, they continue to value the traditional Japanese values and characteristics of women.

When asked about perceptions and consequences of change that have occurred between the generations, many of the Yonsei women described feeling pressured as a result of the demands and expectations placed on their generation. These women further noted that as a result of these expectations to obtain a good education and to have a career, family dynamics change as women spend less time with their families and put off having families of their own. Thus, it appears that expectations of earlier generations and of the societal pressures faced by the younger generations may be a factor contributing to the self-esteem and depressive symptomatology.
Limitations

A basic challenge to previous studies has been the use of instruments that may have had questionable cultural relativity and sensitivity. Research has shown that different results emerge as a function of the scale that is used (Marsella et al., 1975; Marsella & Ho, 1997; Marsella & Tsushima, 1996). For this study, an effort was made to include scales that have been developed for Asian populations or have been used with Asian populations were chosen. However, there scales used in this study were not without limitations.

The JMIEIS is an improvement over existing ethnocultural identification scales in that it incorporates a multidimensional approach to the measurement of ethnic identification. However, the exact importance of the items to subjects was not considered in the selection of items for inclusion in the JMIEIS. Perhaps assessing the importance of items to subjects would provide additional validity to the inclusion of items in the scale.

The SL-ASIA was developed based on the theory that acculturation is a linear process than can occur when two or more cultures interact together. This interaction results in several possible outcomes including “Western identification” or assimilation, whereby an immigrant culture absorbs the host culture, or “Asian identified” whereby an identity with one’s ethnic heritage is maintained and attempts to become integrated with the Western society are refused, or multiculturalism, whereby a person is capable of assuming the best of both cultures (Suinn et al., 1992).

Recently, this acculturation paradigm has been criticized for its lack of application and explanatory power because it focuses on preferences which are explained by other preferences rather than by perceptual, cognitive, social, and emotional processes.
(Rudmin, 2003). Rudmin further notes that respondents rarely, if ever, give extreme answers favoring uniculturalism and that any deviation from a perfect unicultural response pattern is a claim to be bicultural, if only to a small degree. Perhaps assessing the degree of biculturalism, or the kind of biculturalism, or the contexts of biculturalism, or the cognitive or emotional processes of biculturalism would result in different findings (Rudmin, 2003).

Also, the generalizability of conclusions may be limited due to the uniqueness of the population of Hawaii which is made up of individuals of many different ethnicities. It is unclear whether or not levels of acculturation are central to depressive experience in an environment like Hawaii where racial discrimination and prejudice is less prevalent. And as experiences of discrimination and racism were not assessed, it is unclear whether or not participants in this study have encountered those experiences that may make ethic identity salient.

Self-report questionnaires are inherently vulnerable to social desirability and demand characteristics. Various strategies have been suggested for use with self-report questionnaires to minimize the pervasiveness of social desirability as a response style. In this study, an attempt was made to counter this effect by guaranteeing the confidentiality of the subjects’ responses. However, the tendency of participants to alter the image of themselves that they present remains a concern in interpreting the results of this study.

In the present investigation, no attempt was made to present the different scales of the questionnaire in a counterbalanced order to avoid carryover effects (i.e., the order in which items appear may dictate subsequent responses). The JMIEIS and SL-ASIA were placed before the remaining scales. Responding to the Japanese ethnocultural
identification scales may have centered the subjects’ thoughts and contributed to the manner in which the other scales were answered. Perhaps an alternative ordering of the scales may have concluded in differing results.

The majority of Yonsei and Gosei participants in Study One were college students, a rather unique group in itself. One of the benefits of using college students as subjects is the convenience they provide. However, because the college environment is a competitive one and demands the need to be more self-critical, different findings may have resulted with individuals who have less demands. Furthermore, the socioeconomic status of the sample was not assessed. Different results may have emerged as a result of different socioeconomic characteristics. Thus, these results may not be generalizable to other Japanese-American females in Hawai‘i. Also, the small sample size included in this study may have exaggerated some of the differences found or may not have provided enough data to detect a true difference.

Although this study was conducted among a non-clinical sample, this study made no attempt to assess for factors related to biological aspects of depression that may have contributed to participants’ responses. Finally, this investigation of generational variations failed to distinguish generational effects from age effects as well as age effects from self-esteem effects. As a result, it is difficult to determine whether differences among cohorts are due to individual maturation or historical experiences or both. In order to distinguish age and generational effects, it would be useful for each generational group to contain an age cohort to make it possible to distinguish age and generational effects.
Directions for Future Research

This study began with a set of assumptions that investigating depression in Japanese-American women could be revealed by doing two different studies, cross-sectional and within family. Although the end results were non-significant, these studies revealed information about the impact of generation and acculturation to better understand depression. Yet, the negative findings raises critical questions regarding the methodological approach used including the limited sample size and use of various measures that may not have been appropriate for this sample.

Based upon the present findings, several areas of research can be followed to further explore depressive experience and symptomatology among Japanese-Americans in Hawai‘i. The results indicate that depressive symptoms for the Yonsei generation are higher. However, the results do not provide any insight into the specific psychological processes involved in the patterns of depression exhibited. Research on the processes involved in the experience of depression would be helpful to better understand the complex issues of depression in order to implement treatment that is appropriate for Japanese-American women. One approach to examining the processes involved in depressive experiences among the Japanese-Americans is to investigate familial acquisition of depression and the role of modeling. Perhaps family structure and dynamics play a mediating role in the expression of depression across generations.

In addition, an investigation of age variations as well as generational variations would be helpful in examining the relationship between ethnic identity and depression. This investigation of generational variations failed to distinguish generational effects
from age effects. As a result, it is difficult to determine whether differences among cohorts are due to individual maturation or historical experiences or both. In order to distinguish age and generational effects, it would be useful for each generational group to contain an age cohort to make it possible to distinguish age and generational effects.

A study by Yanagida and Marsella (1978) investigated the relationship between self-concept discrepancy and depression among three generations of Japanese-American women in Hawai’i that comprised four groups based upon their ages. Differences were found among and within the different generations with respect to developmental and generational experiences. An investigation of how acculturative and developmental experiences mediate depressive symptomatology among different generations and age groups of Japanese-American women in Hawai’i would be helpful in resolving questions regarding the processes of depression.

Furthermore, to determine whether or not differences in depressive symptomatology are a result of a difference in response style, it would be helpful to examine the possible effects of response style among different generations of Japanese-American women. A study examining response style reported differences in extreme response style between student samples from the United States, Canada, Japan, and Taiwan {Chen, 1995 146 /id}. Perhaps there may be differences in response biases, namely social desirability, acquiescence, and extreme response bias, associated with generation or age.

Also, it is unclear whether or not levels of acculturation are central to depressive experience in an environment like Hawaii where the population is comprised of individuals of mixed ancestry and racial discrimination and prejudice is less prevalent.
As experiences of discrimination and racism were not assessed, it is unclear whether or not participants in this study have encountered those experiences that may make ethnic identity salient. An investigation of how discrimination and racism mediate ethnic identity among Japanese-American women in Hawaii would be also be helpful in resolving the processes of depressive experience.
Appendix A
Chronology of Japanese Immigration to Hawaii

1839 - Seven Japanese from the shipwrecked Chojamaru are brought to Hawaii. They
work on sugar plantations on Maui while in Hawaii. Recollections of one of them
are recorded after their return to Japan in 1843.

1860 - First Japanese Envoy to the U.S. on U.S. warship Powhattan makes an emergency
stop at Honolulu. Kamehameha IV proposes Japanese immigration to Hawaii.

1866 - Eugene M. Van Reed, an American businessman in Japan, is appointed as consul
general of Hawaii to Japan.

1867 - U.S. Minister R.B. Van Valkenburgh, representing Hawaii, signs the temporary
Japan-Hawaii Friendship agreement. Van Reed starts recruiting Japanese contract
laborers for sugar plantations in Hawaii.

1868 - The first 148 Japanese contract laborers (Gannenmono) arrive in Hawaii. They
are assigned to plantations on Oahu, Maui, Kauai, and Lanai with contracts for
three years at four dollars per month. Because of their complaints about the
unexpectedly harsh conditions of plantation life, the Japanese government did not
agree to the resumption of immigration until 1885.

1869 - Special envoys are sent to Hawaii by the Japanese government to investigate
conditions of Japanese immigrants.

1870 - Forty Japanese laborers return home at Japanese government’s expense after labor
disputes on Oahu, Maui, Kauai, and Lanai plantations.
1871 - Treaty of Friendship and Commerce is signed between Japan and Hawaii giving hope to the Hawaiian government that Japan would permit people to immigrate to Hawaii.

1876 - Reciprocity Treaty with U.S. in effect, lifting the tariff on Hawaiian sugar to U.S.; Japanese Warship *Tsukuba* visits Honolulu; King Kalakaua asks Captain Ito to convey the interest of Hawaii in having Japanese immigrants come to work on the sugar plantations.

1881 - King Kalakaua embarks upon a world tour accompanied by W.C.H. Judd and W.N. Armstrong; He visits Japan and meets Emperor Meiji and discusses proposals of Japanese immigration to Hawaii, marriage of a Japanese prince and a Hawaiian princess, and the probability of building a Polynesian Federation.

1882 - John M. Kapena is sent to Japan to extend an official invitation to Japan’s emperor to attend King Kalakaua’s forthcoming coronation; R.W. Irwin is appointed Hawaii’s agent of the Bureau of Immigration in Japan.

1884 - Captain Curtis P. I’aukea from Hawaii stops in Japan on the way back from attending Russia’s Alexander III’s coronation; I’aukea and Irwin return to Hawaii to prepare the draft of an agreement for Japanese immigration to Hawaii.

1885 - First installment of 944 government contract Japanese immigrants arrive in Hawaii on ship *City of Tokyo*; Second installment of 989 Japanese contract laborers arrive in Hawaii on ship *Yomashiromaru* on June 17; Upon arrival, their contracts were reassigned by the Board of Immigration to various plantations; The average wage was $15.00 per month for men; Japanese Section is created under Bureau of Immigration in Hawaii.
1885 - Tokyo opens a consulate in Honolulu.

1886 - Convention of Japanese Immigration is signed between U.S. and Japan to provide protection to its nationals abroad.


1889 - Katsu Goto, a prominent merchant and interpreter, was killed by those who did not like the advocacy work he did on behalf of Japanese plantation workers.

1890 - Japanese immigrants make up the largest ethnic group in Hawaii and are perceived as a political threat to the dominant white propertied class.

1892 - Senator O.W. Smith of Hawaii speaks against increased Japanese population in Hawaii; the first anti-Japanese movement begins.

1893 - Monarchy replaced by a republic allowing the white propertied class to consolidate its power; Tokyo reacts by sending Japanese Warship Naniwa to protect Japanese in Hawaii; Japanese League is organized to encourage suffrage right.

1894 - Japanese government turned over immigration to government-licensed private companies. These immigration companies frequently exploited their fellow countrymen through intricate financial arrangements which resulted in an immigrant’s initial contract period being spent in paying off “debts” to the company. The average wage was $12.50 per month for men.

1894 – Sino-Japanese War begins with invasion of China; Victory over China promoted feelings of superiority by Japanese over local Chinese.

1895 - Sino-Japanese War ends with Treaty of Shimonoseki.
1896 - Japanese Immigration Bureau closes in Hawaii; First Christian Japanese language school established in Hawaii.

1897 - Treaty of Annexation signed between U.S. and Republic of Hawaii; Landing refused to approximately 1,000 Japanese immigrants arriving on three boats; Reading test (in Japanese) is imposed upon Japanese immigrants to limit immigration.

1900 - Contract labor is prohibited due to application of U.S. laws to Hawaii; While there was a great influx of Japanese immigrants during this period, there was an almost equally great outflow drawn by higher wages on the U.S. Mainland; Japanese account for 61,111 or 39.6% of total population in Hawaii; Average wages went from $15.00 to $18.50 per month for men; First Okinawan immigrants arrive on S.S. China.

1902 - First Buddhist language school established in Hawaii

1904 - Mass weddings (wharf marriages) become mandatory; Russo-Japanese War begins.

1905 - Russo-Japanese War ends with Treaty of Portsmouth; Reform association is organized among Japanese in Hawaii protesting the exploitation by Immigration Co. and Keihin Bank (Tokyo, Japan).

1907 - Moving of Japanese from Hawaii to U.S. mainland is prohibited by Presidential order of President McKinley.

1908 - Anti-Japanese acts and resentment of "cheap labor" in effect on the West Coast of U.S. result in the Rout-Takahira Gentlemen’s Agreement which restricts Japanese immigration to U.S.; Japanese government “voluntarily” places severe restrictions
on immigration of their people. Only immediate relatives of immigrants and returning former immigrants were permitted entry. Over 20,000 “picture brides”, whom Japanese men in Hawaii had married arrived during this period; Nine Japanese leper patients sent home on the ship Kasado Maru.

1909 - First major strike by Japanese laborers at the Aiea Plantation against plantation regime and its racial discriminatory system.

1912 - Wharf marriages are criticized.


1918 - World War I ends; Wharf marriages cease.


1920 - Second major labor strike, Great Plantation Strike, on Oahu involving Japanese and Filipino laborers, the basic wage for common laborers was $20.00 per month; Japanese account for 109,274 or 42.6% of total population in Hawaii; Suffrage is given all women by the nineteenth amendment to the U.S. Constitution.

1921 - Japanese Language School Act is imposed; Hawaii Sugar Planters’ Association reduces wages for sugar plantation laborers; Japanese language schools file suit against foreign language school restrictions on the basis of unconstitutionality (in 1927, they win their case in the U.S. Supreme Court); Pan-Pacific Newspaper Conference discussion between anti-Japanese forces from the West Coast and local supporters of the Japanese about possible assimilation of Japanese in America.
1922 – U.S. Supreme Court prohibits Japanese from becoming naturalized citizens on the basis of race. This ban lasted until 1952.

1923 – U.S. government sends labor committee to observe situation.


1927 – U.S. Supreme Court ruled that the laws passed by the Hawaii Legislature to control the Japanese Language Schools were unconstitutional. The Territorial government had to refund $20,000 in fees collected from the schools. Japanese school enrollment and popularity reached new highs in the early 1930s.

1928 – James Yoshinori Sakamoto publishes the first issue of the Japanese American Courier. This weekly was the first mainland paper to be exclusively geared to the Nisei.

1930 - Over a dozen vernacular serial publications are printed including Nippu Jiji and Hawaii Hochi.

1932 - Japanese made up less than twenty percent of sugar plantation labor; Many Japanese removed themselves from the work of plantation life and moved on to other opportunities; the Japanese Athletic Union (JAU) was formed to coordinate the growing Nisei athletic team scene.

1940 - Congress passes the Nationality Act stipulating that American citizens of foreign parents could lose their U.S. citizenship if they remain in their homeland for more than six months.

1941 - Attack on Pearl Harbor by Japanese at the order of Admiral Isoroku Yamamoto; At this time, Hawaii’s Japanese community numbered about 160,000 or just under
forty percent of the civilian population; Tokyo Hochi calls for the return of Nisei to the U.S. because they were “too Americanized” and thus had an undesirable influence on Japanese society.

1942 - President Roosevelt signed Executive Order 9066 allowing the mass removal of Japanese-Americans from the West Coast by military authorities; Approximately 120,000 Japanese-American residents of the West Coast were forced to relocate to camps in inland states.

1943 – The 442nd Regimental Combat Team, a segregated all-Nisei unit, was activated. A call for volunteers resulted in approximately ten thousand Hawaii Nisei volunteering within days, while only 1,256 mainland Nisei came forward from the camps.

1948 – U.S. Supreme Court reverses the ruling of the California Supreme Court and rules the Alien Land Law unconstitutional; President Truman signs the Japanese American Evacuation Claims Act, a measure to compensate Japanese-Americans for certain economic losses attributable to their forced evacuation.

1950 – The Japanese account for 184,598 or 36.9% of total population in Hawaii.

1952 – Japan is granted a token immigration quota allowing Issei naturalization.

1955 – The opening ceremonies of Hawaii’s 28th Legislature marks the first time in Hawaii’s history that both Houses are controlled by the Democrats. Japanese-Americans have a key role in this turn of events.

1957 – Patsy Takemoto Mink is the first Japanese-American woman elected to the state Legislature.
1959 – Daniel K. Inouye becomes the first Japanese-American to be elected to the U.S. Congress with a victory over Republican challenger Ben Dillingham.

1962 – Spark M. Matsunaga is elected to the U.S. Congress.

1964 – Patsy Takemoto Mink becomes the first Japanese-American woman from Hawaii elected to the U.S. Congress.

1965 – President Johnson signs an amendment to the Immigration and Nationality Act which considers Asians equal to Europeans in immigration matters. Great numbers of Asians will eventually enter the U.S. under the provisions of this legislation.

1974 – George Ariyoshi is elected as the first Japanese-American Nisei Governor of Hawaii.

1978 – Jean Sadako King is the first Japanese-American women Lt. Governor of Hawaii.

1979 - Mitsukoshi Department Store opens in Waikiki; 13,000 Japanese nationals come to live in Hawaii to manage and help staff the store.

1980 - Japanese naval vessels participate in maneuvers with the Hawaii-based U.S. Seventh Fleet; the Japanese account for 239,748 or 24.9% of the population of Hawaii.

1981 – The Commission on Wartime Relocation and Internment of Civilians (CWRIC) holds a public hearing in Washington D.C. as part of its investigation in the internment of Japanese-Americans during World War II.

1982 - Prime Minister, Zenko Suzuki, speaks about “Pacific Solidarity” in Hawaii.

1988 – The Civil Liberties Act authorized payment of $20,000 to each surviving internee of the Japanese-American internment camps after an investigation by the CWRIC
found no evidence that the internment had been necessary and concluded that a "grave injustice" had been committed; HR 442\textsuperscript{nd} is signed into law by President Ronald Reagan providing individual payments of $20,000 to each surviving internee and a $1.25 billion education fund.

1990 – The Japanese account for 247,486 or 22.3% of the total population of Hawaii.

1999 – The Executive Order 13125 was signed by President Clinton to improve the quality of life of Asian Americans and Pacific Islanders through increased participation in Federal programs where they may be underserved.

2000 – Vice-President Gore proposes a $4.8 million initiative to preserve World War II-era interment camps and releases The National Park Service report, the most comprehensive survey on the history and status of Japanese-American internment facilities.

