

The Impact of Acculturation on Family Empowerment in Japanese Families with School  
Aged Children

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**Abstract**

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**Abstract**

As the number of foreign-born population has increased from 9.7 million in 1960 to 40 million in 2010 (The U.S. Census Bureau, 2010), it is crucial for school professionals to understand how acculturation process may impact immigrant families' engagement with the school as well as how to help the parents become the best advocate for their children in school settings. The primary purpose of this study was to investigate the relationship between the acculturation and the level of family empowerment among Japanese mothers of school-aged children with disabilities and Japanese mothers of school-aged children without disability.

A survey was administered to gather basic demographic and immigration status information as well as responses to questions related to family empowerment and acculturation. Survey responses were collected from 110 Japanese mothers who have children aged between 4 and 12 in and near Seattle areas. This survey included questions from Suinn-Lew Asian Self-Identify Acculturation Scale (SL-ASIA; Suinn, Rickard-Figueroa, Lew, & Vigil, 1987) as an acculturation measure for Japanese mothers and Family Empowerment Scale-Japanese (FES-J; Wakimizu et al., 2010) as a measure for their family empowerment level. Linear and multiple regression analyses were used to examine the associations between acculturation and family empowerment.

The present study found that Japanese mothers who report higher level of acculturation toward majority culture was uniquely contributing to higher sense of empowerment to help or meet the needs of their children at home and at school. Specifically, the mother's acculturation level toward majority culture and the level of language proficiency were more highly associated with increased sense of empowerment toward service access and knowledge than other family empowerment variables studied. This study did not find mother's overall acculturation level nor level of language proficiency as unique predictors of confidence of their ability to successfully help their children. Though the results indicated that only a small variance of their family empowerment were explained by their acculturation, this study contributed to the understanding of Japanese' family empowerment

in the school setting in the light of acculturation. This will help identify program that better prepares school professionals working with Japanese families at various acculturation stages.

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## DEDICATION

I would like to dedicate my dissertation to my son, Taiga Nakagawa, who inspired me to pursue my doctorate and to be the best I can be. When I stumbled, his silly jokes, sweet songs, kisses, and hugs always gave me fuel to fight, overcome, and jump any hurdles that came in the way. My love for him pushed me to move forward, to be better, and stronger.

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## Chapter 1: Introduction

Empowerment of the clients has emerged as an important goal in multiple disciplines (e.g., mental health, social work, and education) when working with socially and economically disadvantaged populations, including immigrants and families of children with disabilities. As the number of foreign-born population has increased from 9.7 million in 1960 to 40 million in 2010 (The U.S. Census Bureau, 2010), it is crucial for school professionals to understand how acculturation process may impact immigrant families' school involvement as well as the academic and social progress of their children.

Acculturating immigrant parents have to not only face their own intercultural adaptations but also support their children's intercultural adaptations, academic life, and social emotional development in a new environment. Many immigrant parents move away from their primary support systems such as their families and friends. They also move away from the social structures that hold consistent parenting beliefs, styles, and values, and their parenting practices may be challenged by the mainstream culture of the new environment. Thus, empowering immigrant families to regain control over their family development is of paramount importance in family-centered practices in a school setting.

The scarcity of studies on ethnic minority such as Japanese families who immigrated after the World War II makes it hard to compare their acculturating experiences to that of other immigrant families. Japanese immigrants are often represented as Asians in studies; as

the term, “Asians” is often used to refer to one group representing very diverse ethnic groups in comparative studies with other ethnic groups (Lee & Manning, 2001). All these groups (Pacific Island, Southeast Asia, East Asia, and East Asia) have distinct languages, cultures, religions, traditions, and political and historical backgrounds from one another. There are significant within-group differences in political and historical immigration histories, socioeconomic status, and parent levels of education. Undervaluing the variability within the diverse ethnic groups may lead to an overgeneralization of results, which could then misguide clinical practices. Due to the variability of subgroups within the category of Asian American, a specific ethnic community group, Japanese families, was chosen for the current study.