2004 – The UCLA Asian American Studies Center establishes the nation’s first endowed academic chair to focus on the World War II internment of 120,000 Japanese Americans and their campaign to gain redress. The chair is the first of its kind in American higher education.

2004 – President Bush proclaims the month of May as Asian/Pacific American Heritage Month to honor the accomplishments of Asian/Pacific Americans and the many ways they have enriched society and shaped the character of the nation through their diverse languages, cultures, and religious beliefs.

Sources: (Bishop Museum, 1992); (Odo & Sinoto, 1985); (Okahata, 1971)
Appendix B

The Population of Japanese in Hawaii, 1884-2000

<table>
<thead>
<tr>
<th>Year</th>
<th>No.</th>
<th>% of Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1884</td>
<td>116</td>
<td>0.1</td>
</tr>
<tr>
<td>1890</td>
<td>12,610</td>
<td>14.0</td>
</tr>
<tr>
<td>1896</td>
<td>24,407</td>
<td>22.4</td>
</tr>
<tr>
<td>1900</td>
<td>61,111</td>
<td>39.7</td>
</tr>
<tr>
<td>1910</td>
<td>79,675</td>
<td>41.5</td>
</tr>
<tr>
<td>1920</td>
<td>109,274</td>
<td>42.7</td>
</tr>
<tr>
<td>1930</td>
<td>139,631</td>
<td>37.9</td>
</tr>
<tr>
<td>1940</td>
<td>157,905</td>
<td>37.3</td>
</tr>
<tr>
<td>1950</td>
<td>184,598</td>
<td>36.9</td>
</tr>
<tr>
<td>1960</td>
<td>203,455</td>
<td>32.2</td>
</tr>
<tr>
<td>1970</td>
<td>217,669</td>
<td>28.3</td>
</tr>
<tr>
<td>1980</td>
<td>239,748</td>
<td>24.9</td>
</tr>
<tr>
<td>1990</td>
<td>247,486</td>
<td>22.3</td>
</tr>
<tr>
<td>1998</td>
<td>208,653</td>
<td>18.2</td>
</tr>
<tr>
<td>2000</td>
<td>201,764</td>
<td>16.7</td>
</tr>
</tbody>
</table>

Appendix C

AGREEMENT TO PARTICIPATE IN
GENERATIONAL VARIATIONS IN DEPRESSIVE SYMPTOMATOLOGY AND
RELATED VARIABLES AMONG THREE GENERATIONS OF
JAPANESE-AMERICAN WOMEN IN HAWAII
CHS #12528

Researchers:
Jennifer M. Yamashita, M.A., Project Director
Telephone: 222-3996
Anthony J. Marsella, Ph.D., Supervisor
Telephone: 956-6701
University of Hawaii at Manoa
Department of Psychology
Honolulu, Hawaii 96822

Description:
I understand that the purpose of this research is to investigate the generational
variations in depressive experience and disorders and related variables among
Japanese-American women in Hawaii. I understand that if I agree to participate, I
will be asked to complete a set of questionnaires. I understand that I may be
contacted to participate in a brief follow-up interview.

I understand that in return for my participation, I will receive extra credit as arranged
with my course instructor and that if I do not wish to participate in this research, I
may earn equivalent extra credit by participating in other studies. I also understand
that I am free to withdraw from the study at any time without penalty and that bonus
points will be awarded even if I do not complete my participation. I understand that
my answers will be grouped with those of approximately 200 other participants across
the state to help improve our scientific understanding of the determinants of
depressive experience and related variables.

Expected Procedures and Length of Involvement in Study:
I understand that the questionnaires I will be asked to complete will take
approximately one hour (1 hour) to complete, and that my answers are completely
confidential to the extent allowed by law. Each questionnaire is assigned a code
number and the information that links names and code numbers is kept separate in a
locked file cabinet accessible only to the researchers.

I understand that if I wish to participate in the follow-up interview, I will be contacted
by the Project Director. In order to contact me for participation in the follow-up
interview, I understand that I will be asked for my address and contact information. I
understand that a second consent form will be presented to me for approval at the
follow-up interview if I choose to participate.
**Statement of Risks and Benefits:**

I understand that answering questionnaire items about my opinions, attitudes, and depressive experiences may be uncomfortable for me and may cause me some distress. If so, I acknowledge that I can contact the Project Director at 222-3996 for referral to professional services or I can contact the Counseling and Student Development Center directly at 956-7927.

I understand that there may be a potential loss of privacy by completing questionnaires. However, I am aware that every effort will be made to maintain participant privacy including the assignment of a participant number and the storage of information anonymously in locked files and locked offices. I understand that code numbers that appear on the answer forms can only be matched by the researchers and that the master list of code numbers will be destroyed when the study will be completed. I understand that the Committee on Human Studies, which oversees this research, has the authority to review research records.

I understand that the data from the study will be submitted for statistical analysis without including any information about any person’s identity. I am, however, willing to have results from this study published or shared for scientific or professional purposes if I am not personally identified.
Informed Consent Form

I understand that the possible desirable benefits of taking part in this study are to help advance our scientific understanding of the many variables that influence depressive experience. I understand that taking part in this research may not necessarily benefit my personal life.

I understand that any important new information discovered during the project will be given to me upon my request. I can obtain this information by contacting the Project Director whose name and address appears at the top of this consent form.

Consent and Certification:

I certify that I have read and that I understand the forgoing contents of this consent form, and that I have been given satisfactory answers to my questions concerning the study’s purpose, procedures, and other matters. I certify that I have been advised of the risks and benefits of participating in the study and that I am free to withdraw my consent and to discontinue participation in the study at any time without prejudice or consequence.

I also understand that if I have any questions about any matters relating to this project, I may contact the Project Director listed in the beginning of this form, and I can discuss any questions that I might have with her. I understand that my consent does not take away any of my legal rights in case of negligence or carelessness by anyone who is working on this project.

I certify that I am 18 years or older.

I herewith give my consent to participate in this project with the understanding that such consent does not waive any of my legal rights, nor does it release the Project Director or the institution or any agent thereof from liability for negligence.

---

Name of Participant

Signature

Date

Name of Researcher

Signature

Date

NOTE: If you cannot obtain satisfactory answers to your questions or have comments or complaints about your participation in this study, contact: Committee on Human Studies, 2540 Maile Way, University of Hawaii, Honolulu, Hawaii, Hawaii 96822, 808-956-5007.

cc: Participant
AGREEMENT TO PARTICIPATE IN
GENERATIONAL VARIATIONS IN DEPRESSIVE SYMPTOMATOLOGY AND RELATED VARIABLES AMONG THREE GENERATIONS OF JAPANESE-AMERICAN WOMEN IN HAWAII
CHS #12528

Researchers:
Jennifer M. Matsukawa, M.A., Project Director
Telephone: 222-3996
Anthony J. Marsella, Ph.D., Supervisor
Telephone: 956-6701
University of Hawaii at Manoa
Department of Psychology
Honolulu, Hawaii 96822

Description:
I understand that the purpose of this research is to investigate the generational variations in depressive experience and disorders and related variables among Japanese-American women in Hawaii. I understand that if I agree to participate, I will be asked to complete a set of questionnaires. I understand that I may be contacted to participate in a brief follow-up interview.

I understand that I am free to withdraw from the study at any time without penalty. I understand that my answers will be grouped with those of approximately 200 other participants across the state to help improve our scientific understanding of the determinants of depressive experience and related variables.

Expected Procedures and Length of Involvement in Study:
I understand that the questionnaires I will be asked to complete will take approximately one hour (1 hour) to complete, and that my answers are completely confidential to the extent allowed by law. Each questionnaire is assigned a code number and the information that links names and code numbers is kept separate in a locked file cabinet accessible only to the researchers.

I understand that if I wish to participate in the follow-up interview, I will be contacted by the Project Director. In order to contact me for participation in the follow-up interview, I understand that I will be asked for my address and contact information. I understand that a second consent form will be presented to me for approval at the follow-up interview if I choose to participate.

Statement of Risks and Benefits:
I understand that answering questionnaire items about my opinions, attitudes, and depressive experiences may be uncomfortable for me and may cause me some
distress. If so, I acknowledge that I can contact the Project Director at 222-3996 for referral to professional services or I can contact the Counseling and Student Development Center directly at 956-7927.

I understand that there may be a potential loss of privacy by completing questionnaires. However, I am aware that every effort will be made to maintain participant privacy including the assignment of a participant number and the storage of information anonymously in locked files and locked offices. I understand that code numbers that appear on the answer forms can only be matched by the researchers and that the master list of code numbers will be destroyed when the study will be completed. I understand that the Committee on Human Studies, which oversees this research, has the authority to review research records.

I understand that the data from the study will be submitted for statistical analysis without including any information about any person’s identity. I am, however, willing to have results from this study published or shared for scientific or professional purposes if I am not personally identified.
Informed Consent Form

I understand that the possible desirable benefits of taking part in this study are to help advance our scientific understanding of the many variables that influence depressive experience. I understand that taking part in this research may not necessarily benefit my personal life.

I understand that any important new information discovered during the project will be given to me upon my request. I can obtain this information by contacting the Project Director whose name and address appears at the top of this consent form.

Consent and Certification:

I certify that I have read and that I understand the forgoing contents of this consent form, and that I have been given satisfactory answers to my questions concerning the study's purpose, procedures, and other matters. I certify that I have been advised of the risks and benefits of participating in the study and that I am free to withdraw my consent and to discontinue participation in the study at any time without prejudice or consequence.

I also understand that if I have any questions about any matters relating to this project, I may contact the Project Director listed in the beginning of this form, and I can discuss any questions that I might have with her. I understand that my consent does not take away any of my legal rights in case of negligence or carelessness by anyone who is working on this project.

I certify that I am 18 years or older.

I herewith give my consent to participate in this project with the understanding that such consent does not waive any of my legal rights, nor does it release the Project Director or the institution or any agent thereof from liability for negligence.

Name of Participant
Signature
Date

Name of Researcher
Signature
Date

NOTE: If you cannot obtain satisfactory answers to your questions or have comments or complaints about your participation in this study, contact: Committee on Human Studies, 2540 Maile Way, University of Hawaii, Honolulu, Hawaii, Hawaii 96822, 808-956-5007.

cc: Participant
Appendix E

Contact Information Sheet

Name: _____________________________________________
Current Address: ______________________________________
Phone Number: ____________________________
Permanent address where you can be reached (e.g., parent or relative's address):
______________________________________________________________________________
Permanent phone number where you can be reached: ______________________
Email address: ____________________________________________
AGREEMENT TO PARTICIPATE IN A FOLLOW-UP STUDY OF
GENERATIONAL VARIATIONS IN DEPRESSIVE SYMPTOMATOLOGY AND
RELATED VARIABLES AMONG THREE GENERATIONS OF JAPANESE-
AMERICAN WOMEN IN HAWAII
CHS #12528

Researchers:
Jennifer M. Matsukawa, M.A., Project Director
Telephone: 222-3996
Anthony J. Marsella, Ph.D., Supervisor
Telephone: 956-6701
University of Hawaii at Manoa
Department of Psychology
Honolulu, Hawaii 96822

Description:
I understand that the purpose of this research is to investigate the generational variations in depressive experience and disorders and related variables among Japanese-American women in Hawaii. I understand that if I agree to participate, I will be asked to participate in a brief interview.

I understand that I am free to withdraw from the study at any time without penalty. I understand that my answers will be grouped with those of approximately 30 other participants across the state to help improve our scientific understanding of the determinants of depressive experience and related variables.

Expected Procedures and Length of Involvement in Study:
I understand that the interview I will be asked to participate in will take approximately one hour (1 hour) to complete, and that my answers are completely confidential to the extent allowed by law. Each response form is assigned a code number and the information that links names and code numbers is kept separate in a locked file cabinet accessible only to the researchers.

Statement of Risks and Benefits:
I understand that answering questionnaire items about my opinions, attitudes, and depressive experiences may be uncomfortable for me and may cause me some distress. If so, I acknowledge that I can contact the Project Director at 222-3996 for referral to professional services or I can contact the Counseling and Student Development Center directly at 956-7927.

I understand that there may be a potential loss of privacy by participating in the interview. However, I am aware that every effort will be made to maintain participant privacy including the assignment of a participant number to response forms and the storage of information anonymously in locked files and locked offices.
I understand that code numbers that appear on the response forms can only be matched by the researchers and that the master list of code numbers will be destroyed when the study is completed. I understand that the Committee on Human Studies, which oversees this research, has the authority to review research records.

I understand that the data from the study will be submitted for statistical analysis without including any information about any person's identity. I am, however, willing to have results from this study published or shared for scientific or professional purposes if I am not personally identified.

I understand that the possible desirable benefits of taking part in this study are to help advance our scientific understanding of the many variables that influence depressive experience. I understand that taking part in this research may not necessarily benefit my personal life. I understand that any important new information discovered during the project will be given to me upon my request. I can obtain this information by contacting the Project Director whose name and address appears at the top of this consent form.
Informed Consent Form

Consent and Certification:

I certify that I have read and that I understand the forgoing contents of this consent form, and that I have been given satisfactory answers to my questions concerning the study's purpose, procedures, and other matters. I certify that I have been advised of the risks and benefits of participating in the study and that I am free to withdraw my consent and to discontinue participation in the study at any time without prejudice or consequence.

I also understand that if I have any questions about any matters relating to this project, I may contact the Project Director listed in the beginning of this form, and I can discuss any questions that I might have with her. I understand that my consent does not take away any of my legal rights in case of negligence or carelessness by anyone who is working on this project.

I certify that I am 18 years or older.

_I herewith give my consent_ to participate in this project with the understanding that such consent does not waive any of my legal rights, nor does it release the Project Director or the institution or any agent thereof from liability for negligence.

<table>
<thead>
<tr>
<th>Name of Participant</th>
<th>Signature</th>
<th>Date</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Name of Researcher</th>
<th>Signature</th>
<th>Date</th>
</tr>
</thead>
</table>

NOTE: If you cannot obtain satisfactory answers to your questions or have comments or complaints about your participation in this study, contact: Committee on Human Studies, 2540 Maile Way, University of Hawaii, Honolulu, Hawaii, Hawaii 96822, 808-956-5007.

cc: Participant
Appendix G
Demographic Form

1. Date of Birth: 
   M M D D Y Y

2. What is your ethnicity? (select all that apply)
   O Caucasian/white (not Hispanic)
   O Black
   O Hispanic
   O Native American/ Native Alaskan
   O Asian/ Pacific Islander
   O Other: ____________

2a. If you chose Asian/ Pacific Islander please specify (select all that apply)
   O Vietnamese
   O Korean
   O Japanese/ Okinawan
   O Chinese
   O Thai
   O Samoan
   O Filipino
   O Laotian
   O East Indian
   O Mixed Asian Pac. Islander
   O Hawaiian
   O Guamanian/Chamorro
   O Other: ____________

3. What is the total number of years of formal education that you have completed? ______

4. What is the highest degree that you have earned? (choose only 1)
   O No degree
   O High School Diploma
   O GED
   O Associates Degree or Technical Degree
   O Bachelor of Science or Arts
   O Master’s Degree, MBA
   O PhD, MD, or JD
5. Where did you attend high school?
   - In Hawaii
   - In the United States, but not Hawaii
     Specify state: ______________________
   - Outside the United States
     Specify country: ______________________

6. Were you primarily raised:
   - In Hawaii
   - In the United States but not Hawaii
   - Outside United States (please specify: ______________________)

7. How many years total have you lived in Hawaii? (Round to the nearest number) [ ]

8. What is your current occupation or the last occupation that you had?
   ______________________

9. What is your current marital status?
   - Widowed
   - Single
   - Married
   - Not married, in a committed relationship
   - Divorced
   - Separated
Appendix H

The Japanese Multi-Index Ethnocultural Identification Scale

1. How closely are you identified with traditional Japanese culture and customs?
   - O Very Much Identified
   - O Somewhat Identified
   - O A Little Identified
   - O Not Identified

2. How much pride do you have in your Japanese ethnocultural heritage and traditions?
   - O A Lot of Pride
   - O Some Pride
   - O A Little Pride
   - O No Pride

3. How much do you participate in the following activities and behaviors associated with Japanese ethnocultural traditions?
   A. Eat Japanese Food
      - O Very Much
      - O Somewhat
      - O A Little
      - O None/Never
   
   B. Watch Japanese movies
      - O Very Much
      - O Somewhat
      - O A Little
      - O None/Never
   
   C. Watch Japanese TV programs
      - O Very Much
      - O Somewhat
      - O A Little
      - O None/Never
   
   D. Shop at Japanese stores (e.g., Shirokiya, Hakubundo)
      - O Very Much
      - O Somewhat
      - O A Little
      - O None/Never
   
   E. Visit Japan
      - O Very Much
      - O Somewhat
A Little
O None/Never

F. Belong to at least one Japanese cultural organization
O Very Much
O Somewhat
O A Little
O None/Never

G. Speak Japanese
O Very Much
O Somewhat
O A Little
O None/Never

H. Understand Japanese
O Very Much
O Somewhat
O A Little
O None/Never

I. Read Japanese
O Very Much
O Somewhat
O A Little
O None/Never

J. Dress in Japanese clothes (e.g., kimono)
O Very Much
O Somewhat
O A Little
O None/Never

K. Listen to Japanese music
O Very Much
O Somewhat
O A Little
O None/Never

L. Read Japanese newspapers (Hawaii Hochi)
O Very Much
O Somewhat
O A Little
O None/Never

M. Observe Japanese holidays and celebrations (e.g., Girls’ Day)
O. Have Japanese hobbies (e.g., *ikebana, origami, bonsai, go, chado*)
   - Very Much
   - Somewhat
   - A Little
   - None/Never

O. Attend Japanese religious Services (Buddhism, Shinto)
   - Very Much
   - Somewhat
   - A Little
   - None/Never

P. Learn Japanese dances and music (e.g., *koto*)
   - Very Much
   - Somewhat
   - A Little
   - None/Never

Q. Use Japanese traditional medicines
   - Very Much
   - Somewhat
   - A Little
   - None/Never

R. Furnish house with Japanese furniture and artifacts
   - Very Much
   - Somewhat
   - A Little
   - None/Never

S. Play Japanese games (e.g., *hanafuda*)
   - Very Much
   - Somewhat
   - A Little
   - None/Never

T. Go to physicians, hairstylists, lawyers, or dentists who are Japanese
   - Very Much
   - Somewhat
   - A Little
   - None/Never
4. How much do you agree with the following statements?