Different acculturation styles have been identified as ways immigrants approach to new cultures and maintain native cultures. Certain styles of acculturation are known to be associated with sociocultural and psychological adjustment of immigrants or vice versa (Ward & Kennedy, 1994). Sociocultural adjustment refers to one’s behavioral competence to “fit in” the new society or one’s level of skills that help take care of daily life demand in new society, such as driving, host language proficiency, shopping, social skills, understanding new culture, new food. Immigrants who are more assimilated to new culture (Assimilation style) or those who integrate both new and original cultures (Integration style) will demonstrate more involvement in new environment than those who stay within the original

culture (Separation style) or refuse to interact with neither new nor native culture (Marginalization style) (Berry, 1997, 2001).

Higher involvement in new society may help increase knowledge about the new culture, encourage favorable attitudes toward new culture, and foster the skills that are accepted by mainstream society (Costigan & Koryzma, 2011). Higher level of community involvement, cultural knowledge, competency in locating appropriate resources are hallmarks of empowerment. Therefore, it is natural to assume that those immigrants who are more assimilated to new culture and integrating both cultures will demonstrate higher level of empowerment. The purpose of this study is investigating the associations between the acculturation and the level of empowerment, and the influence of certain personal variables on the relationship may help further understand how the school professionals can facilitate family-school collaborative partnerships.

The primary purpose of this study was to investigate the relationship between the acculturation and the level of family empowerment among Japanese mothers of school-aged children with disabilities and Japanese mothers of school-aged children without disability. Participants were Japanese mothers of school-aged children, 18 years or older, who were born in Japan, and they moved to U.S. after the World War II. A survey was administered to gather basic demographic and immigration status information as well as responses to questions related to family empowerment and acculturation. This study will contribute to the

understanding of Japanese' family empowerment in school setting in the light of acculturation, and provide insights into the needs of the Japanese families in school engagement. This would further help identify program that better prepares school professionals working with Japanese families at various acculturation stages.

## **Chapter 2: Literature Review**

The aim of this chapter is to review the relevant literature on family empowerment and acculturation. First, this chapter begins by defining acculturation, reviewing the relevant theories and frameworks of acculturation, followed by the reviews of the literature focusing on acculturation of Japanese immigrants, including their acculturation styles, acculturation process in U.S. after the World War II. The second part of this chapter reviews the pertinent theories. An overview of the empowerment framework focusing on Hur's theoretical synthesis (2006), Cattaneo and Chapman's empowerment process model (2011), and Zimmerman's nomological network of psychological empowerment (1995) are discussed in this section.

### **Acculturation**

The recent data estimated that about 50% of the population under 5 years old are ethnic minorities (U.S. Census Bureau, 2012). Asians and Hispanics were the two fastest growing minority groups in U.S. in 2012 (U.S. Census Bureau, 2013). It is crucial for school professionals to consider the unique variables that impact minority children's academic and

social outcomes, and be prepared to work with all children and families regardless of cultural background.

About 10% of Asian immigrants and Asian Americans were reportedly Japanese immigrants and Japanese Americans, making up 0.4% of US population in 2000 (U.S. Census Bureau, 2004). Each generation of Japanese immigrants presents unique history in the larger society. Timelines of their immigrations has influenced their acculturation process as groups. For example, when the U.S. government issued the removal of people with Japanese ancestry (Isseis and Niseis) in 1942 and placed them in government camp (Fiset & Nomura, 2005), their acculturation style, Separation style, was chosen for them by the U.S. government (Berry, 1997). Japanese, who immigrated after the World War II (Shin-Isseis), have never been forced into internment camp like Isseis and Nisseis. While there have been numerous studies investigating the family engagement of several ethnic immigrant groups in schools (Carreon, Drake, & Barton, 2005; Lusa, 2008; Jasis & Marriott, 2010; Jasis & Ordonez-Jasis, 2011; Turney & Kao, 2009), no study explored the family engagement in schools among Japanese immigrants and Japanese Americans. Although Asians tend to hold certain cultural commonalities, there are a number of variables that influence the process of acculturation that are unique to each Asian ethnic group, such as language, socio-political and historical backgrounds, settlement patterns, and social class status (Berry, 1997).