A. Children should always obey their parents’ wishes and desires.
   - O Strongly Agree
   - O Agree
   - O Agree A Little
   - O Disagree A Little
   - O Disagree
   - O Strongly Disagree

B. Males should be in charge of the family affairs, and females should obey their wishes and demands.
   - O Strongly Agree
   - O Agree
   - O Agree A Little
   - O Disagree A Little
   - O Disagree
   - O Strongly Disagree

C. One should never make another person lose face in public.
   - O Strongly Agree
   - O Agree
   - O Agree A Little
   - O Disagree A Little
   - O Disagree
   - O Strongly Disagree

D. A person should be able to rely on others for help and support.
   - O Strongly Agree
   - O Agree
   - O Agree A Little
   - O Disagree A Little
   - O Disagree
   - O Strongly Disagree

E. One should always be modest and unassuming.
   - O Strongly Agree
   - O Agree
   - O Agree A Little
   - O Disagree A Little
   - O Disagree
   - O Strongly Disagree

F. One should always try to meet one’s obligations and responsibilities to those who have helped and supported them.
   - O Strongly Agree
O Agree
O Agree A Little
O Disagree A Little
O Disagree
O Strongly Disagree

G. It is wise to keep one's opinion concealed from those who are not members of one's family.
O Strongly Agree
O Agree
O Agree A Little
O Disagree A Little
O Disagree
O Strongly Disagree

H. Regardless of how important it is, a woman's job does not change her duties and position at home.
O Strongly Agree
O Agree
O Agree A Little
O Disagree A Little
O Disagree
O Strongly Disagree

I. Suffering is part of life and should be endured and accepted as part of life.
O Strongly Agree
O Agree
O Agree A Little
O Disagree A Little
O Disagree
O Strongly Disagree

J. The needs of the individual are less important than the needs of the group.
O Strongly Agree
O Agree
O Agree A Little
O Disagree A Little
O Disagree
O Strongly Disagree
Appendix I

The Suinn-Lew Asian Self-Identity Acculturation Scale

The questions which follow are for the purpose of collecting information about your historical background as well as more recent behaviors which may be related to your cultural identity. Choose the one answer which best describes you.

1. What language can you speak?
   - O Asian only (for example, Chinese, Japanese, Korean, Vietnamese, etc.)
   - O Mostly Asian, some English
   - O Asian and English about equally well (bilingual)
   - O Mostly English, some Asian
   - O Only English

2. What language do you prefer?
   - O Asian only (for example, Chinese, Japanese, Korean, Vietnamese, etc.)
   - O Mostly Asian, some English
   - O Asian and English about equally well (bilingual)
   - O Mostly English, some Asian
   - O Only English

3. How do you identify yourself?
   - O Oriental
   - O Asian
   - O Asian-American
   - O Chinese-American, Japanese-American, Korean-American, etc.
   - O American

4. Which identification does (did) your mother use?
   - O Oriental
   - O Asian
   - O Asian-American
   - O Chinese-American, Japanese-American, Korean-American, etc.
   - O American

5. Which identification does (did) your father use?
   - O Oriental
   - O Asian
   - O Asian-American
   - O Chinese-American, Japanese-American, Korean-American, etc.
   - O American

6. What was the ethnic origin of the friends and peers you had as a child up to age 6?
   - O Almost exclusively Asians, Asian-Americans, Orientals
   - O Mostly Asians, Asian-Americans, Orientals
7. What was the ethnic origin of the friends and peers you had as a child from 6 to 18?
   - Almost exclusively Asians, Asian-Americans, Orientals
   - Mostly Asians, Asian-Americans, Orientals
   - About equally Asian groups and Anglo groups
   - Mostly Anglos, Blacks, Hispanics, or other non-Asian ethnic groups
   - Almost exclusively Anglos, Blacks, Hispanics, or other non-Asian ethnic groups

8. Whom do you now associate with in the community?
   - Almost exclusively Asians, Asian-Americans, Orientals
   - Mostly Asians, Asian-Americans, Orientals
   - About equally Asian groups and Anglo groups
   - Mostly Anglos, Blacks, Hispanics, or other non-Asian ethnic groups
   - Almost exclusively Anglos, Blacks, Hispanics, or other non-Asian ethnic groups

9. If you could pick, whom would you prefer to associate with in the community?
   - Almost exclusively Asians, Asian-Americans, Orientals
   - Mostly Asians, Asian-Americans, Orientals
   - About equally Asian groups and Anglo groups
   - Mostly Anglos, Blacks, Hispanics, or other non-Asian ethnic groups
   - Almost exclusively Anglos, Blacks, Hispanics, or other non-Asian ethnic groups

10. What is your music preference?
    - Only Asian music (for example, Chinese, Japanese, Korean, Vietnamese, etc.)
    - Mostly Asian
    - Equally Asian and English
    - Mostly English
    - English only

11. What is your movie preference?
    - Asian-language movies only
    - Asian-language movies mostly
    - Equally Asian/English English-language moves
    - Mostly English-language movies only
    - English-language movies only

12. What generation are you? (Indicate the generation that best applies to you.)
O 1st Generation = I was born in Asia or other country than U.S.
O 2nd Generation = I was born in U.S., either parent was born in Asia or other country other than U.S.
O 3rd Generation = I was born in U.S., both parents born in U.S. and all grandparents born in Asia or other country than U.S.
O 4th Generation = I was born in U.S., both parents born in U.S. and at least one grandparent born in Asia or other country than U.S. and one grandparent born in U.S.
O 5th Generation = I was born in U.S., both parents were born in U.S., and all grandparents also born in U.S.
O Don’t know what generation best fits since I lack some information.

13. Where were you raised?
O In Asia only
O Mostly in Asia, some in U.S.
O Equally in Asian and U.S.
O Mostly in U.S., some in Asia
O In U.S. only

14. What contact have you had with Asia?
O Raised one year or more in Asia
O Lived for less than one year in Asia
O Occasional visits to Asia
O Occasional communications (letters, phone calls, etc.) with people in Asia
O No exposure or communications with people in Asia

15. What is your food preference at home?
O Exclusively Asian food
O Mostly Asian food, some American
O About equally Asian and American
O Mostly American food
O Exclusively American food

16. What is your food preference in restaurants?
O Exclusively Asian food
O Mostly Asian food, some American
O About equally Asian and American
O Mostly American food
O Exclusively American food

17. Do you
O Read only an Asian language?
O Read an Asian language better than English?
O Read both Asian and English equally well?
O Read English better than an Asian language?
O Read only English?

18. Do you
   O Write only an Asian language?
   O Write an Asian language better than English?
   O Write both Asian and English equally well?
   O Write English better than an Asian language?
   O Write only English?

19. If you consider yourself a member of the Asian group (Oriental, Asian, Asian-American, Chinese-American, etc., whatever term you prefer), how much pride do you have in this group?
   O Extremely proud
   O Moderately proud
   O Little pride
   O No pride but do not feel negative toward group
   O No pride but do feel negative toward group

20. How would you rate yourself?
   O Very Asian
   O Mostly Asian
   O Bicultural
   O Mostly Westernized
   O Very Westernized

21. Do you participate in Asian occasions, holidays, traditions, etc.?
   O Nearly all
   O Most of them
   O Some of them
   O A few of them
   O None at all

22. Rate yourself on how much you believe in Asian values (e.g., about marriage, families, education, work):

   1  2  3  4  5
   (do not believe) (strongly believe in Asian values)

23. Rate yourself on how much you believe in American (Western) values:

   1  2  3  4  5
   (do not believe) (strongly believe in Western values)

24. Rate yourself on how well you fit with other Asians of the same ethnicity:
25. Rate yourself on how well you fit with other Americans who are non-Asian (Westerners):

   1  2  3  4  5
   (do not fit) (fit very well)

26. There are many different ways in which people think of themselves. Which ONE of the following most closely describes how you view yourself?

- O I consider myself basically an Asian person (e.g., Chinese, Japanese, Korean, Vietnamese, etc.) Even though I live and work in America, I still view myself basically as an Asian person.

- O I consider myself basically an American. Even though I have an Asian Background and characteristics, I still view myself basically as an American.

- O I consider myself as an Asian-American, although deep down, I always know I am an Asian.

- O I consider myself as an Asian-American, although deep down, I view myself as an American first.

- O I consider myself as an Asian-American. I have both Asian and American characteristics, and I view myself as a blend of both.
Appendix J

Attitudes Toward Women Scale

The statements listed below describe attitudes toward the roles of women in society which different people have. There are no right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you (A) Agree Strongly, (B) Agree Mildly, (C) Disagree Mildly, or (D) Disagree Strongly.

1. Swearing and obscenity are more repulsive in the speech of a woman than a man.
   - O Agree Strongly
   - O Agree Mildly
   - O Disagree Mildly
   - O Disagree Strongly

2. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing laundry.
   - O Agree Strongly
   - O Agree Mildly
   - O Disagree Mildly
   - O Disagree Strongly

3. It is insulting to women to have the «obey» clause remain in the marriage service.
   - O Agree Strongly
   - O Agree Mildly
   - O Disagree Mildly
   - O Disagree Strongly

4. A woman should be free as a man to propose marriage.
   - O Agree Strongly
   - O Agree Mildly
   - O Disagree Mildly
   - O Disagree Strongly

5. Women should worry less about their rights and more about becoming good wives and mothers.
   - O Agree Strongly
   - O Agree Mildly
   - O Disagree Mildly
   - O Disagree Strongly

6. Women should assume their rightful place in business and all the professions along with men.
   - O Agree Strongly
   - O Agree Mildly
7. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.
   O Agree Strongly
   O Agree Mildly
   O Disagree Mildly
   O Disagree Strongly

8. It is ridiculous for a woman to run a locomotive and for a man to darn socks.
   O Agree Strongly
   O Agree Mildly
   O Disagree Mildly
   O Disagree Strongly

9. The intellectual leadership of a community should be largely in the hands of men.
   O Agree Strongly
   O Agree Mildly
   O Disagree Mildly
   O Disagree Strongly

10. Women should be given equal opportunity with men for apprenticeship in the various trades.
    O Agree Strongly
    O Agree Mildly
    O Disagree Mildly
    O Disagree Strongly

11. Women earning as much as their dates should bear equally the expense when they go out together.
    O Agree Strongly
    O Agree Mildly
    O Disagree Mildly
    O Disagree Strongly

12. Sons in a family should be given more encouragement to go to college than daughters.
    O Agree Strongly
    O Agree Mildly
    O Disagree Mildly
    O Disagree Strongly

13. In general, the father should have greater authority than the mother in the bringing up of children.
    O Agree Strongly
14. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.

- O Agree Strongly
- O Agree Mildly
- O Disagree Mildly
- O Disagree Strongly

15. There are many jobs in which men should be given preference over women in being hired or promoted.

- O Agree Strongly
- O Agree Mildly
- O Disagree Mildly
- O Disagree Strongly
Appendix K
Six-Factor Self-Concept Scale

Below is a list of descriptions about people. For each one, please indicate how often you think the description is true of you. In making your judgments, consider all of your current life experiences, including work, family, school, and social situations.

Use the following scale to describe yourself:

Mark 1 if it is never or almost never true of you.
Mark 2 if it is usually not true of you.
Mark 3 if it is sometimes but infrequently true of you.
Mark 4 if it is occasionally true of you.
Mark 5 if it is often true of you.
Mark 6 if it is usually true of you.
Mark 7 if it is always or almost always true of you.

___ 1. Fun to be with
___ 2. Hard worker
___ 3. Dominant
___ 4. Easily embarrassed
___ 5. A natural talent
___ 6. Loyal
___ 7. Strong
___ 8. Friendly
___ 9. Productive
___ 10. Lacks confidence
___ 11. Law-abiding
___ 12. Forceful
___ 13. Has special talents
___ 14. Plans ahead
___ 15. Sociable
___ 16. Easily hurt
___ 17. Acts as a leader
___ 18. Truthful
___ 19. Self-conscious
___ 20. Works efficiently
___ 21. Faithful
___ 22. Aggressive
___ 23. Easy to talk to
___ 24. Bright and ingenious
___ 25. Makes mistakes when flustered
___ 26. Honest
___ 27. Good at meeting deadlines
___ 28. Pleasant
___ 29. Powerful
___ 30. Creative
___ 31. Easily rattled when people are watching
___ 32. Trustworthy
___ 33. Can concentrate well on a task
___ 34. Warm
___ 35. Tough
___ 36. Has innate ability
Appendix L

Rosenberg Self-Esteem Scale

1. I feel that I am a person of worth, at least on an equal basis with others.
   - O Strongly agree
   - O Agree
   - O Disagree
   - O Strongly disagree

2. I feel that I have a number of good qualities.
   - O Strongly agree
   - O Agree
   - O Disagree
   - O Strongly disagree

3. All in all, I am inclined to feel that I am a failure.
   - O Strongly agree
   - O Agree
   - O Disagree
   - O Strongly disagree

4. I am able to do things as well as most other people.
   - O Strongly agree
   - O Agree
   - O Disagree
   - O Strongly disagree

5. I feel I do not have much to be proud of.
   - O Strongly agree
   - O Agree
   - O Disagree
   - O Strongly disagree

6. I take a positive attitude toward myself.
   - O Strongly agree
   - O Agree
   - O Disagree
   - O Strongly disagree
7. On the whole, I am satisfied with myself.
   - O Strongly agree
   - O Agree
   - O Disagree
   - O Strongly disagree

8. I wish I could have more respect for myself.
   - O Strongly agree
   - O Agree
   - O Disagree
   - O Strongly disagree

9. I certainly feel useless at times.
   - O Strongly agree
   - O Agree
   - O Disagree
   - O Strongly disagree

10. At times I think I am no good at all.
    - O Strongly agree
    - O Agree
    - O Disagree
    - O Strongly disagree
Appendix M

Satisfaction with Life Scale

1. In most ways my life is close to my ideal.
   - O Strongly disagree
   - O Disagree
   - O Slightly disagree
   - O Neither agree nor disagree
   - O Slightly agree
   - O Agree
   - O Strongly agree

2. The conditions of my life are excellent.
   - O Strongly disagree
   - O Disagree
   - O Slightly disagree
   - O Neither agree nor disagree
   - O Slightly agree
   - O Agree
   - O Strongly agree

3. I am satisfied with my life.
   - O Strongly disagree
   - O Disagree
   - O Slightly disagree
   - O Neither agree nor disagree
   - O Slightly agree
   - O Agree
   - O Strongly agree

4. So far I have gotten the important things I want in life.
   - O Strongly disagree
   - O Disagree
   - O Slightly disagree
   - O Neither agree nor disagree
   - O Slightly agree
   - O Agree
   - O Strongly agree

5. If I could live my life over, I would change almost nothing.
O Strongly disagree
O Disagree
O Slightly disagree
O Neither agree nor disagree
O Slightly agree
O Agree
O Strongly agree
Appendix N

Depressive Experience and Symptomatology Scale

This is a self-report questionnaire about your feelings and behavior. Please answer the items according to how distressing the feeling and/or behavior has been for you in the last 30 days.

Please use the following scale:

- Very Severe: Unable to meet daily responsibilities.
- Severe: Can meet daily responsibilities with much discomfort.
- Moderate: Can meet daily responsibilities with some discomfort.
- Mild: Can meet daily responsibilities with mild discomfort.
- Not a problem: Can meet daily responsibilities with no discomfort.

1. I feel angry and irritable.
   - O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

2. I feel hopeless.
   - O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

3. I feel weak and exhausted.
   - O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

4. I feel my memory is poor.
   - O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

5. I cannot relate well to family and/or friends.
   - O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

6. I feel anxious.
   - O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

7. My life has little meaning.
   - O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

8. I have trouble falling asleep and/or staying asleep.
   - O Very Severe  O Severe  O Moderate  O Mild  O Not a problem
9. I have difficulty concentrating.

10. I feel distant from people.

11. I feel guilty.

12. My life has no purpose.

13. I have lost interest in sex.

14. My thoughts are confused.

15. I avoid interactions with people.

16. I feel sad.

17. I feel useless.

18. I am eating less than usual.

19. I have difficulty making decisions.
20. I am uncomfortable around people.
   O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

21. I feel flat and lifeless.
   O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

22. I think of taking my life.
   O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

23. I have headaches.
   O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

24. I feel my thinking has slowed down.
   O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

25. I prefer to be alone rather than with people.
   O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

26. I feel depressed.
   O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

27. I am eating more than usual.
   O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

28. I don’t feel happy even when something good happens.
   O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

29. I am sleeping too much.
   O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

30. I wake up at least two hours earlier than usual.
   O Very Severe  O Severe  O Moderate  O Mild  O Not a problem

31. My arms or legs are heavy.
32. I feel rejected by other people.

33. My mood brightens up when something good happens.

34. I feel my worst in the morning.

35. My heart is heavy.

36. My soul has gone from me.

37. I feel that God has abandoned me.

38. My life force is lost.

Appendix O

The Center for Epidemiologic Studies Depression Scale

For the following 20 items, please select the choice that best describes how you have felt over the past week:

1. I was bothered by things that usually don't bother me.
   - Rarely or none of the time (<1 day)
   - Some or a little of the time (1-2 days)
   - Occasionally or a moderate amount of the time (3-4 days)
   - Most or all of the time (5-7 days)

2. I did not feel like eating; my appetite was poor.
   - Rarely or none of the time (<1 day)
   - Some or a little of the time (1-2 days)
   - Occasionally or a moderate amount of the time (3-4 days)
   - Most or all of the time (5-7 days)

3. I felt that I could not shake off the blues even with the help from my family and friends.
   - Rarely or none of the time (<1 day)
   - Some or a little of the time (1-2 days)
   - Occasionally or a moderate amount of the time (3-4 days)
   - Most or all of the time (5-7 days)

4. I felt that I was not as good as other people.
   - Rarely or none of the time (<1 day)
   - Some or a little of the time (1-2 days)
   - Occasionally or a moderate amount of the time (3-4 days)
   - Most or all of the time (5-7 days)

5. I had trouble keeping my mind on what I was doing.
   - Rarely or none of the time (<1 day)
   - Some or a little of the time (1-2 days)
   - Occasionally or a moderate amount of the time (3-4 days)
   - Most or all of the time (5-7 days)

6. I felt depressed.
   - Rarely or none of the time (<1 day)
   - Some or a little of the time (1-2 days)
   - Occasionally or a moderate amount of the time (3-4 days)
   - Most or all of the time (5-7 days)

7. I felt that everything I did was an effort.
   - Rarely or none of the time (<1 day)
8. I felt hopeless about the future.
   - Rarely or none of the time (<1 day)
   - Some or a little of the time (1-2 days)
   - Occasionally or a moderate amount of the time (3-4 days)
   - Most or all of the time (5-7 days)

9. I thought my life had been a failure.
   - Rarely or none of the time (<1 day)
   - Some or a little of the time (1-2 days)
   - Occasionally or a moderate amount of the time (3-4 days)
   - Most or all of the time (5-7 days)

10. I felt fearful.
    - Rarely or none of the time (<1 day)
    - Some or a little of the time (1-2 days)
    - Occasionally or a moderate amount of the time (3-4 days)
    - Most or all of the time (5-7 days)

11. My sleep was restless.
    - Rarely or none of the time (<1 day)
    - Some or a little of the time (1-2 days)
    - Occasionally or a moderate amount of the time (3-4 days)
    - Most or all of the time (5-7 days)

12. I was unhappy.
    - Rarely or none of the time (<1 day)
    - Some or a little of the time (1-2 days)
    - Occasionally or a moderate amount of the time (3-4 days)
    - Most or all of the time (5-7 days)

13. I talked less than usual.
    - Rarely or none of the time (<1 day)
    - Some or a little of the time (1-2 days)
    - Occasionally or a moderate amount of the time (3-4 days)
    - Most or all of the time (5-7 days)

    - Rarely or none of the time (<1 day)
    - Some or a little of the time (1-2 days)
    - Occasionally or a moderate amount of the time (3-4 days)
    - Most or all of the time (5-7 days)
15. People were unfriendly.
   O Rarely or none of the time (<1 day)
   O Some or a little of the time (1-2 days)
   O Occasionally or a moderate amount of the time (3-4 days)
   O Most or all of the time (5-7 days)

16. I did not enjoy life.
   O Rarely or none of the time (<1 day)
   O Some or a little of the time (1-2 days)
   O Occasionally or a moderate amount of the time (3-4 days)
   O Most or all of the time (5-7 days)

17. I had crying spells.
   O Rarely or none of the time (<1 day)
   O Some or a little of the time (1-2 days)
   O Occasionally or a moderate amount of the time (3-4 days)
   O Most or all of the time (5-7 days)

18. I felt sad.
   O Rarely or none of the time (<1 day)
   O Some or a little of the time (1-2 days)
   O Occasionally or a moderate amount of the time (3-4 days)
   O Most or all of the time (5-7 days)

19. I felt that people disliked me.
   O Rarely or none of the time (<1 day)
   O Some or a little of the time (1-2 days)
   O Occasionally or a moderate amount of the time (3-4 days)
   O Most or all of the time (5-7 days)

20. I could not get “going”.
   O Rarely or none of the time (<1 day)
   O Some or a little of the time (1-2 days)
   O Occasionally or a moderate amount of the time (3-4 days)
   O Most or all of the time (5-7 days)
### Table 1

**Characteristics of Study 1 Sample by Generation**

<table>
<thead>
<tr>
<th></th>
<th>3rd</th>
<th>4th</th>
<th>5th</th>
</tr>
</thead>
<tbody>
<tr>
<td>( N )</td>
<td>20</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>Age (Mean)</td>
<td>42</td>
<td>24</td>
<td>19</td>
</tr>
<tr>
<td>Population Sampled From</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>College</td>
<td>30%</td>
<td>85%</td>
<td>95%</td>
</tr>
<tr>
<td>Community</td>
<td>70%</td>
<td>15%</td>
<td>5%</td>
</tr>
<tr>
<td>Highest Degree Earned</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No degree</td>
<td>5%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>High School Diploma</td>
<td>25%</td>
<td>80%</td>
<td>90%</td>
</tr>
<tr>
<td>GED</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Associates Degree or Technical Degree</td>
<td>35%</td>
<td>15%</td>
<td>--</td>
</tr>
<tr>
<td>Bachelor of Science or Arts</td>
<td>35%</td>
<td>5%</td>
<td>10%</td>
</tr>
<tr>
<td>Master's Degree</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>PhD, MD, or JD</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Location of High School Attended</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In Hawaii</td>
<td>100%</td>
<td>90%</td>
<td>100%</td>
</tr>
<tr>
<td>In the U.S., but not in Hawaii</td>
<td>--</td>
<td>10%</td>
<td>--</td>
</tr>
<tr>
<td>Outside the U.S.</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Location Subject Primarily Raised</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In Hawaii</td>
<td>100%</td>
<td>95%</td>
<td>100%</td>
</tr>
<tr>
<td>In the U.S., but not Hawaii</td>
<td>--</td>
<td>5%</td>
<td>--</td>
</tr>
<tr>
<td>Outside the U.S.</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Current Marital Status</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Widowed</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Single</td>
<td>40%</td>
<td>70%</td>
<td>80%</td>
</tr>
<tr>
<td>Married</td>
<td>40%</td>
<td>5%</td>
<td>--</td>
</tr>
<tr>
<td>Not married, in a committed relationship</td>
<td>5%</td>
<td>20%</td>
<td>20%</td>
</tr>
<tr>
<td>Divorced</td>
<td>15%</td>
<td>5%</td>
<td>--</td>
</tr>
<tr>
<td>Separated</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>
Table 2

*Means, Standard Deviations, and Results of Analysis of Variance by Generation on the JMIEIS Identification Index*

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>.94</td>
<td>.39</td>
<td>1.90</td>
<td>.45</td>
<td>1.95</td>
<td>.69</td>
<td>2.15</td>
<td>.67</td>
</tr>
</tbody>
</table>

Table 3

*Means, Standard Deviations, and Results of Analysis of Variance by Generation on the JMIEIS Pride Index*

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>1.47</td>
<td>.24</td>
<td>2.50</td>
<td>.51</td>
<td>2.20</td>
<td>.83</td>
<td>2.50</td>
<td>.51</td>
</tr>
</tbody>
</table>
Table 4

Means, Standard Deviations, and Results of Analyses of Variance by Generation on the JMIEIS Behavioral Index
Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Differences</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3rd (n = 20)</td>
<td></td>
<td>4th (n = 20)</td>
<td></td>
<td>5th (n = 20)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>2</td>
<td>4.18</td>
<td>.02*</td>
<td>2.35</td>
<td>.59</td>
<td>2.65</td>
<td>.49</td>
<td>2.80</td>
<td>.41</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>1.36</td>
<td>.27</td>
<td>.75</td>
<td>.91</td>
<td>1.15</td>
<td>.81</td>
<td>1.15</td>
<td>.93</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>2.73</td>
<td>.07</td>
<td>.80</td>
<td>.77</td>
<td>1.35</td>
<td>1.18</td>
<td>1.50</td>
<td>1.00</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>2</td>
<td>1.25</td>
<td>.29</td>
<td>1.50</td>
<td>.89</td>
<td>1.90</td>
<td>.72</td>
<td>1.65</td>
<td>.81</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>.76</td>
<td>.47</td>
<td>.45</td>
<td>.60</td>
<td>.65</td>
<td>.88</td>
<td>.40</td>
<td>.50</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>2</td>
<td>.69</td>
<td>.50</td>
<td>.65</td>
<td>.93</td>
<td>.45</td>
<td>.94</td>
<td>.80</td>
<td>.95</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>2</td>
<td>1.95</td>
<td>.15</td>
<td>1.00</td>
<td>.56</td>
<td>1.40</td>
<td>.82</td>
<td>1.05</td>
<td>.69</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>2</td>
<td>.44</td>
<td>.65</td>
<td>1.15</td>
<td>.49</td>
<td>1.35</td>
<td>.88</td>
<td>1.20</td>
<td>.70</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>2</td>
<td>.76</td>
<td>.47</td>
<td>.80</td>
<td>.62</td>
<td>1.10</td>
<td>.85</td>
<td>.95</td>
<td>.83</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>2</td>
<td>1.02</td>
<td>.37</td>
<td>.30</td>
<td>.57</td>
<td>.50</td>
<td>.76</td>
<td>.60</td>
<td>.68</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>2</td>
<td>5.26</td>
<td>.00**</td>
<td>.30</td>
<td>.57</td>
<td>1.05</td>
<td>1.05</td>
<td>1.20</td>
<td>1.11</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>2</td>
<td>1.59</td>
<td>.21</td>
<td>.00</td>
<td>.00</td>
<td>.15</td>
<td>.49</td>
<td>.20</td>
<td>.41</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>2</td>
<td>12.28</td>
<td>.00**</td>
<td>1.40</td>
<td>.60</td>
<td>2.00</td>
<td>.79</td>
<td>2.45</td>
<td>.60</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>2</td>
<td>.21</td>
<td>.81</td>
<td>.80</td>
<td>.83</td>
<td>.90</td>
<td>1.17</td>
<td>1.00</td>
<td>.86</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>2</td>
<td>.52</td>
<td>.60</td>
<td>.75</td>
<td>.85</td>
<td>1.00</td>
<td>.97</td>
<td>1.00</td>
<td>.86</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>2</td>
<td>.92</td>
<td>.40</td>
<td>.45</td>
<td>.76</td>
<td>.70</td>
<td>.92</td>
<td>.80</td>
<td>.83</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>2</td>
<td>2.17</td>
<td>.12</td>
<td>.30</td>
<td>.57</td>
<td>.50</td>
<td>.83</td>
<td>.10</td>
<td>.31</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>2</td>
<td>.02</td>
<td>.98</td>
<td>1.30</td>
<td>.80</td>
<td>1.25</td>
<td>.79</td>
<td>1.30</td>
<td>.98</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>2</td>
<td>2.85</td>
<td>.06</td>
<td>.65</td>
<td>.67</td>
<td>1.00</td>
<td>.65</td>
<td>1.10</td>
<td>.55</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>2</td>
<td>4.73</td>
<td>.01*</td>
<td>1.45</td>
<td>.89</td>
<td>2.10</td>
<td>.79</td>
<td>2.20</td>
<td>.83</td>
<td></td>
</tr>
</tbody>
</table>

Total 2 2.97 .05 17.15 7.08 23.15 11.27 23.45 8.85

**p < .01
*p < .05
Table 5

Means, Standard Deviations, and Results of Analyses of Variance by Generation on the JMIEIS Values Index
Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>3-4</th>
<th>4-5</th>
<th>3-5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>.38</td>
<td>.68</td>
<td>4.35</td>
<td>.81</td>
<td>4.10</td>
<td>1.07</td>
<td>4.10</td>
<td>1.21</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>2.90</td>
<td>.06</td>
<td>2.55</td>
<td>1.43</td>
<td>2.70</td>
<td>1.49</td>
<td>1.80</td>
<td>.70</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>.00</td>
<td>1.00</td>
<td>4.80</td>
<td>.83</td>
<td>4.80</td>
<td>1.06</td>
<td>4.80</td>
<td>.95</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>2</td>
<td>1.77</td>
<td>.17</td>
<td>4.65</td>
<td>.99</td>
<td>5.00</td>
<td>.97</td>
<td>5.20</td>
<td>.83</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>1.10</td>
<td>.34</td>
<td>4.35</td>
<td>1.04</td>
<td>4.85</td>
<td>1.14</td>
<td>4.65</td>
<td>1.04</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>2</td>
<td>.43</td>
<td>.65</td>
<td>5.35</td>
<td>.75</td>
<td>5.40</td>
<td>.68</td>
<td>5.20</td>
<td>.70</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>2</td>
<td>.08</td>
<td>.92</td>
<td>3.20</td>
<td>1.24</td>
<td>3.10</td>
<td>1.25</td>
<td>3.25</td>
<td>1.16</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>2</td>
<td>.88</td>
<td>.42</td>
<td>3.35</td>
<td>1.27</td>
<td>3.25</td>
<td>1.33</td>
<td>2.85</td>
<td>1.18</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>2</td>
<td>1.20</td>
<td>.31</td>
<td>4.35</td>
<td>1.23</td>
<td>4.80</td>
<td>.95</td>
<td>1.35</td>
<td>.99</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>2</td>
<td>1.71</td>
<td>.19</td>
<td>3.25</td>
<td>1.07</td>
<td>3.85</td>
<td>1.23</td>
<td>3.25</td>
<td>1.25</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>1.08</td>
<td>.34</td>
<td>40.20</td>
<td>5.17</td>
<td>41.85</td>
<td>5.87</td>
<td>39.45</td>
<td>4.71</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**p < .01
*p < .05**
Table 6

Means, Standard Deviations, and Results of Analyses of Variance by Generation on the SL-ASIA Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>3-4</th>
<th>4-5</th>
<th>5-3</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>2.23</td>
<td>.11</td>
<td>4.50</td>
<td>.51</td>
<td>4.15</td>
<td>.59</td>
<td>4.30</td>
<td>.47</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>1.24</td>
<td>.29</td>
<td>4.75</td>
<td>.55</td>
<td>4.50</td>
<td>.76</td>
<td>4.45</td>
<td>.60</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>.20</td>
<td>.81</td>
<td>3.20</td>
<td>1.58</td>
<td>3.10</td>
<td>1.17</td>
<td>2.98</td>
<td>.94</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>2</td>
<td>2.50</td>
<td>.09</td>
<td>2.65</td>
<td>1.39</td>
<td>3.40</td>
<td>1.14</td>
<td>2.55</td>
<td>1.39</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>1.71</td>
<td>.19</td>
<td>2.60</td>
<td>1.50</td>
<td>3.30</td>
<td>1.22</td>
<td>2.65</td>
<td>1.27</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>2</td>
<td>1.91</td>
<td>.15</td>
<td>1.80</td>
<td>.62</td>
<td>2.25</td>
<td>.97</td>
<td>2.20</td>
<td>.77</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>2</td>
<td>2.74</td>
<td>.07</td>
<td>2.00</td>
<td>.56</td>
<td>2.40</td>
<td>.68</td>
<td>2.05</td>
<td>.51</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>2</td>
<td>2.71</td>
<td>.07</td>
<td>2.40</td>
<td>.50</td>
<td>2.60</td>
<td>.60</td>
<td>2.20</td>
<td>.52</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>2</td>
<td>.15</td>
<td>.85</td>
<td>2.65</td>
<td>.49</td>
<td>2.60</td>
<td>.60</td>
<td>2.55</td>
<td>.60</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>2</td>
<td>3.17</td>
<td>.05</td>
<td>4.30</td>
<td>.73</td>
<td>4.20</td>
<td>.83</td>
<td>3.65</td>
<td>1.04</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>2</td>
<td>.89</td>
<td>.41</td>
<td>4.45</td>
<td>.69</td>
<td>4.16</td>
<td>.76</td>
<td>4.20</td>
<td>.77</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>2</td>
<td>1.00</td>
<td>.37</td>
<td>5.00</td>
<td>.80</td>
<td>4.95</td>
<td>.22</td>
<td>5.00</td>
<td>.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>2</td>
<td>1.99</td>
<td>.14</td>
<td>4.50</td>
<td>.83</td>
<td>3.90</td>
<td>1.02</td>
<td>4.05</td>
<td>1.10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>2</td>
<td>5.02</td>
<td>.01*</td>
<td>3.25</td>
<td>.44</td>
<td>2.80</td>
<td>.52</td>
<td>2.95</td>
<td>.39</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>2</td>
<td>3.06</td>
<td>.05</td>
<td>3.10</td>
<td>.45</td>
<td>2.80</td>
<td>.70</td>
<td>2.65</td>
<td>.39</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>2</td>
<td>6.62</td>
<td>.00**</td>
<td>4.85</td>
<td>.37</td>
<td>4.45</td>
<td>.51</td>
<td>4.35</td>
<td>.49</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>2</td>
<td>3.03</td>
<td>.05</td>
<td>4.70</td>
<td>.47</td>
<td>4.45</td>
<td>.60</td>
<td>4.30</td>
<td>.47</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>2</td>
<td>.15</td>
<td>.85</td>
<td>2.00</td>
<td>1.03</td>
<td>2.05</td>
<td>.94</td>
<td>1.90</td>
<td>.55</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>2</td>
<td>2.26</td>
<td>.11</td>
<td>3.25</td>
<td>.91</td>
<td>3.10</td>
<td>.97</td>
<td>2.60</td>
<td>1.14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>2</td>
<td>1.60</td>
<td>.01*</td>
<td>3.35</td>
<td>.93</td>
<td>2.95</td>
<td>1.10</td>
<td>2.40</td>
<td>.94</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>1.41</td>
<td>.25</td>
<td>3.44</td>
<td>.30</td>
<td>3.43</td>
<td>.39</td>
<td>3.28</td>
<td>.30</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**p < .01
* p < .05
Table 7