### **Definition of Acculturation**

Redfield, Linton, and Herskowitz' (1936) seminal definition of acculturation states that "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups" (p. 149). Acculturation also occurs at both group and individual levels. At the group level, collective changes occurs in physical, biological, economical, social, and cultural domains as a result of being exposed to two cultures (Berry, 1997).

Acculturation at the individual level is often referred to as psychological acculturation, involving changes in affective, behavioral, and cognitive levels in response to prolonged contact with host culture (Graves, 1967; Ward & Searle, 1991). Psychological acculturation is influenced by various acculturation conditions, in which acculturation process occurs. Acculturation conditions include cultural characteristics of society of origin (e.g., religion, political, economical features) and that of host society (e.g., attitudes towards diversity and immigration policy) as well as personal characteristics (e.g., health, locus of control) and group characteristics (e.g., numerical representation of the group in host society, group cohesiveness) (Arends-Tóth & Vijver, 2006). Voluntariness of migration status and length of planned stay can also impact how psychological acculturation proceeds over time (Arends-Tóth & Vijver, 2006; Berry, 1997).

**Directionality and dimensionality of acculturation.** Redfield, Linton, and

Herskowitz' definition connotes bidirectional influences of the two groups in contact.

However, the degree to which one group has power to exert influence in acculturation of the other group is often not equal between the two groups (Berry, 1997). In immigration contexts, an immigrant group tends to acculturate toward the direction of a host group in a larger society who has numerical dominance, economical and political advantages rather than a host group acculturating toward an immigrant group. The power difference is a key factor that influences the direction and rate of acculturation (Teske & Nelson, 1974). Directionality of acculturation brings another important issue of dimensionality in acculturation. From uni-dimensional lens, while one acquires new cultures, he or she loses one's original culture. In multidimensional lens, one can maintain one's original cultures in certain dimensions such as values and cultural identity while one acquires and participates in new cultures in other dimensions such as language, behaviors, and knowledge across or specific contexts and life domains (e.g., home, family, work, public) (Miller, 2007; Schwartz, Unger, Zamboanga, & Szapoznik, 2010; Yoon et al., 2013).

**Acculturation strategies.** Berry theorized that there are two modes in approaching acculturation process: maintenance of one's original cultures and participation in one's host cultures (Berry, Kim, Power, Young, & Bujaki, 1989; Berry, 1997). Then, two modes are dichotomized to make up four discernible acculturation strategies: integration, separation, assimilation, and marginalization (Berry et al., 1989; Berry, 1997). Integration strategy

undertakes both maintenance and participation in two cultures in order to achieve cultural competence in cultures of origin and host culture. Separation strategy attempts to maintain one's culture of origin and fend off interactions with the host culture. Assimilation occurs when one attempts to achieve cultural competency in the host culture and no longer maintain one's original culture. Lastly, when one neither maintains one's original culture nor participates in host culture, it results in marginalization. Because acculturation is bidirectional in nature, the types of strategies used are also influenced by attitudinal, political, and cultural openness to multiculturalism in the larger society (Berry, 2005). For example, when separation is enforced by the host group, segregation will occur (e.g., Japanese internment camp). Whereas there is a high level of acceptance and openness to ethnic and cultural diversities in the larger society, acculturating groups have more freedom to choose which strategies they would like to use to make successful adaptations in their new environments (Berry, 2005).