Means, Standard Deviations, and Results of Analyses of Variance by Generation on the AWS Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>3-4</th>
<th>4-5</th>
<th>3-5</th>
<th>Diff.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>1.75</td>
<td>.18</td>
<td>.95</td>
<td>1.00</td>
<td>1.50</td>
<td>1.00</td>
<td>1.35</td>
<td>.88</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>2.28</td>
<td>.11</td>
<td>3.00</td>
<td>.00</td>
<td>2.80</td>
<td>.41</td>
<td>2.90</td>
<td>.31</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>.45</td>
<td>.63</td>
<td>2.35</td>
<td>.75</td>
<td>2.15</td>
<td>.81</td>
<td>2.35</td>
<td>.75</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>2</td>
<td>.16</td>
<td>.85</td>
<td>2.00</td>
<td>.92</td>
<td>2.05</td>
<td>.94</td>
<td>2.15</td>
<td>.67</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>4.10</td>
<td>.02*</td>
<td>1.60</td>
<td>.99</td>
<td>2.40</td>
<td>.88</td>
<td>2.10</td>
<td>.79</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>2</td>
<td>.08</td>
<td>.91</td>
<td>2.65</td>
<td>.81</td>
<td>2.60</td>
<td>.60</td>
<td>2.55</td>
<td>.83</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>2</td>
<td>.34</td>
<td>.70</td>
<td>2.75</td>
<td>.55</td>
<td>2.60</td>
<td>.68</td>
<td>2.65</td>
<td>.49</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>2</td>
<td>1.10</td>
<td>.33</td>
<td>2.60</td>
<td>.60</td>
<td>2.35</td>
<td>.49</td>
<td>2.50</td>
<td>.51</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>2</td>
<td>1.25</td>
<td>.29</td>
<td>2.70</td>
<td>.66</td>
<td>2.40</td>
<td>.88</td>
<td>2.70</td>
<td>.47</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>2</td>
<td>1.89</td>
<td>.15</td>
<td>2.60</td>
<td>.75</td>
<td>2.60</td>
<td>.82</td>
<td>2.95</td>
<td>.22</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>2</td>
<td>.99</td>
<td>.37</td>
<td>2.05</td>
<td>1.05</td>
<td>1.70</td>
<td>.73</td>
<td>1.75</td>
<td>.72</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>2</td>
<td>5.71</td>
<td>.01*</td>
<td>2.95</td>
<td>.22</td>
<td>2.70</td>
<td>.47</td>
<td>3.00</td>
<td>.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>2</td>
<td>.94</td>
<td>.39</td>
<td>2.65</td>
<td>.59</td>
<td>2.35</td>
<td>.88</td>
<td>2.55</td>
<td>.60</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>2</td>
<td>.41</td>
<td>.66</td>
<td>1.85</td>
<td>.81</td>
<td>2.05</td>
<td>.60</td>
<td>2.00</td>
<td>.73</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>2</td>
<td>3.99</td>
<td>.02*</td>
<td>2.00</td>
<td>.86</td>
<td>2.25</td>
<td>.97</td>
<td>2.70</td>
<td>.47</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>.80</td>
<td>.45</td>
<td>34.70</td>
<td>4.66</td>
<td>34.50</td>
<td>5.75</td>
<td>36.20</td>
<td>3.11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**p < .01
*p < .05

**p < .01
*p < .05
Table 8

Means, Standard Deviations, and Results of Analyses of Variance on the SFSCS Factors by Generation

<table>
<thead>
<tr>
<th>Factors</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>3-4</th>
<th>4-5</th>
<th>3-5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Likeability</td>
<td>2</td>
<td>.96</td>
<td>.38</td>
<td>33.10</td>
<td>4.78</td>
<td>31.50</td>
<td>5.00</td>
<td>33.35</td>
<td>3.82</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Task</td>
<td>2</td>
<td>1.84</td>
<td>.16</td>
<td>34.40</td>
<td>4.57</td>
<td>32.00</td>
<td>6.30</td>
<td>30.90</td>
<td>6.62</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Power</td>
<td>2</td>
<td>.96</td>
<td>.38</td>
<td>28.75</td>
<td>6.35</td>
<td>26.80</td>
<td>6.17</td>
<td>25.85</td>
<td>7.56</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vulnerability</td>
<td>2</td>
<td>2.68</td>
<td>.07</td>
<td>21.90</td>
<td>5.75</td>
<td>26.40</td>
<td>6.34</td>
<td>24.95</td>
<td>6.70</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifted</td>
<td>2</td>
<td>.25</td>
<td>.77</td>
<td>20.05</td>
<td>4.78</td>
<td>20.85</td>
<td>4.87</td>
<td>19.90</td>
<td>3.92</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moral</td>
<td>2</td>
<td>2.04</td>
<td>.13</td>
<td>38.10</td>
<td>3.65</td>
<td>35.80</td>
<td>3.37</td>
<td>36.40</td>
<td>4.13</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 9

Means, Standard Deviations, and Results of Analyses of Variance by Generation on the RSE Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>3-4</th>
<th>4-5</th>
<th>3-5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>.58</td>
<td>.55</td>
<td>3.55</td>
<td>.51</td>
<td>3.40</td>
<td>.50</td>
<td>3.40</td>
<td>.50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>.06</td>
<td>.93</td>
<td>3.40</td>
<td>.50</td>
<td>3.40</td>
<td>.50</td>
<td>3.35</td>
<td>.49</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>1.15</td>
<td>.32</td>
<td>3.50</td>
<td>.61</td>
<td>3.25</td>
<td>.64</td>
<td>3.25</td>
<td>.55</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>2</td>
<td>1.53</td>
<td>.22</td>
<td>3.30</td>
<td>.47</td>
<td>3.15</td>
<td>.67</td>
<td>3.00</td>
<td>.46</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>1.15</td>
<td>.32</td>
<td>3.45</td>
<td>.76</td>
<td>3.10</td>
<td>.72</td>
<td>3.25</td>
<td>.72</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>2</td>
<td>1.56</td>
<td>.21</td>
<td>3.20</td>
<td>.41</td>
<td>2.90</td>
<td>.72</td>
<td>3.00</td>
<td>.46</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>2</td>
<td>2.68</td>
<td>.07</td>
<td>3.20</td>
<td>.41</td>
<td>2.80</td>
<td>.70</td>
<td>3.05</td>
<td>.51</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>2</td>
<td>6.82</td>
<td>.00**</td>
<td>3.05</td>
<td>.69</td>
<td>2.30</td>
<td>.73</td>
<td>2.80</td>
<td>.52</td>
<td>**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>2</td>
<td>4.81</td>
<td>.01*</td>
<td>3.05</td>
<td>.83</td>
<td>2.30</td>
<td>.86</td>
<td>2.70</td>
<td>.57</td>
<td>*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>2</td>
<td>9.23</td>
<td>.00**</td>
<td>3.55</td>
<td>.60</td>
<td>2.60</td>
<td>.88</td>
<td>2.80</td>
<td>.70</td>
<td>**</td>
<td>**</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>4.76</td>
<td>.01*</td>
<td>33.25</td>
<td>3.27</td>
<td>29.20</td>
<td>5.07</td>
<td>30.60</td>
<td>4.10</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**p < .01
*p < .05
Table 10

Means, Standard Deviations, and Results of Analyses of Variance by Generation on the SWLS Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>3-4</th>
<th>4-5</th>
<th>3-5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>.40</td>
<td>.66</td>
<td>4.10</td>
<td>1.65</td>
<td>4.20</td>
<td>1.61</td>
<td>4.55</td>
<td>1.70</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>.21</td>
<td>.80</td>
<td>4.90</td>
<td>1.41</td>
<td>4.75</td>
<td>1.55</td>
<td>5.05</td>
<td>1.39</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>3.30</td>
<td>.04*</td>
<td>5.30</td>
<td>1.13</td>
<td>4.65</td>
<td>1.57</td>
<td>5.70</td>
<td>1.17</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>2</td>
<td>2.92</td>
<td>.06</td>
<td>5.60</td>
<td>.82</td>
<td>4.55</td>
<td>1.79</td>
<td>5.25</td>
<td>1.41</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>.55</td>
<td>.58</td>
<td>3.95</td>
<td>1.76</td>
<td>4.30</td>
<td>1.89</td>
<td>4.55</td>
<td>1.79</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>.91</td>
<td>.40</td>
<td>23.85</td>
<td>4.94</td>
<td>22.45</td>
<td>7.24</td>
<td>25.10</td>
<td>6.16</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**p < .01
*p < .05**
Table 11

Means, Standard Deviations, and Results of Analyses of Variance by Generation on the DESS Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>3-4</th>
<th>4-5</th>
<th>3-5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>.43</td>
<td>.65</td>
<td>2.00</td>
<td>.92</td>
<td>2.20</td>
<td>.95</td>
<td>1.95</td>
<td>.83</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>.48</td>
<td>.62</td>
<td>1.50</td>
<td>.83</td>
<td>1.75</td>
<td>.85</td>
<td>1.60</td>
<td>.75</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>1.85</td>
<td>.16</td>
<td>1.75</td>
<td>.79</td>
<td>2.20</td>
<td>1.01</td>
<td>2.25</td>
<td>.91</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>2</td>
<td>.18</td>
<td>.83</td>
<td>2.05</td>
<td>.76</td>
<td>2.05</td>
<td>.89</td>
<td>1.90</td>
<td>1.02</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>.85</td>
<td>.43</td>
<td>1.35</td>
<td>.67</td>
<td>1.60</td>
<td>.88</td>
<td>1.70</td>
<td>1.03</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>2</td>
<td>3.09</td>
<td>.05</td>
<td>1.65</td>
<td>.67</td>
<td>2.25</td>
<td>1.02</td>
<td>1.75</td>
<td>.72</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>2</td>
<td>2.92</td>
<td>.06</td>
<td>1.10</td>
<td>.31</td>
<td>1.55</td>
<td>.76</td>
<td>1.25</td>
<td>.64</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>2</td>
<td>2.11</td>
<td>.13</td>
<td>1.40</td>
<td>.68</td>
<td>1.90</td>
<td>.97</td>
<td>1.80</td>
<td>.77</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>2</td>
<td>.64</td>
<td>.53</td>
<td>1.80</td>
<td>1.06</td>
<td>1.95</td>
<td>.89</td>
<td>2.15</td>
<td>.99</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>2</td>
<td>1.33</td>
<td>.27</td>
<td>1.60</td>
<td>.88</td>
<td>2.00</td>
<td>.92</td>
<td>1.60</td>
<td>.88</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>2</td>
<td>.65</td>
<td>.52</td>
<td>1.45</td>
<td>.83</td>
<td>1.75</td>
<td>.79</td>
<td>1.70</td>
<td>1.03</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>2</td>
<td>2.96</td>
<td>.06</td>
<td>1.10</td>
<td>.31</td>
<td>1.65</td>
<td>.75</td>
<td>1.40</td>
<td>.94</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>2</td>
<td>.40</td>
<td>.66</td>
<td>1.35</td>
<td>.67</td>
<td>1.40</td>
<td>.94</td>
<td>1.20</td>
<td>.52</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>2</td>
<td>1.75</td>
<td>.18</td>
<td>1.50</td>
<td>.83</td>
<td>2.05</td>
<td>1.15</td>
<td>2.00</td>
<td>1.08</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>2</td>
<td>2.84</td>
<td>.06</td>
<td>1.25</td>
<td>.44</td>
<td>1.90</td>
<td>1.02</td>
<td>1.60</td>
<td>.99</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>2</td>
<td>3.50</td>
<td>.04*</td>
<td>1.40</td>
<td>.68</td>
<td>2.20</td>
<td>1.06</td>
<td>2.10</td>
<td>1.29*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>2</td>
<td>1.50</td>
<td>.23</td>
<td>1.30</td>
<td>.57</td>
<td>1.65</td>
<td>.81</td>
<td>1.30</td>
<td>.80</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>2</td>
<td>.86</td>
<td>.42</td>
<td>1.35</td>
<td>.67</td>
<td>1.65</td>
<td>.88</td>
<td>1.65</td>
<td>.93</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>2</td>
<td>1.00</td>
<td>.37</td>
<td>1.65</td>
<td>1.04</td>
<td>2.05</td>
<td>1.05</td>
<td>2.05</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>2</td>
<td>.11</td>
<td>.89</td>
<td>1.55</td>
<td>.60</td>
<td>1.65</td>
<td>.67</td>
<td>1.65</td>
<td>.99</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>2</td>
<td>1.62</td>
<td>.20</td>
<td>1.15</td>
<td>.37</td>
<td>1.55</td>
<td>.83</td>
<td>1.35</td>
<td>.81</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>2</td>
<td>.52</td>
<td>.59</td>
<td>1.05</td>
<td>.22</td>
<td>1.20</td>
<td>.41</td>
<td>1.15</td>
<td>.67</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>2</td>
<td>3.91</td>
<td>.03*</td>
<td>1.45</td>
<td>.69</td>
<td>2.10</td>
<td>.85</td>
<td>1.95</td>
<td>.76*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>2</td>
<td>.52</td>
<td>.59</td>
<td>1.60</td>
<td>.88</td>
<td>1.65</td>
<td>.59</td>
<td>1.85</td>
<td>.93</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>2</td>
<td>1.21</td>
<td>.30</td>
<td>1.50</td>
<td>.69</td>
<td>1.95</td>
<td>.83</td>
<td>1.75</td>
<td>1.16</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>2</td>
<td>1.57</td>
<td>.21</td>
<td>1.45</td>
<td>.89</td>
<td>2.00</td>
<td>.86</td>
<td>1.80</td>
<td>1.20</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>2</td>
<td>.02</td>
<td>.97</td>
<td>1.45</td>
<td>.76</td>
<td>1.45</td>
<td>.69</td>
<td>1.40</td>
<td>.82</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>2</td>
<td>.62</td>
<td>.53</td>
<td>1.15</td>
<td>.37</td>
<td>1.40</td>
<td>.94</td>
<td>1.35</td>
<td>.81</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>2</td>
<td>1.25</td>
<td>.29</td>
<td>1.35</td>
<td>.75</td>
<td>1.40</td>
<td>.75</td>
<td>1.75</td>
<td>1.07</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>2</td>
<td>.18</td>
<td>.83</td>
<td>1.30</td>
<td>.98</td>
<td>1.35</td>
<td>.67</td>
<td>1.20</td>
<td>.70</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>2</td>
<td>.87</td>
<td>.42</td>
<td>1.20</td>
<td>.52</td>
<td>1.35</td>
<td>.59</td>
<td>1.45</td>
<td>.69</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>2</td>
<td>.40</td>
<td>.67</td>
<td>1.35</td>
<td>.59</td>
<td>1.55</td>
<td>.69</td>
<td>1.45</td>
<td>.83</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>2</td>
<td>.01</td>
<td>.98</td>
<td>1.95</td>
<td>1.19</td>
<td>1.95</td>
<td>1.10</td>
<td>2.00</td>
<td>1.12</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>2</td>
<td>2.07</td>
<td>.13</td>
<td>1.35</td>
<td>.49</td>
<td>1.70</td>
<td>.98</td>
<td>1.90</td>
<td>1.02</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>2</td>
<td>.65</td>
<td>.52</td>
<td>1.25</td>
<td>.64</td>
<td>1.50</td>
<td>.61</td>
<td>1.40</td>
<td>.82</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>2</td>
<td>.25</td>
<td>.77</td>
<td>1.05</td>
<td>.22</td>
<td>1.10</td>
<td>.31</td>
<td>1.15</td>
<td>.67</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>2</td>
<td>1.05</td>
<td>.35</td>
<td>1.00</td>
<td>.00</td>
<td>1.20</td>
<td>.52</td>
<td>1.20</td>
<td>.70</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>2</td>
<td>1.26</td>
<td>.29</td>
<td>1.00</td>
<td>.00</td>
<td>1.15</td>
<td>.49</td>
<td>1.25</td>
<td>.72</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>2</td>
<td>4.29</td>
<td>.02*</td>
<td>1.50</td>
<td>.61</td>
<td>2.25</td>
<td>1.02</td>
<td>2.00</td>
<td>.79*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total 2 2.45 .09 55.20 14.95 67.20 17.14 63.95 20.57

**p < .01, * p < .05**
Table 12

*Means, Standard Deviations, and Results of Analyses of Variance by Generation on the DESS Interpersonal and Somatic Subscales*

<table>
<thead>
<tr>
<th>Subscale</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>3-4</th>
<th>4-5</th>
<th>3-5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interpersonal</td>
<td>3</td>
<td>1.59</td>
<td>.21</td>
<td>7.25</td>
<td>2.47</td>
<td>9.10</td>
<td>3.01</td>
<td>8.30</td>
<td>4.16</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(5, 10, 15, 20, 25)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Somatic</td>
<td>3</td>
<td>3.09</td>
<td>.05</td>
<td>7.30</td>
<td>2.43</td>
<td>9.25</td>
<td>2.97</td>
<td>8.85</td>
<td>2.41</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(3, 8, 13, 18, 23)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 13

Means, Standard Deviations, and Results of Analyses of Variance by Generation on the CESD Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>3-4</th>
<th>4-5</th>
<th>3-5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>1.01</td>
<td>.37</td>
<td>.45</td>
<td>.83</td>
<td>.65</td>
<td>.81</td>
<td>.80</td>
<td>.70</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>2.42</td>
<td>.09</td>
<td>.15</td>
<td>.37</td>
<td>.60</td>
<td>.94</td>
<td>.35</td>
<td>.49</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>1.23</td>
<td>.30</td>
<td>.20</td>
<td>.52</td>
<td>.50</td>
<td>.83</td>
<td>.25</td>
<td>.55</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>2</td>
<td>4.45</td>
<td>.02*</td>
<td>.20</td>
<td>.41</td>
<td>.80</td>
<td>.77</td>
<td>.65</td>
<td>.75</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>1.44</td>
<td>.24</td>
<td>.55</td>
<td>.60</td>
<td>.85</td>
<td>.93</td>
<td>1.00</td>
<td>.97</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>2</td>
<td>.46</td>
<td>.62</td>
<td>.35</td>
<td>.67</td>
<td>.55</td>
<td>.76</td>
<td>.55</td>
<td>.83</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>2</td>
<td>1.40</td>
<td>.25</td>
<td>.85</td>
<td>1.14</td>
<td>1.35</td>
<td>1.14</td>
<td>.85</td>
<td>.99</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>2</td>
<td>1.13</td>
<td>.32</td>
<td>.35</td>
<td>.59</td>
<td>.65</td>
<td>.75</td>
<td>.40</td>
<td>.68</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>2</td>
<td>4.30</td>
<td>.02*</td>
<td>.05</td>
<td>.22</td>
<td>.35</td>
<td>.67</td>
<td>.00</td>
<td>.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>2</td>
<td>2.89</td>
<td>.06</td>
<td>.20</td>
<td>.41</td>
<td>.70</td>
<td>.92</td>
<td>.30</td>
<td>.66</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>2</td>
<td>1.34</td>
<td>.26</td>
<td>.30</td>
<td>.57</td>
<td>.40</td>
<td>.75</td>
<td>.65</td>
<td>.75</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>2</td>
<td>2.43</td>
<td>.09</td>
<td>.35</td>
<td>.59</td>
<td>.85</td>
<td>.88</td>
<td>.65</td>
<td>.67</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>2</td>
<td>.45</td>
<td>.63</td>
<td>.15</td>
<td>.49</td>
<td>.25</td>
<td>.55</td>
<td>.30</td>
<td>.47</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>2</td>
<td>6.47</td>
<td>.00**</td>
<td>.15</td>
<td>.37</td>
<td>.95</td>
<td>.89</td>
<td>.60</td>
<td>.75</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>2</td>
<td>.64</td>
<td>.53</td>
<td>.30</td>
<td>.66</td>
<td>.15</td>
<td>.37</td>
<td>.15</td>
<td>.37</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>2</td>
<td>2.62</td>
<td>.08</td>
<td>.10</td>
<td>.31</td>
<td>.40</td>
<td>.82</td>
<td>.05</td>
<td>.22</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>2</td>
<td>.64</td>
<td>.53</td>
<td>.15</td>
<td>.49</td>
<td>.35</td>
<td>.67</td>
<td>.30</td>
<td>.57</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>2</td>
<td>5.42</td>
<td>.01*</td>
<td>.25</td>
<td>.55</td>
<td>1.00</td>
<td>.86</td>
<td>.70</td>
<td>.73</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>2</td>
<td>.88</td>
<td>.41</td>
<td>.20</td>
<td>.41</td>
<td>.20</td>
<td>.41</td>
<td>.40</td>
<td>.75</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>2</td>
<td>1.12</td>
<td>.33</td>
<td>.25</td>
<td>.55</td>
<td>.45</td>
<td>.60</td>
<td>.55</td>
<td>.76</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Total | 2  | 3.41 | .04*| 5.55 | 7.52| 12.00| 8.20| 9.50 | 7.86 |