**Acculturative stress and adaptation.** Adaptation occurs as an acculturating individual attempts simultaneous maintenance of original culture and participation in new cultures to meet the environmental demands (Berry, 1997). Adaptation can occur in two dimensions: psychological adaptation (e.g., life satisfaction and emotional welfare) and socio-cultural adaptation (e.g., learning language and social conventions to fit in new culture) (Searle & Ward, 1990). While many acculturating individuals make successful adaptations to

their host culture, some may encounter considerable difficulty making adaptations to a new environment and experience a high level of acculturative stress. Acculturative stress is reactive psychological and physiological responses to circumstances that arise during the transitions to a new environment. Numerous studies suggest that one may increase risks of developing psychopathology such as depression if there is no optimal level of protective factors (e.g., personality characteristics, social support, social network, financial resources) that mediate and alleviate the impact of acculturative stress (Berry, 1997; Hovey, 2000; Xu & Chi, 2013).

### **Japanese and Acculturation Styles and Process**

Post-WW-II Japanese immigrant women who have school-aged children are the prime focus in this study. Review of their demographic characteristics, socio-political, historical, and cultural background at the time of their immigration may provide a basic underpinning for understanding of their acculturation process and styles. This unveils their unique immigration status and obstacles they faced as they interact with new cultures. Influence of acculturation in the light of their unique background history on family empowerment and the ways Japanese mothers engage with schools are discussed.

**Japanese demographic characteristics.** Japanese Americans recognize themselves as Nikkei, who are referred by their generations, such as Issei, Nisei, Sansei, Yonsei (i.e., first, second, third, and fourth generations), or Shin- Issei (i.e., post-war, new generation).

Issei are the first group of Japanese who emigrated to settle in U.S. prior to the ban against the immigration from Japan in 1924 (i.e., the immigration act of 1924) (Fiset & Nomura, 2005). Shin- Issei emigrated from Japan to U.S. after the World War II. According to the record published by the Ministry of Foreign Affairs (Gaimusho, 2012) in Japan, 388,457 Japanese (171,453 male; 217,004 female) resided in U.S. in 2011. This number included Japanese who were holders of Japanese citizenship, and staying in U.S. permanently or long-term.

**The effects of settlement patterns on acculturation.** Because the study examines the acculturation of Japanese mothers, it is important to review previous literature on how their settlement patterns have had impacted in their acculturation process. There were very distinct differences in directions of acculturation that took place for pre-war and post-war Japanese immigrants because of historical and political contexts when their acculturation occurred. Due to the anti-Japanese movement and discrimination, Issei and Nisei were under great scrutiny by the American government to assimilate and encourage Americanization of their group (Asato, 2005). In contrast, the literature suggests that many Shin-Isseis prefer to maintain vital links with their native country (e.g., maintaining Japanese citizenship), stays within their cultural social network, and considers themselves as “Japanese residing overseas” or “sojourners”, instead of “immigrants” (Koshiyama, 2010; Minamikawa, 2005; Shichinohe, 2007). Koshiyama (2010) argues that Shin-Issei maintains their Japanese

identity, cultural values, and living styles and carefully move through acculturation process. Given historical and political circumstances, Shin-Isseis have more freedom to choose how their acculturation processes to take place. This suggests that Shin-Issei are more inclined to demonstrate integration strategy in acculturation (Berry, 1997).

The types of settlement patterns such as the length of stay or permanency of stay could differentially influence factors that affect an immigrant's acculturation. Using the Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA) (Suinn, Rickard-Figueroa, Lew, & Vigil, 1987), Kodama and Canetto (1995) compared the acculturation process of Japanese temporary residents at U.S. universities, and compared the results with the results from a previous study involving Asian Americans by Suinn and his colleagues in 1987 and 1992 (Suinn et al., 1987; Suinn, Ahuna, & Khoo, 1992). Kodama and Canetto (1995) found that demographic characteristics (e.g., length of their stay, years of education in U.S., age at the time of U.S. entry) which were significantly correlated with acculturation in previous studies with Asian American sample were not significantly correlated with acculturation of Japanese temporary residents in this study. Further, their factor analysis revealed the group differences on items that accounted for their acculturation. While items regarding their own ethnic identity, parents' ethnic identity, reading and writing skills in Japanese, loyalty to cultural traditions accounted most for acculturation of Japanese temporary residents, Asian American endorsed items regarding language preferences and choice of friends' ethnicity as the most

relevant factors to their acculturation (Kodama & Canetto, 1995). Kodama and Canetto argued that potential explanation of these differences may be due to a lower level of commitment among Japanese temporary residents who may not see the needs to internalize host cultures and feel pulled to assimilate.