**p < .01  
*p < .05
Table 14
Pearson's Product-Moment Correlation Matrix of the Relationship Among the Four Indices of the JMIEIS, the SL-ASIA, the AWS, the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS for the Sansei Women (N = 20)

<table>
<thead>
<tr>
<th></th>
<th>JMIEIS Self-Id</th>
<th>JMIEIS Pride</th>
<th>JMIEIS Behavioral</th>
<th>JMIEIS Values</th>
<th>SL-ASIA</th>
<th>AWS</th>
<th>LIKE</th>
<th>TASK</th>
<th>POWER</th>
<th>VULN</th>
<th>GIFT</th>
<th>MORAL</th>
<th>RSE</th>
<th>SWLS</th>
<th>DESS</th>
<th>CES-DS</th>
</tr>
</thead>
<tbody>
<tr>
<td>JMIEIS Self-Id</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Pride</td>
<td>.46*</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Behavioral</td>
<td>.52*</td>
<td>.56*</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Values</td>
<td>-.15</td>
<td>-.10</td>
<td>.17</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SL-ASIA</td>
<td>-.25</td>
<td>-.65**</td>
<td>-.49*</td>
<td>.05</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AWS</td>
<td>-.09</td>
<td>.33</td>
<td>.34</td>
<td>-.44</td>
<td>-.48*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LIKE</td>
<td>-.17</td>
<td>-.15</td>
<td>-.26</td>
<td>.35</td>
<td>.33</td>
<td>-.41</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TASK</td>
<td>.17</td>
<td>-.16</td>
<td>-.15</td>
<td>-.25</td>
<td>.31</td>
<td>-.26</td>
<td>.29</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>POWER</td>
<td>.10</td>
<td>-.23</td>
<td>-.05</td>
<td>.21</td>
<td>.21</td>
<td>-.41</td>
<td>.13</td>
<td>.70**</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VULN</td>
<td>.08</td>
<td>.27</td>
<td>.22</td>
<td>-.02</td>
<td>.39</td>
<td>.46*</td>
<td>-.21</td>
<td>.46*</td>
<td>-.61**</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GIFT</td>
<td>.25</td>
<td>-.23</td>
<td>-.11</td>
<td>.28</td>
<td>.27</td>
<td>-.60**</td>
<td>.41</td>
<td>.38</td>
<td>.57**</td>
<td>-.22</td>
<td>.73*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MORAL</td>
<td>-.19</td>
<td>.03</td>
<td>-.23</td>
<td>.09</td>
<td>.27</td>
<td>-.23</td>
<td>.52*</td>
<td>.54*</td>
<td>.29</td>
<td>-.23</td>
<td>.26</td>
<td>.26</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RSE</td>
<td>.16</td>
<td>-.14</td>
<td>-.25</td>
<td>.14</td>
<td>.24</td>
<td>-.54*</td>
<td>.33</td>
<td>.55*</td>
<td>.46*</td>
<td>-.40</td>
<td>.60**</td>
<td>.52*</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SWLS</td>
<td>.28</td>
<td>-.22</td>
<td>-.02</td>
<td>.41</td>
<td>.10</td>
<td>-.40</td>
<td>.55*</td>
<td>.00</td>
<td>-.02</td>
<td>.17</td>
<td>.39</td>
<td>.38</td>
<td>.33</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DESS</td>
<td>-.17</td>
<td>.01</td>
<td>.29</td>
<td>.54*</td>
<td>-.21</td>
<td>.07</td>
<td>-.05</td>
<td>-.60**</td>
<td>-.35</td>
<td>.57**</td>
<td>.01</td>
<td>-.34</td>
<td>-.26</td>
<td>.10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CES-DS</td>
<td>.00</td>
<td>.13</td>
<td>.51*</td>
<td>.45*</td>
<td>-.22</td>
<td>.14</td>
<td>-.01</td>
<td>-.29</td>
<td>-.27</td>
<td>.53*</td>
<td>-.13</td>
<td>-.14</td>
<td>-.15</td>
<td>.08</td>
<td>.78**</td>
<td></td>
</tr>
</tbody>
</table>

** p < .01; * p < .05
Table 15
Pearson’s Product-Moment Correlation Matrix of the Relationship Among the Four Indices of the JMIEIS, the SL-ASIA, the AWS, the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS for the Yonsei Women (N = 20)

<table>
<thead>
<tr>
<th></th>
<th>JMIEIS Self-Id</th>
<th>JMIEIS Pride</th>
<th>JMIEIS Behavioral Values</th>
<th>SL-ASIA</th>
<th>AWS</th>
<th>LIKE</th>
<th>TASK</th>
<th>POWER</th>
<th>VULN</th>
<th>GIFT</th>
<th>MORAL</th>
<th>RSE</th>
<th>SWLS</th>
<th>DESS</th>
<th>CES-DS</th>
</tr>
</thead>
<tbody>
<tr>
<td>JMIEIS Self-Id</td>
<td>----</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Pride</td>
<td>.75**</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Behavioral Values</td>
<td>.69**</td>
<td>.63**</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Values</td>
<td>.39</td>
<td>.24</td>
<td>.51*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SL-ASIA</td>
<td>-.60**</td>
<td>-.55*</td>
<td>-.84**</td>
<td>-.50*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AWS</td>
<td>.14</td>
<td>-.15</td>
<td>.17</td>
<td>.07</td>
<td>-.15</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LIKE</td>
<td>.38</td>
<td>.39</td>
<td>.31</td>
<td>.00</td>
<td>-.35</td>
<td>.31</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TASK</td>
<td>.37</td>
<td>.42</td>
<td>.29</td>
<td>.20</td>
<td>-.44</td>
<td>.03</td>
<td>.63**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>POWER</td>
<td>.48*</td>
<td>.30</td>
<td>.12</td>
<td>.23</td>
<td>-.40</td>
<td>.12</td>
<td>.18</td>
<td>.41</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VULN</td>
<td>.39</td>
<td>.11</td>
<td>.13</td>
<td>.31</td>
<td>-.15</td>
<td>.27</td>
<td>-.10</td>
<td>-.15</td>
<td>.50*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GIFT</td>
<td>.20</td>
<td>.33</td>
<td>.09</td>
<td>-.24</td>
<td>-.24</td>
<td>.01</td>
<td>.58**</td>
<td>.53*</td>
<td>.24</td>
<td>-.38</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MORAL</td>
<td>.38</td>
<td>.39</td>
<td>.50*</td>
<td>.19</td>
<td>-.49</td>
<td>.40</td>
<td>.65**</td>
<td>.51*</td>
<td>.10</td>
<td>.04</td>
<td>.42</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RSE</td>
<td>-.04</td>
<td>.14</td>
<td>.10</td>
<td>-.08</td>
<td>-.19</td>
<td>.11</td>
<td>.43</td>
<td>.36</td>
<td>-.01</td>
<td>-.64**</td>
<td>.64**</td>
<td>.54*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SWLS</td>
<td>-.05</td>
<td>.05</td>
<td>.13</td>
<td>.04</td>
<td>-.01</td>
<td>.09</td>
<td>.28</td>
<td>.13</td>
<td>-.26</td>
<td>-.55*</td>
<td>.26</td>
<td>.49*</td>
<td>.80**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>DESS</td>
<td>.30</td>
<td>.09</td>
<td>.26</td>
<td>-.44</td>
<td>-.02</td>
<td>-.09</td>
<td>.05</td>
<td>.43</td>
<td>.40</td>
<td>-.04</td>
<td>-.28</td>
<td>.51*</td>
<td>.66**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CES-DS</td>
<td>.40</td>
<td>.12</td>
<td>.35</td>
<td>.20</td>
<td>-.34</td>
<td>.27</td>
<td>.11</td>
<td>.10</td>
<td>.48*</td>
<td>.34</td>
<td>-.07</td>
<td>-.22</td>
<td>-.37</td>
<td>-.41</td>
<td>.76**</td>
</tr>
</tbody>
</table>

**Denotes significance at the .01 level (2-tailed). *Denotes significance at the .05 level (2-tailed).
Table 16

Pearson’s Product-Moment Correlation Matrix of the Relationship Among the Four Indices of the JMIEIS, the SL-ASIA, the AWS, the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS for the Gosei Women (N = 20)

<table>
<thead>
<tr>
<th></th>
<th>JMIEIS Self-Id</th>
<th>JMIEIS Pride</th>
<th>JMIEIS Behavioral Values</th>
<th>SL-ASIA</th>
<th>AWS</th>
<th>LIKE</th>
<th>TASK</th>
<th>POWER</th>
<th>VULN</th>
<th>GIFT</th>
<th>MORAL</th>
<th>RSE</th>
<th>SWLS</th>
<th>DESS</th>
<th>CES-DS</th>
</tr>
</thead>
<tbody>
<tr>
<td>JMIEIS Self-Id</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Pride</td>
<td>.69**</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Behavioral Values</td>
<td>.80**</td>
<td>.67**</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Values</td>
<td>-09</td>
<td>.14</td>
<td>-.18</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SL-ASIA</td>
<td>-.46*</td>
<td>-.34</td>
<td>-.54*</td>
<td>.09</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AWS</td>
<td>-.32</td>
<td>-.30</td>
<td>-.34</td>
<td>.13</td>
<td>.42</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LIKE</td>
<td>-.04</td>
<td>-.04</td>
<td>-.39</td>
<td>.43</td>
<td>.06</td>
<td>-.13</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TASK</td>
<td>-.49*</td>
<td>-.37</td>
<td>-.66**</td>
<td>.40</td>
<td>.32</td>
<td>.19</td>
<td>.56**</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>POWER</td>
<td>-.11</td>
<td>.10</td>
<td>-.21</td>
<td>-.14</td>
<td>-.05</td>
<td>-.32</td>
<td>.06</td>
<td>.22</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VULN</td>
<td>-.03</td>
<td>.13</td>
<td>.03</td>
<td>.34</td>
<td>-.05</td>
<td>-.06</td>
<td>-.17</td>
<td>-.02</td>
<td>-.23</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GIFT</td>
<td>-.31</td>
<td>-.08</td>
<td>-.50*</td>
<td>.01</td>
<td>.25</td>
<td>-.17</td>
<td>.43</td>
<td>.65**</td>
<td>.51*</td>
<td>-.29</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MORAL</td>
<td>.13</td>
<td>-.17</td>
<td>-.08</td>
<td>.16</td>
<td>-.20</td>
<td>-.04</td>
<td>.34</td>
<td>.24</td>
<td>.31</td>
<td>.44</td>
<td>.31</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RSE</td>
<td>-.05</td>
<td>-.15</td>
<td>-.07</td>
<td>-.12</td>
<td>.21</td>
<td>-.07</td>
<td>.33</td>
<td>.34</td>
<td>.16</td>
<td>-.45*</td>
<td>.45*</td>
<td>-.12</td>
<td>----</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SWLS</td>
<td>.16</td>
<td>-.03</td>
<td>.04</td>
<td>-.29</td>
<td>-.09</td>
<td>-.24</td>
<td>.46*</td>
<td>.31</td>
<td>.25</td>
<td>-.38</td>
<td>.39</td>
<td>.16</td>
<td>.69**</td>
<td>----</td>
<td></td>
</tr>
<tr>
<td>DESS</td>
<td>-.10</td>
<td>.11</td>
<td>.01</td>
<td>-.20</td>
<td>-.17</td>
<td>-.45*</td>
<td>.21</td>
<td>.31</td>
<td>.44</td>
<td>-.08</td>
<td>-.10</td>
<td>-.61**</td>
<td>-.49*</td>
<td>----</td>
<td></td>
</tr>
<tr>
<td>CES-DS</td>
<td>.07</td>
<td>.25</td>
<td>.19</td>
<td>.17</td>
<td>-.11</td>
<td>-.24</td>
<td>-.35</td>
<td>-.29</td>
<td>.33</td>
<td>.40</td>
<td>-.10</td>
<td>-.28</td>
<td>-.26</td>
<td>-.32</td>
<td>.77**</td>
</tr>
<tr>
<td>Characteristics of Study 2 Sample by Generation</td>
<td>Generation</td>
<td>Sansei Mothers</td>
<td>Yonsei Daughters</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td>---------------------</td>
<td>----------------</td>
<td>------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. <strong>N</strong></td>
<td></td>
<td>15</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. <strong>Age (Mean)</strong></td>
<td></td>
<td>56</td>
<td>28</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Population Sampled From</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>College</td>
<td>6.7% (n=1)</td>
<td>26.7% (n=4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community</td>
<td>93.3% (n=14)</td>
<td>73.3% (n=11)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Highest Degree Earned</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No degree</td>
<td>6.7% (n=1)</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School Diploma</td>
<td>13.3% (n=2)</td>
<td>40% (n=6)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GED</td>
<td>--</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Associates Degree or Technical Degree</td>
<td>46.7% (n=7)</td>
<td>13.3% (n=2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bachelor of Science or Arts</td>
<td>26.7% (n=4)</td>
<td>40% (n=6)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Master's Degree</td>
<td>6.7% (n=1)</td>
<td>6.7% (n=1)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PhD, MD, or JD</td>
<td>--</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Location of High School Attended</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In Hawaii</td>
<td>100%</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In the U.S., but not in Hawaii</td>
<td>--</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outside the U.S.</td>
<td>--</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Location Subject Primarily Raised</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In Hawaii</td>
<td>100%</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In the U.S., but not Hawaii</td>
<td>--</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outside the U.S.</td>
<td>--</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Current Marital Status</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Widowed</td>
<td>--</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>--</td>
<td>46.7% (n=7)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>80% (n=12)</td>
<td>26.7% (n=4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not married, in a committed relationship</td>
<td>6.7% (n=1)</td>
<td>26.7% (n=4)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Divorced</td>
<td>13.3% (n=2)</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Separated</td>
<td>--</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Table 18

**Means, Standard Deviations, and Results of T-Tests by Generation on the JMIEIS Identification Index**

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>28</td>
<td>.53</td>
<td>1.00</td>
<td>1.87</td>
<td>.64</td>
<td>1.87</td>
<td>.74</td>
</tr>
</tbody>
</table>

### Table 19

**Means, Standard Deviations, and Results of t-Tests by Generation on the JMIEIS Pride Index**

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>1.25</td>
<td>.56</td>
<td>2.40</td>
<td>.51</td>
<td>2.27</td>
<td>.70</td>
</tr>
</tbody>
</table>
Table 20

Means, Standard Deviations, and Results of t-Tests by Generation on the JMIEIS Behavioral Index

Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>28</td>
<td>2.60</td>
<td>.53</td>
<td>2.33</td>
<td>.49</td>
<td>2.47</td>
<td>.64</td>
</tr>
<tr>
<td>2</td>
<td>28</td>
<td>.85</td>
<td>.23</td>
<td>1.00</td>
<td>.85</td>
<td>.67</td>
<td>.82</td>
</tr>
<tr>
<td>3</td>
<td>28</td>
<td>2.86</td>
<td>.20</td>
<td>1.40</td>
<td>.91</td>
<td>1.00</td>
<td>.76</td>
</tr>
<tr>
<td>4</td>
<td>28</td>
<td>.21</td>
<td>.79</td>
<td>1.53</td>
<td>.64</td>
<td>1.47</td>
<td>.74</td>
</tr>
<tr>
<td>5</td>
<td>28</td>
<td>.98</td>
<td>.54</td>
<td>.33</td>
<td>.62</td>
<td>.20</td>
<td>.56</td>
</tr>
<tr>
<td>6</td>
<td>28</td>
<td>.27</td>
<td>.83</td>
<td>.47</td>
<td>.83</td>
<td>.53</td>
<td>.83</td>
</tr>
<tr>
<td>7</td>
<td>28</td>
<td>1.29</td>
<td>.58</td>
<td>.87</td>
<td>.52</td>
<td>1.00</td>
<td>.76</td>
</tr>
<tr>
<td>8</td>
<td>28</td>
<td>2.49</td>
<td>1.00</td>
<td>1.07</td>
<td>.46</td>
<td>1.07</td>
<td>.70</td>
</tr>
<tr>
<td>9</td>
<td>28</td>
<td>.36</td>
<td>.01*</td>
<td>.40</td>
<td>.51</td>
<td>1.00</td>
<td>.65</td>
</tr>
<tr>
<td>10</td>
<td>28</td>
<td>.92</td>
<td>.64</td>
<td>.20</td>
<td>.41</td>
<td>.13</td>
<td>.35</td>
</tr>
<tr>
<td>11</td>
<td>28</td>
<td>1.14</td>
<td>.75</td>
<td>.47</td>
<td>.64</td>
<td>.40</td>
<td>.51</td>
</tr>
<tr>
<td>12</td>
<td>28</td>
<td>4.64</td>
<td>.33</td>
<td>.67</td>
<td>.26</td>
<td>.00</td>
<td>.00</td>
</tr>
<tr>
<td>13</td>
<td>28</td>
<td>.93</td>
<td>.50</td>
<td>1.60</td>
<td>.74</td>
<td>1.80</td>
<td>.86</td>
</tr>
<tr>
<td>14</td>
<td>28</td>
<td>.75</td>
<td>.30</td>
<td>.33</td>
<td>.82</td>
<td>.67</td>
<td>.90</td>
</tr>
<tr>
<td>15</td>
<td>28</td>
<td>.07</td>
<td>.83</td>
<td>.80</td>
<td>.86</td>
<td>.73</td>
<td>.80</td>
</tr>
<tr>
<td>16</td>
<td>28</td>
<td>8.76</td>
<td>.14</td>
<td>2.0</td>
<td>.41</td>
<td>.53</td>
<td>.74</td>
</tr>
<tr>
<td>17</td>
<td>28</td>
<td>.71</td>
<td>.68</td>
<td>.20</td>
<td>.41</td>
<td>.27</td>
<td>.46</td>
</tr>
<tr>
<td>18</td>
<td>28</td>
<td>1.25</td>
<td>.74</td>
<td>.80</td>
<td>.41</td>
<td>.87</td>
<td>.64</td>
</tr>
<tr>
<td>19</td>
<td>28</td>
<td>1.96</td>
<td>.58</td>
<td>.93</td>
<td>.46</td>
<td>1.07</td>
<td>.80</td>
</tr>
<tr>
<td>20</td>
<td>28</td>
<td>.10</td>
<td>.65</td>
<td>1.87</td>
<td>.83</td>
<td>2.00</td>
<td>.76</td>
</tr>
</tbody>
</table>