**Protective factors for successful transition.** Protective factors that have been associated with successful psychological and socio-cultural adjustment of women who accompanied their spouses' overseas assignments include their positive attitude towards the overseas assignment (Black & Stephens, 1989; Caligiuri, Hyland, & Joshi, 1998), local language proficiency (Shaffer & Harrison, 2001; Takeuchi, Yun, & Tesluk, 2002), family cohesion (Ali, Van der Zee, & Sanders, 2003), personality characteristics (Ali et al., 2003), access to local social support (Copeland & Norell, 2003), successful expatriate's adjustment to overseas assignment (Caligiuri et al., 1998; Takeuchi, 2002), and company's assistance during relocation process (DeCieri, Dowling, & Taylor, 1991). Kimura (1993) investigated the level of acculturative stress among post-war, Japanese immigrant women in Canada and relationship between acculturative stress and factors associated with acculturative stress (i.e., perceived social support, English fluency, and depression). Consistent with previous studies with expatriates' wives of other nationals, the results of her analysis indicated that the level of English fluency and their attitude toward their decisions to immigrate significantly predicted their levels of acculturative stress, depressive symptoms, and overall life satisfaction

(Kimura, 1993). In addition, their perceived social support and spousal communication significantly moderated the level of acculturative stress, depressive symptoms, and overall life satisfaction (M. Kimura, 1993).

**Cultural factors that affect protective factors of Japanese women.** M. Kimura's study (1993) revealed that approximately half of women in her study had friends exclusively from Japanese cultural background. The preference of having Japanese friends and staying within their Japanese social network over American friends is consistent with other literatures involving Shin-Issei in U.S. (Koshiyama, 2010; Okazaki-Luff, 1991). This phenomenon is particularly prevalent among Japanese corporate wives. Several studies investigated intercultural adjustment of Japanese "corporate wives," highlighting their very domestic and traditional roles and social obligations within the social network (T. Kimura, 2002; Saint Arnault & Roles, 2012; Toyokawa, 2006). Many Japanese corporate wives heavily rely on the community with other Japanese corporate wives to gain necessary resources to successfully transition and adjust in new foreign environment. Their abilities to fulfill their roles as wives and mothers are challenged by the separation from the main source of familial and social support in Japan. Their reliance on the community intensifies the importance of conformity to the Japanese cultural group and maintenance of social harmony among them (Saint Arnault & Roles, 2012). The ethnological interview accounts in Saint Arnault and Roles' study (2012) revealed that conformity to the norms and roles in the community was

achieved by using the fear of exclusion and scrutiny as deterrents. In the study, the interviews with these women revealed that women regulate their self-disclosure very carefully for the fear of possible exclusion and scrutiny.

Their tendency to demonstrate high self-regulation in self-disclosure due to the fear of exclusion and scrutiny, as Saint Arnault and Roles (2012) points out, put these women at risk for not being able to ask for help when needed. In Japanese, *sekentei* refers to “social appearance, reputation, or dignity in the community or public,” (Asai & Kameoka, 2005, p. 114). Self-criticism is another cultural value that are reinforced more in collectivistic cultures and society such as Japan than the individualistic culture where they emphasize self-confidence and self-enhancement (Heine, Takata, & Lehman, 2000; Kitayama, Markus, Matsumoto, & Noraakkunkit, 1997). These practices increase consciousness of their own behaviors and reinforces the maintenance of conformity to the norm of larger society and community (Asai & Kameoka, 2005, 2007; Murayama, Taguchi, Ryu, Nagata, & Murashima, 2011).