Total 28 5.37 .69 16.87 4.85 17.87 8.14

* p < .05
Table 21

Means, Standard Deviations, and Results of t-Tests by Generation on the JMIEIS Values Index
Individual Items and Total Score

<table>
<thead>
<tr>
<th>Generation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd (n = 15)</td>
</tr>
<tr>
<td>Item</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>4</td>
</tr>
<tr>
<td>5</td>
</tr>
<tr>
<td>6</td>
</tr>
<tr>
<td>7</td>
</tr>
<tr>
<td>8</td>
</tr>
<tr>
<td>9</td>
</tr>
<tr>
<td>10</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

* p < .05
Table 22

Means, Standard Deviations, and Results of T-tests by Generation on the SL-ASIA Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>28</td>
<td>.41</td>
<td>.48</td>
<td>4.53</td>
<td>.52</td>
<td>4.40</td>
<td>.51</td>
</tr>
<tr>
<td>2</td>
<td>28</td>
<td>20.00</td>
<td>.07</td>
<td>4.67</td>
<td>.49</td>
<td>4.93</td>
<td>.26</td>
</tr>
<tr>
<td>3</td>
<td>28</td>
<td>1.07</td>
<td>.75</td>
<td>3.47</td>
<td>1.30</td>
<td>3.33</td>
<td>.98</td>
</tr>
<tr>
<td>4</td>
<td>28</td>
<td>6.20</td>
<td>.34</td>
<td>3.13</td>
<td>1.36</td>
<td>3.53</td>
<td>.83</td>
</tr>
<tr>
<td>5</td>
<td>28</td>
<td>6.47</td>
<td>.38</td>
<td>2.93</td>
<td>1.44</td>
<td>3.33</td>
<td>.98</td>
</tr>
<tr>
<td>6</td>
<td>28</td>
<td>2.41</td>
<td>.26</td>
<td>1.87</td>
<td>.52</td>
<td>2.13</td>
<td>.74</td>
</tr>
<tr>
<td>7</td>
<td>28</td>
<td>7.58</td>
<td>.43</td>
<td>2.13</td>
<td>.52</td>
<td>2.33</td>
<td>.82</td>
</tr>
<tr>
<td>8</td>
<td>28</td>
<td>1.14</td>
<td>.53</td>
<td>2.40</td>
<td>.51</td>
<td>2.53</td>
<td>.64</td>
</tr>
<tr>
<td>9</td>
<td>28</td>
<td>1.54</td>
<td>.47</td>
<td>2.67</td>
<td>.49</td>
<td>2.53</td>
<td>.52</td>
</tr>
<tr>
<td>10</td>
<td>28</td>
<td>.01</td>
<td>.01</td>
<td>3.87</td>
<td>.74</td>
<td>4.53</td>
<td>.52</td>
</tr>
<tr>
<td>11</td>
<td>28</td>
<td>1.03</td>
<td>.11</td>
<td>4.07</td>
<td>.80</td>
<td>4.47</td>
<td>.52</td>
</tr>
<tr>
<td>12</td>
<td>28</td>
<td>--</td>
<td>--</td>
<td>3.00</td>
<td>.00</td>
<td>4.00</td>
<td>.00</td>
</tr>
<tr>
<td>13</td>
<td>28</td>
<td>--</td>
<td>--</td>
<td>5.00</td>
<td>.00</td>
<td>5.00</td>
<td>.00</td>
</tr>
<tr>
<td>14</td>
<td>28</td>
<td>.12</td>
<td>.64</td>
<td>4.27</td>
<td>.80</td>
<td>4.40</td>
<td>.74</td>
</tr>
<tr>
<td>15</td>
<td>28</td>
<td>.33</td>
<td>.52</td>
<td>3.27</td>
<td>.46</td>
<td>3.13</td>
<td>.64</td>
</tr>
<tr>
<td>16</td>
<td>28</td>
<td>.41</td>
<td>.75</td>
<td>3.00</td>
<td>.53</td>
<td>3.07</td>
<td>.59</td>
</tr>
<tr>
<td>17</td>
<td>28</td>
<td>15.70</td>
<td>.02</td>
<td>4.87</td>
<td>.35</td>
<td>4.47</td>
<td>.52</td>
</tr>
<tr>
<td>18</td>
<td>28</td>
<td>40.78</td>
<td>.01</td>
<td>4.93</td>
<td>.26</td>
<td>4.53</td>
<td>.52</td>
</tr>
<tr>
<td>19</td>
<td>28</td>
<td>2.32</td>
<td>.14</td>
<td>1.53</td>
<td>.83</td>
<td>1.93</td>
<td>.59</td>
</tr>
<tr>
<td>20</td>
<td>28</td>
<td>5.83</td>
<td>.29</td>
<td>3.53</td>
<td>.62</td>
<td>3.67</td>
<td>1.05</td>
</tr>
<tr>
<td>21</td>
<td>28</td>
<td>.01</td>
<td>.46</td>
<td>3.07</td>
<td>1.03</td>
<td>2.80</td>
<td>.94</td>
</tr>
</tbody>
</table>

| Total | 28  | .33  | .12 | 3.43 | .23 | 3.57 | .28 |

* p < .05
Table 23

Means, Standard Deviations, and Results of T-tests by Generation on the AWS Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>28</td>
<td>.44</td>
<td>.13</td>
<td>.60</td>
<td>.83</td>
<td>1.07</td>
<td>.80</td>
</tr>
<tr>
<td>2</td>
<td>28</td>
<td>24.89</td>
<td>.07</td>
<td>2.80</td>
<td>.41</td>
<td>3.00</td>
<td>.00</td>
</tr>
<tr>
<td>3</td>
<td>28</td>
<td>.33</td>
<td>.44</td>
<td>2.07</td>
<td>.70</td>
<td>2.27</td>
<td>.70</td>
</tr>
<tr>
<td>4</td>
<td>28</td>
<td>.04</td>
<td>.67</td>
<td>2.00</td>
<td>.85</td>
<td>2.13</td>
<td>.83</td>
</tr>
<tr>
<td>5</td>
<td>28</td>
<td>3.18</td>
<td>.07</td>
<td>1.93</td>
<td>.96</td>
<td>2.47</td>
<td>.52</td>
</tr>
<tr>
<td>6</td>
<td>28</td>
<td>6.61</td>
<td>.16</td>
<td>2.87</td>
<td>.35</td>
<td>2.53</td>
<td>.83</td>
</tr>
<tr>
<td>7</td>
<td>28</td>
<td>4.90</td>
<td>.14</td>
<td>2.33</td>
<td>.90</td>
<td>2.73</td>
<td>.46</td>
</tr>
<tr>
<td>8</td>
<td>28</td>
<td>.00</td>
<td>1.00</td>
<td>2.73</td>
<td>.59</td>
<td>2.73</td>
<td>.59</td>
</tr>
<tr>
<td>9</td>
<td>28</td>
<td>1.15</td>
<td>.76</td>
<td>2.67</td>
<td>.72</td>
<td>2.73</td>
<td>.46</td>
</tr>
<tr>
<td>10</td>
<td>28</td>
<td>.00</td>
<td>1.00</td>
<td>2.87</td>
<td>.35</td>
<td>2.87</td>
<td>.35</td>
</tr>
<tr>
<td>11</td>
<td>28</td>
<td>.02</td>
<td>.81</td>
<td>1.93</td>
<td>.80</td>
<td>1.87</td>
<td>.74</td>
</tr>
<tr>
<td>12</td>
<td>28</td>
<td>12.03</td>
<td>.15</td>
<td>2.87</td>
<td>.35</td>
<td>3.00</td>
<td>.00</td>
</tr>
<tr>
<td>13</td>
<td>28</td>
<td>11.15</td>
<td>.15</td>
<td>2.93</td>
<td>.26</td>
<td>2.73</td>
<td>.46</td>
</tr>
<tr>
<td>14</td>
<td>28</td>
<td>.06</td>
<td>.77</td>
<td>2.53</td>
<td>.64</td>
<td>2.60</td>
<td>.63</td>
</tr>
<tr>
<td>15</td>
<td>28</td>
<td>2.03</td>
<td>.04</td>
<td>1.93</td>
<td>.88</td>
<td>2.53</td>
<td>.64</td>
</tr>
<tr>
<td>Total</td>
<td>28</td>
<td>1.55</td>
<td>.21</td>
<td>35.07</td>
<td>5.15</td>
<td>37.27</td>
<td>4.11</td>
</tr>
</tbody>
</table>

* p < .05
Table 24

Means, Standard Deviations, and Results of T-tests by Generation on the SFSCS Factors

<table>
<thead>
<tr>
<th>Factors</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Likeability</td>
<td>28</td>
<td>.26</td>
<td>.63</td>
<td>33.00</td>
<td>4.34</td>
<td>32.13</td>
<td>5.41</td>
</tr>
<tr>
<td>Task Accomplishment</td>
<td>28</td>
<td>5.02</td>
<td>.07</td>
<td>36.27</td>
<td>3.56</td>
<td>32.20</td>
<td>7.67</td>
</tr>
<tr>
<td>Power</td>
<td>28</td>
<td>.04</td>
<td>.12</td>
<td>29.27</td>
<td>6.69</td>
<td>25.13</td>
<td>7.34</td>
</tr>
<tr>
<td>Vulnerability</td>
<td>28</td>
<td>2.94</td>
<td>.46</td>
<td>22.73</td>
<td>4.17</td>
<td>24.07</td>
<td>5.47</td>
</tr>
<tr>
<td>Gifted</td>
<td>28</td>
<td>.01</td>
<td>.60</td>
<td>19.53</td>
<td>4.03</td>
<td>18.64</td>
<td>5.05</td>
</tr>
<tr>
<td>Moral</td>
<td>28</td>
<td>.12</td>
<td>.80</td>
<td>38.13</td>
<td>2.88</td>
<td>37.87</td>
<td>2.90</td>
</tr>
</tbody>
</table>

Table 25

Means, Standard Deviations, and Results of T-tests by Generation on the RSE Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>28</td>
<td>.00</td>
<td>1.00</td>
<td>3.40</td>
<td>.51</td>
<td>3.40</td>
<td>.51</td>
</tr>
<tr>
<td>2</td>
<td>28</td>
<td>.01</td>
<td>.51</td>
<td>3.40</td>
<td>.51</td>
<td>3.27</td>
<td>.59</td>
</tr>
<tr>
<td>3</td>
<td>28</td>
<td>6.87</td>
<td>.05</td>
<td>3.80</td>
<td>.41</td>
<td>3.40</td>
<td>.63</td>
</tr>
<tr>
<td>4</td>
<td>28</td>
<td>.54</td>
<td>.58</td>
<td>3.07</td>
<td>.59</td>
<td>2.93</td>
<td>.70</td>
</tr>
<tr>
<td>5</td>
<td>28</td>
<td>.24</td>
<td>.05</td>
<td>3.67</td>
<td>.49</td>
<td>6.27</td>
<td>.59</td>
</tr>
<tr>
<td>6</td>
<td>28</td>
<td>.33</td>
<td>.06</td>
<td>3.27</td>
<td>.46</td>
<td>2.87</td>
<td>.64</td>
</tr>
<tr>
<td>7</td>
<td>28</td>
<td>1.96</td>
<td>.04*</td>
<td>3.40</td>
<td>.63</td>
<td>2.93</td>
<td>.59</td>
</tr>
<tr>
<td>8</td>
<td>28</td>
<td>.00</td>
<td>.04*</td>
<td>3.27</td>
<td>.70</td>
<td>2.73</td>
<td>.70</td>
</tr>
<tr>
<td>9</td>
<td>28</td>
<td>.00</td>
<td>.16</td>
<td>3.07</td>
<td>.80</td>
<td>2.67</td>
<td>.72</td>
</tr>
<tr>
<td>10</td>
<td>28</td>
<td>.10</td>
<td>.07</td>
<td>3.60</td>
<td>.63</td>
<td>3.13</td>
<td>.74</td>
</tr>
<tr>
<td>Total</td>
<td>28</td>
<td>1.10</td>
<td>.03*</td>
<td>33.93</td>
<td>3.81</td>
<td>30.60</td>
<td>4.48</td>
</tr>
</tbody>
</table>

* p < .05
Table 26

Means, Standard Deviations, and Results of T-tests by Generation on the SWLS Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>28</td>
<td>1.47</td>
<td>.62</td>
<td>5.07</td>
<td>1.58</td>
<td>4.80</td>
<td>1.32</td>
</tr>
<tr>
<td>2</td>
<td>28</td>
<td>1.46</td>
<td>.69</td>
<td>5.27</td>
<td>1.53</td>
<td>5.07</td>
<td>1.22</td>
</tr>
<tr>
<td>3</td>
<td>28</td>
<td>.23</td>
<td>.53</td>
<td>5.53</td>
<td>1.41</td>
<td>5.20</td>
<td>1.22</td>
</tr>
<tr>
<td>4</td>
<td>28</td>
<td>.00</td>
<td>.49</td>
<td>5.47</td>
<td>1.68</td>
<td>5.07</td>
<td>1.44</td>
</tr>
<tr>
<td>5</td>
<td>28</td>
<td>.03</td>
<td>.55</td>
<td>4.00</td>
<td>1.56</td>
<td>4.33</td>
<td>1.50</td>
</tr>
<tr>
<td>Total</td>
<td>28</td>
<td>.18</td>
<td>.69</td>
<td>25.33</td>
<td>6.45</td>
<td>24.47</td>
<td>5.67</td>
</tr>
</tbody>
</table>