Asian traditional value tends to emphasize fulfillment of the family and maternal roles as “*ryosai kenbo*” (i.e., a good wife and wise mother) over individual needs (Saint Arnault & Roles, 2012). Given their unique circumstances, such as being away from the major source of support and their reluctance to seek help from others, Japanese immigrant

women may become even more vulnerable to the impact of acculturative stress and depression. Although there is an increase in positive attitude towards egalitarianism and “ikumen,” which refers to fathers who actively engage in child-rearing, Japan continues to maintain views of men as breadwinner and women as caretaker and homemaker (Tamura, 2003). Because fathers in Japan tend to work long hours and have social obligations to socialize after work, mothers are often assumed full child care responsibilities (Yasuike, 2011). Because of the emphasis on traditional division of labors between women and men and frequent absences of men at home, Japanese women’s construction of self tends to be heavily based on their mother-child relationships, rather than husband-wife relationship (Yasuike, 2005). Maternal identity and responsibility become even more heightened amidst the corporate wives who are remote from their primary support groups such as their relatives and friends and not eligible for employment options under their immigration status (Yasuike, 2005).

In addition to meeting their children’s needs in unfamiliar settings in foreign countries, and maintaining Japanese language, academic skills, and promoting social development are not easy tasks. According to Ministry of Education, Culture, Sports, Science and Technology-Japan (Monbukagakusho, 2013), while there are total of 21,723 school-aged Japanese children living in U.S., approximately 55% of them attend weekend supplemental schools or hoshuko in addition to their attendance at local American schools. According to

study by Langager (2002), parents who enroll their children at hoshuko, perceive the hoshuko as a place not only to maintain their native language and academic skills in native language for their children, but also as a place of “healing” where children can recover from trauma of the separation from their native country. From the parents’ perception, hoshuko is also a place where their children can socialize with other Japanese children without worrying about language and cultural barriers.

Consistent with tendency of parents from other Asian countries, Japanese parents hold very high academic expectations and aspiration for their children (Stevenson et al., 1990). Their goals are to meet the needs of children in transition to new culture as well as help their children continue to build “cultural capital” (e.g., native language proficiency, academic skills in native language, and social skills in culturally appropriate ways with other Japanese children) while living abroad. Being able to successfully exert influence over their goals in these aspects may impact Japanese mothers’ acculturation process, overall maternal satisfaction, empowerment, and self-efficacy.

### **Empowerment**

**Definition of empowerment.** Empowerment refers to a process in which people or an individual, organizations, or communities seek to gain, exert, and enhance their powers to improve issues of their concerns (Rappaport, 1984). “Empowerment is a construct that links individual strengths and competencies, natural helping systems, and proactive behaviors to

the matters of social policy and social change (Zimmerman & Rappaport, 1988).

Empowerment has emerged as an important approach and goal in multiple disciplines (e.g., social work, community psychology, women studies, and education) to improve their services and interventions. Empowerment is rooted in improving lives of socially and politically oppressed people and communities by addressing inequity in environment (Solomon, 1976; Solomon, 1987).

Empowerment is a multilevel construct that applies to individuals, organizations, and communities, and connotes a dynamic transaction between each layer of social contexts. Gutierrez and Ortega (1991) suggest three analysis levels of empowerment, including personal (sense of control and self-efficacy), interpersonal (ability to impact others), and political (socio political change) empowerment. Similarly, Staples (1990) examined empowerment in two levels, individual and collective empowerment. Staples describes that empowerment at individual level is in continuation of personal development and personal growth, achieving more positive self-definition through the process of mastery (Boehm & Staples, 2004; Staples, 1990). Zimmerman's (1995) conceptualization of psychological empowerment describes the individual level of empowerment, differently. Zimmerman goes beyond intrapersonal level of psychological experiences, but involves active participation in communities and critical evaluations of social and political settings (Zimmerman, 1995). These conceptual definitions of empowerment suggest that studying

empowerment requires deeper understanding of interrelationship between each level of analysis also with a framework that explains the processes and consequences of empowerment (Zimmerman, 2000).

Another important aspect of empowerment definition is motivation of empowerment. The primary purpose of empowerment, according to Gutierrez (1990), is to increase “personal, interpersonal, and political power so that individuals can take actions to improve their life situation” (p. 149). Power to impact others and institutions is an underpinning of empowerment. Rappaport argued that empowerment is an ecological in nature, “the radiating impact of one level of analysis on the others” is critical (Rappaport, 1987, p. 139). Cataneo and Chapman (2010) argues that goals or outcome of empowerment need to be personally important and with a power-driven purpose in an attempt to gain one’s influence within the social contexts and levels that one would hope to achieve his or her goals.

Given the contextually driven nature of this construct, Rappaport (1984) and Zimmerman (1990, 1995) suggested that a universal and global definition and measurement for empowerment may not be as compatible in some situations than in others. The processes and outcomes of empowerment may look different in different cultures and contexts and may change over time (Foster-Fishman, Salem, Chibnall, Legler, & Yapchai, 1998; Hur, 2006; Zimmerman, 1995). Therefore, empowerment in a pregnant teen in high school and that of a

newly immigrated and unemployed father of two young children may look very different. For a pregnant high school teen, she may be empowered by choosing to keep working on her GED in the setting where she is provided with counseling, employment services, and childcare. As for the newly immigrated and unemployed father of two young children, he may be empowered by getting access to local program where they provide English classes, a shelter and job training.

**Empowerment theory.** Though the term has been widely used in a variety of disciplines in social sciences, the construct and theory have remained vague and not well delineated or studied. However, three models have emerged as dominant in the literature. Hur (2006), Cattaneo and Chapman (2010), and Zimmerman (2000) will be described below.

**Hur's theoretical synthesis.** Hur (2006) developed an overarching framework for empowerment and the process by synthesizing previous empowerment studies and literature from various disciplines including political science, health studies, community psychology, social welfare, management, and education and women's studies. According to Hur's analysis of empowerment literature and theoretical synthesis, empowerment process occur in the following five progressive stages, presence of social conflict, critical awareness of social and political inequities, mobilizing collective actions, maximize power by sharing collectively, and finally bring out the social changes. Outcome of empowerment at individual level, according to Hur (2006), can be synthesized into four elements, meaning, competence,

self-determination, and impact. Meaning refers to a match between one's social position and one's values, actions, and beliefs (Hurs, 2006). Competence refers to one's beliefs about his abilities to perform a task. Self-determination refers to self-confidence in one's independence and authority over his or her behaviors. Impact refers to one's evaluation of consequence of his or her actions on social systems. Empowerment through collective actions produces four outcomes, collective belonging, community involvement, collective control over organization within the community, and community building (Hur, 2006).

Significance of Hurs' work contributed to finding a common ground for empowerment in various disciplines and theories in both empowerment process and cognitive constructs that are related to empowerment. In his synthesis theory, empowerment process aims for social changes and power, seeking impact of actions at individual and collective levels (Hurs, 2006). His synthesis suggests that although Hurs did not deny the importance of psychological role (e.g., values, beliefs) in empowerment, the goal of the empowerment is not achieving psychological state that are often associated with studies in empowerment, such as feeling of sense of control and life satisfaction.

**Cattaneo & Chapman's empowerment process model.** Cattaneo & Chapman's definition of empowerment highlights continual critical examination and reflection of one's power, goals, actions, and the impact of one's actions. This simultaneously influences one's assessment of knowledge, self-efficacy, and competency in relationship to goals. These goals,

then, need to be personally important and with a power-driven purpose in an attempt to gain one's influence within the social contexts and levels that one would hope to achieve his or her goals (Cattaneo & Chapman, 2010).