Generation

3rd (n = 15)        4th (n = 15)
Table 27

Means, Standard Deviations, and Results of T-tests by Generation on the DESS Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>28</td>
<td>3.63</td>
<td>.34</td>
<td>1.67</td>
<td>.90</td>
<td>1.93</td>
<td>.59</td>
</tr>
<tr>
<td>2</td>
<td>28</td>
<td>8.02</td>
<td>.03*</td>
<td>1.20</td>
<td>.41</td>
<td>1.67</td>
<td>.72</td>
</tr>
<tr>
<td>3</td>
<td>28</td>
<td>.56</td>
<td>.02*</td>
<td>1.33</td>
<td>.62</td>
<td>2.07</td>
<td>.96</td>
</tr>
<tr>
<td>4</td>
<td>28</td>
<td>.92</td>
<td>.82</td>
<td>1.80</td>
<td>.94</td>
<td>1.73</td>
<td>.70</td>
</tr>
<tr>
<td>5</td>
<td>28</td>
<td>9.59</td>
<td>.00**</td>
<td>1.13</td>
<td>.35</td>
<td>1.67</td>
<td>.62</td>
</tr>
<tr>
<td>6</td>
<td>28</td>
<td>8.64</td>
<td>.01*</td>
<td>1.20</td>
<td>.41</td>
<td>1.87</td>
<td>.83</td>
</tr>
<tr>
<td>7</td>
<td>28</td>
<td>63.97</td>
<td>.00**</td>
<td>1.00</td>
<td>.00</td>
<td>1.47</td>
<td>.64</td>
</tr>
<tr>
<td>8</td>
<td>28</td>
<td>2.94</td>
<td>.38</td>
<td>1.40</td>
<td>.63</td>
<td>1.67</td>
<td>.98</td>
</tr>
<tr>
<td>9</td>
<td>28</td>
<td>2.11</td>
<td>.12</td>
<td>1.27</td>
<td>.46</td>
<td>1.73</td>
<td>1.03</td>
</tr>
<tr>
<td>10</td>
<td>28</td>
<td>14.29</td>
<td>.00**</td>
<td>1.07</td>
<td>.26</td>
<td>1.73</td>
<td>.88</td>
</tr>
<tr>
<td>11</td>
<td>28</td>
<td>25.87</td>
<td>.01*</td>
<td>1.07</td>
<td>.26</td>
<td>1.60</td>
<td>.74</td>
</tr>
<tr>
<td>12</td>
<td>28</td>
<td>24.88</td>
<td>.07</td>
<td>1.00</td>
<td>.00</td>
<td>1.20</td>
<td>.41</td>
</tr>
<tr>
<td>13</td>
<td>28</td>
<td>.14</td>
<td>.62</td>
<td>1.53</td>
<td>.74</td>
<td>1.40</td>
<td>.74</td>
</tr>
<tr>
<td>14</td>
<td>28</td>
<td>4.37</td>
<td>.20</td>
<td>1.27</td>
<td>.46</td>
<td>1.53</td>
<td>.64</td>
</tr>
<tr>
<td>15</td>
<td>28</td>
<td>10.96</td>
<td>.02*</td>
<td>1.07</td>
<td>.26</td>
<td>1.80</td>
<td>1.21</td>
</tr>
<tr>
<td>16</td>
<td>28</td>
<td>7.33</td>
<td>.00**</td>
<td>1.13</td>
<td>.35</td>
<td>1.67</td>
<td>.49</td>
</tr>
<tr>
<td>17</td>
<td>28</td>
<td>20.07</td>
<td>.07</td>
<td>1.07</td>
<td>.26</td>
<td>1.33</td>
<td>.49</td>
</tr>
<tr>
<td>18</td>
<td>28</td>
<td>6.08</td>
<td>.23</td>
<td>1.07</td>
<td>.26</td>
<td>1.33</td>
<td>.82</td>
</tr>
<tr>
<td>19</td>
<td>28</td>
<td>8.22</td>
<td>.00**</td>
<td>1.13</td>
<td>.35</td>
<td>1.87</td>
<td>.92</td>
</tr>
<tr>
<td>20</td>
<td>28</td>
<td>3.10</td>
<td>.57</td>
<td>1.40</td>
<td>.51</td>
<td>1.53</td>
<td>.74</td>
</tr>
<tr>
<td>21</td>
<td>28</td>
<td>16.28</td>
<td>.07</td>
<td>1.00</td>
<td>.00</td>
<td>1.40</td>
<td>.83</td>
</tr>
<tr>
<td>22</td>
<td>28</td>
<td>12.03</td>
<td>.15</td>
<td>1.00</td>
<td>.00</td>
<td>1.13</td>
<td>.35</td>
</tr>
<tr>
<td>23</td>
<td>28</td>
<td>.01</td>
<td>.81</td>
<td>1.60</td>
<td>.83</td>
<td>1.67</td>
<td>.72</td>
</tr>
<tr>
<td>24</td>
<td>28</td>
<td>2.00</td>
<td>.52</td>
<td>1.33</td>
<td>.49</td>
<td>1.47</td>
<td>.64</td>
</tr>
<tr>
<td>25</td>
<td>28</td>
<td>.13</td>
<td>.77</td>
<td>1.33</td>
<td>.62</td>
<td>1.40</td>
<td>.63</td>
</tr>
<tr>
<td>26</td>
<td>28</td>
<td>15.74</td>
<td>.04*</td>
<td>1.13</td>
<td>.35</td>
<td>1.47</td>
<td>.52</td>
</tr>
<tr>
<td>27</td>
<td>28</td>
<td>6.81</td>
<td>.12</td>
<td>1.20</td>
<td>.56</td>
<td>1.67</td>
<td>.98</td>
</tr>
<tr>
<td>28</td>
<td>28</td>
<td>24.88</td>
<td>.07</td>
<td>1.00</td>
<td>.00</td>
<td>1.20</td>
<td>.41</td>
</tr>
<tr>
<td>29</td>
<td>28</td>
<td>14.29</td>
<td>.00**</td>
<td>1.07</td>
<td>.26</td>
<td>1.73</td>
<td>.88</td>
</tr>
<tr>
<td>30</td>
<td>28</td>
<td>1.53</td>
<td>.67</td>
<td>1.33</td>
<td>.62</td>
<td>1.47</td>
<td>1.06</td>
</tr>
<tr>
<td>31</td>
<td>28</td>
<td>6.04</td>
<td>.26</td>
<td>1.20</td>
<td>.41</td>
<td>1.53</td>
<td>1.06</td>
</tr>
<tr>
<td>32</td>
<td>28</td>
<td>8.46</td>
<td>.16</td>
<td>1.13</td>
<td>.35</td>
<td>1.40</td>
<td>.63</td>
</tr>
<tr>
<td>33</td>
<td>28</td>
<td>1.63</td>
<td>.22</td>
<td>1.40</td>
<td>.91</td>
<td>1.87</td>
<td>1.13</td>
</tr>
<tr>
<td>34</td>
<td>28</td>
<td>4.45</td>
<td>.12</td>
<td>1.27</td>
<td>.59</td>
<td>1.73</td>
<td>.96</td>
</tr>
<tr>
<td>35</td>
<td>28</td>
<td>31.41</td>
<td>.03*</td>
<td>1.07</td>
<td>.26</td>
<td>1.40</td>
<td>.51</td>
</tr>
<tr>
<td>36</td>
<td>28</td>
<td>4.63</td>
<td>.32</td>
<td>1.00</td>
<td>.00</td>
<td>1.07</td>
<td>.26</td>
</tr>
<tr>
<td>37</td>
<td>28</td>
<td>12.03</td>
<td>.15</td>
<td>1.00</td>
<td>.00</td>
<td>1.13</td>
<td>.35</td>
</tr>
<tr>
<td>38</td>
<td>28</td>
<td>12.03</td>
<td>.15</td>
<td>1.00</td>
<td>.00</td>
<td>1.13</td>
<td>.35</td>
</tr>
<tr>
<td>39</td>
<td>28</td>
<td>.70</td>
<td>.00**</td>
<td>1.20</td>
<td>.41</td>
<td>1.73</td>
<td>.46</td>
</tr>
</tbody>
</table>

Total 28 4.18 .01* 47.07 7.76 60.40 17.51

**p < .01, * p < .05
Table 28

*Means, Standard Deviations, and Results of T-tests by Generation on the DESS Interpersonal and Somatic Subscales*

<table>
<thead>
<tr>
<th>Subscale</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interpersonal</td>
<td>28</td>
<td>13.11</td>
<td>.05</td>
<td>6.00</td>
<td>1.20</td>
<td>8.13</td>
<td>3.74</td>
</tr>
<tr>
<td>Somatic (3, 8, 13, 18, 23)</td>
<td>28</td>
<td>1.00</td>
<td>.19</td>
<td>6.93</td>
<td>1.94</td>
<td>8.13</td>
<td>2.85</td>
</tr>
</tbody>
</table>
Table 29

Means, Standard Deviations, and Results of T-tests by Generation on the CES-D Individual Items and Total Score

<table>
<thead>
<tr>
<th>Item</th>
<th>df</th>
<th>F</th>
<th>p</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>28</td>
<td>.27</td>
<td>1.00</td>
<td>.47</td>
<td>.64</td>
<td>.47</td>
<td>.74</td>
</tr>
<tr>
<td>2</td>
<td>28</td>
<td>6.60</td>
<td>.24</td>
<td>.67</td>
<td>.26</td>
<td>.27</td>
<td>.59</td>
</tr>
<tr>
<td>3</td>
<td>28</td>
<td>20.07</td>
<td>.07</td>
<td>.67</td>
<td>.26</td>
<td>.33</td>
<td>.49</td>
</tr>
<tr>
<td>4</td>
<td>28</td>
<td>14.30</td>
<td>.06</td>
<td>.67</td>
<td>.26</td>
<td>.60</td>
<td>1.06</td>
</tr>
<tr>
<td>5</td>
<td>28</td>
<td>11.58</td>
<td>.08</td>
<td>.13</td>
<td>.35</td>
<td>.47</td>
<td>.64</td>
</tr>
<tr>
<td>6</td>
<td>28</td>
<td>5.13</td>
<td>.29</td>
<td>.67</td>
<td>.26</td>
<td>.20</td>
<td>.41</td>
</tr>
<tr>
<td>7</td>
<td>28</td>
<td>20.38</td>
<td>.01*</td>
<td>.67</td>
<td>.26</td>
<td>.73</td>
<td>.96</td>
</tr>
<tr>
<td>8</td>
<td>28</td>
<td>2.56</td>
<td>.46</td>
<td>.13</td>
<td>.35</td>
<td>.27</td>
<td>.59</td>
</tr>
<tr>
<td>9</td>
<td>28</td>
<td>12.03</td>
<td>.15</td>
<td>.00</td>
<td>.00</td>
<td>.13</td>
<td>.35</td>
</tr>
<tr>
<td>10</td>
<td>28</td>
<td>24.88</td>
<td>.07</td>
<td>.00</td>
<td>.00</td>
<td>.20</td>
<td>.41</td>
</tr>
<tr>
<td>11</td>
<td>28</td>
<td>2.31</td>
<td>.46</td>
<td>.40</td>
<td>.63</td>
<td>.60</td>
<td>.83</td>
</tr>
<tr>
<td>12</td>
<td>28</td>
<td>15.74</td>
<td>.04*</td>
<td>.13</td>
<td>.35</td>
<td>.47</td>
<td>.52</td>
</tr>
<tr>
<td>13</td>
<td>28</td>
<td>.92</td>
<td>.63</td>
<td>.13</td>
<td>.35</td>
<td>.20</td>
<td>.41</td>
</tr>
<tr>
<td>14</td>
<td>28</td>
<td>1.46</td>
<td>.55</td>
<td>.67</td>
<td>.26</td>
<td>.13</td>
<td>.35</td>
</tr>
<tr>
<td>15</td>
<td>28</td>
<td>1.46</td>
<td>.55</td>
<td>.67</td>
<td>.26</td>
<td>.13</td>
<td>.35</td>
</tr>
<tr>
<td>16</td>
<td>28</td>
<td>1.46</td>
<td>.55</td>
<td>.67</td>
<td>.26</td>
<td>.13</td>
<td>.35</td>
</tr>
<tr>
<td>17</td>
<td>28</td>
<td>9.71</td>
<td>.17</td>
<td>.00</td>
<td>.00</td>
<td>.20</td>
<td>.56</td>
</tr>
<tr>
<td>18</td>
<td>28</td>
<td>112.0</td>
<td>.01*</td>
<td>.00</td>
<td>.00</td>
<td>.33</td>
<td>.49</td>
</tr>
<tr>
<td>19</td>
<td>28</td>
<td>.00</td>
<td>1.00</td>
<td>.67</td>
<td>.26</td>
<td>.67</td>
<td>.26</td>
</tr>
<tr>
<td>20</td>
<td>28</td>
<td>14.29</td>
<td>.10</td>
<td>.67</td>
<td>.26</td>
<td>.40</td>
<td>.74</td>
</tr>
</tbody>
</table>

Total 28 14.78 .02* 2.07 2.71 6.33 6.33

* p < .05
Table 30
Pearson’s Product Moment Correlation Matrix of the Relationship Among the Four Indices of the JMIEIS, the SL-ASIA, the AWS, the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS for the Sansei Mothers (N = 15)

<table>
<thead>
<tr>
<th></th>
<th>JMIEIS Self-Id</th>
<th>JMIEIS Pride</th>
<th>JMIEIS Behavioral</th>
<th>JMIEIS Values</th>
<th>SL-ASIA</th>
<th>AWS</th>
<th>LIKE</th>
<th>TASK</th>
<th>POWER</th>
<th>VULN</th>
<th>GIFT</th>
<th>MORAL</th>
<th>RSE</th>
<th>SWLS</th>
<th>DESS</th>
<th>CES-DS</th>
</tr>
</thead>
<tbody>
<tr>
<td>JMIEIS Self-Id</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Pride</td>
<td>.39</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Behavioral</td>
<td>.66**</td>
<td>.45</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Values</td>
<td>.41</td>
<td>.20</td>
<td>.17</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SL-ASIA</td>
<td>-.09</td>
<td>-.48</td>
<td>-.28</td>
<td>-.00</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AWS</td>
<td>.28</td>
<td>.04</td>
<td>.63*</td>
<td>-.33</td>
<td>-.18</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LIKE</td>
<td>.07</td>
<td>.48</td>
<td>.11</td>
<td>.02</td>
<td>-.39</td>
<td>-.01</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TASK</td>
<td>-.10</td>
<td>.01</td>
<td>-.35</td>
<td>-.22</td>
<td>-.24</td>
<td>-.15</td>
<td>.17</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>POWER</td>
<td>-.19</td>
<td>.02</td>
<td>-.23</td>
<td>-.03</td>
<td>-.19</td>
<td>-.11</td>
<td>.11</td>
<td>.63*</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VULN</td>
<td>-.25</td>
<td>-.28</td>
<td>-.28</td>
<td>.26</td>
<td>.45</td>
<td>-.17</td>
<td>-.30</td>
<td>-.12</td>
<td>.03</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GIFT</td>
<td>-.41</td>
<td>.06</td>
<td>-.17</td>
<td>.15</td>
<td>-.23</td>
<td>-.25</td>
<td>-.17</td>
<td>.32</td>
<td>.23</td>
<td>.14</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MORAL</td>
<td>-.10</td>
<td>.05</td>
<td>-.07</td>
<td>-.26</td>
<td>-.57*</td>
<td>.22</td>
<td>.31</td>
<td>-.13</td>
<td>-.16</td>
<td>-.39</td>
<td>-.35</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RSE</td>
<td>-.03</td>
<td>.27</td>
<td>-.02</td>
<td>-.25</td>
<td>-.45</td>
<td>.06</td>
<td>.45</td>
<td>.76**</td>
<td>.69**</td>
<td>-.34</td>
<td>.19</td>
<td>.04</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SWLS</td>
<td>-.19</td>
<td>.32</td>
<td>.07</td>
<td>.02</td>
<td>-.08</td>
<td>-.27</td>
<td>.36</td>
<td>-.19</td>
<td>-.35</td>
<td>-.02</td>
<td>.38</td>
<td>-.13</td>
<td>.05</td>
<td>----</td>
<td></td>
<td></td>
</tr>
<tr>
<td>DESS</td>
<td>.04</td>
<td>-.28</td>
<td>-.22</td>
<td>.06</td>
<td>.54*</td>
<td>-.15</td>
<td>-.11</td>
<td>-.19</td>
<td>-.01</td>
<td>.37</td>
<td>-.70**</td>
<td>-.01</td>
<td>-.24</td>
<td>-.42</td>
<td>----</td>
<td></td>
</tr>
<tr>
<td>CES-DS</td>
<td>.12</td>
<td>-.22</td>
<td>-.05</td>
<td>.06</td>
<td>.79**</td>
<td>.05</td>
<td>-.17</td>
<td>-.38</td>
<td>-.28</td>
<td>.04</td>
<td>-.46</td>
<td>-.25</td>
<td>-.40</td>
<td>-.19</td>
<td>.54*</td>
<td>----</td>
</tr>
</tbody>
</table>

**p < .01; *p < .05
Table 31
Pearson’s Product Moment Correlation Matrix of the Relationship Among the Four Indices of the JMIEIS, the SL-ASIA, the AWS, the SFSCS, the RSE, the SWLS, the DESS, and the CES-DS for the Yonsei Daughters (N = 15)

<table>
<thead>
<tr>
<th></th>
<th>JMIEIS Self-Id</th>
<th>JMIEIS Pride</th>
<th>JMIEIS Behavioral</th>
<th>JMIEIS Values</th>
<th>SL-ASIA</th>
<th>AWS</th>
<th>LIKE</th>
<th>TASK</th>
<th>POWER</th>
<th>VULN</th>
<th>GIFT</th>
<th>MORAL</th>
<th>RSE</th>
<th>SWLS</th>
<th>DESS</th>
<th>CES-DS</th>
</tr>
</thead>
<tbody>
<tr>
<td>JMIEIS Self-Id</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Pride</td>
<td>.61*</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Behavioral</td>
<td>.48</td>
<td>.35</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JMIEIS Values</td>
<td>-.19</td>
<td>-.41</td>
<td>-.20</td>
<td></td>
<td>-.63*</td>
<td>-.44</td>
<td>-.53*</td>
<td>.07</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SL-ASIA</td>
<td>-.50</td>
<td>-.19</td>
<td>-.47</td>
<td>-.03</td>
<td>.37</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AWS</td>
<td>-.40</td>
<td>-.29</td>
<td>.18</td>
<td>.06</td>
<td>-.14</td>
<td>-.31</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LIKE</td>
<td>-.30</td>
<td>-.08</td>
<td>.22</td>
<td>.25</td>
<td>.01</td>
<td>.23</td>
<td>.61*</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TASK</td>
<td>-.30</td>
<td>-.22</td>
<td>.25</td>
<td>.04</td>
<td>-.13</td>
<td>.06</td>
<td>-.34</td>
<td>.42</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>POWER</td>
<td>-.02</td>
<td>-.11</td>
<td>.19</td>
<td>-.07</td>
<td>.23</td>
<td>-.16</td>
<td>-.55*</td>
<td>-.51</td>
<td>-.37</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VULN</td>
<td>-.33</td>
<td>-.24</td>
<td>.07</td>
<td>.40</td>
<td>.22</td>
<td>-.13</td>
<td>.06</td>
<td>-.34</td>
<td>.42</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GIFT</td>
<td>-.07</td>
<td>.05</td>
<td>.23</td>
<td>.30</td>
<td>-.17</td>
<td>-.37</td>
<td>.08</td>
<td>-.33</td>
<td>-.11</td>
<td>.38</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MORAL</td>
<td>.36</td>
<td>-.16</td>
<td>.34</td>
<td>.32</td>
<td>.12</td>
<td>.37</td>
<td>.55*</td>
<td>.49</td>
<td>.24</td>
<td>-.47</td>
<td>.14</td>
<td>-.07</td>
<td>----</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RSE</td>
<td>.28</td>
<td>.18</td>
<td>.02</td>
<td>.10</td>
<td>-.12</td>
<td>.32</td>
<td>.69**</td>
<td>.31</td>
<td>.11</td>
<td>-.53*</td>
<td>.06</td>
<td>.16</td>
<td>.78**</td>
<td>----</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SWLS</td>
<td>.37</td>
<td>.39</td>
<td>.25</td>
<td>-.12</td>
<td>-.08</td>
<td>-.33</td>
<td>-.61*</td>
<td>-.81**</td>
<td>-.14</td>
<td>.54*</td>
<td>.25</td>
<td>.00</td>
<td>-.51*</td>
<td>-.32</td>
<td>----</td>
<td></td>
</tr>
<tr>
<td>DESS</td>
<td>.42</td>
<td>.07</td>
<td>.22</td>
<td>.26</td>
<td>-.27</td>
<td>-.30</td>
<td>-.47</td>
<td>-.62*</td>
<td>-.53*</td>
<td>.48</td>
<td>.29</td>
<td>-.02</td>
<td>-.51</td>
<td>-.44</td>
<td>.77**</td>
<td></td>
</tr>
</tbody>
</table>

**p < .01; *p < .05


Yoshioka, M. (2003). Unpublished data from research supported by funds provided by a NIH award, (Grant dP01 DK42618-06A).