Chapman's empowerment process model (2010) focused on the components of empowerment process, rather than psychological constructs that are often studied in relation to empowerment. Empowerment process model comprised of five other central components—self-efficacy, knowledge, competence, action, and impact. The researchers wanted to focus on one intrapersonal construct out of a large number of intrapersonal constructs that have been studied under the empowerment umbrella- self-efficacy. Cattaneo and Chapman (2010) chose self-efficacy as one of the most researched intrapersonal constructs that has been shown to be associated with motivation and performance in different contexts, cultures at the individuals or group levels and to moderate the relationship between goals and performance (e.g., Bandura, 2002; Bandura & Locke, 2003 as cited in Cattaneo & Chapman, 2010). Knowledge in this model involves learning about power agents and pertinent social systems in context including ways to acquire necessary resources, and contextually and culturally appropriate pathways to reach goals (Cattaneo & Chapman, 2010).

Subsequent to one's acquisition of relevant knowledge to achieve the goals, he or she needs to increase competency (i.e., Competence) in the skills that are necessary to perform

the task (i.e., Action) (Cattaneo & Chapman, 2010). One's perceived effect of his or her behavior (i.e., Impact) and appraisal of its impact in relation to one's cultural contexts provides further knowledge about power dynamics in the environment and important determinants for redefining one's goals and self-efficacy (Cattaneo & Chapman, 2010).

Cattaneo and Chapman's model contributed to streamline the components of empowerment process, and how an individual moves towards toward accomplish social goals by gaining power. Their model also emphasizes that the process is continuous process that involves constant redefinition of one's goals by evaluating one's actions and competence (Cattaneo & Chapman, 2010).

#### **Zimmerman's Nomological Network of Psychological Empowerment.**

Empowerment drives goals and motivation of people, organizations, and communities for social change, and guides, while also a development and process of empowerment (Zimmerman, 2000). Empowerment is a fluid construct that looks different for different people and in different contexts (Zimmerman, 1990, 1995, 2000). Zimmerman (1995) points out that empowerment is both process and outcome. Zimmerman (1990) adapted empowerment process as a range of experiences that helps evaluate consistencies between one's goals and one's course of actions and acquire control over resources required to achieve one's goals. Empowered outcome is defined as "operationalization of empowerment so we can study the consequences of citizens' attempts to gain greater control in their community, or

the effects of interventions designed to empower participants” (Zimmerman, 2000).

Empowered outcomes may be different depending on which empowerment process you attempt and which contexts you are in.

Psychological empowerment (PE) is the term Zimmerman used to describe the individual level of empowerment underlying three components—intrapersonal, interactional, and behavioral (Zimmerman, 1990, 1995, 2000). Intrapersonal empowerment is comprised of one’s perceived competence and control over the issues of their concerns in their political and social contexts. It also involves one’s self-efficacy, competence, and levels of desire to take action and gain control over the matter (Zimmerman, 1995). Interactional empowerment describes the connections between one’s perceptions of power and control over the matter and actual action that takes place to influence the matter. It involves gaining critical awareness and analysis of one’s environment, acquiring and organizing necessary resources (e.g., financial, social, informational), problem-solving, and learning skills prior to the execution of actions. The behavioral component of PE refers to the actual act that one takes to gain mastery over the situation (Zimmerman, 1995).

Zimmerman’s contribution to study of empowerment helped many researchers identify ways to evaluate success of programs (e.g., counseling, parent education program)

that intends to increase the empowerment level of program participants by measuring psychological constructs and knowledge that are likely to be strengthened or increased.

All three models include the word “process” in their models of empowerment; however, Zimmerman’s model primarily focuses on empowered outcomes or consequence of one’s effort to exert influence over the situation. Zimmerman’s model emphasizes the intrapersonal change (e.g., sense of control, competency, motivation, and mastery) that occurs as an outcome of one’s behavior component of empowerment. Zimmerman’s model became a driving force for a substantial number of empowerment studies. These studies primarily measured a snap shot of empowerment indicators within Zimmerman’s nomological network and relationships among them, but these are not necessarily studies of the empowerment process as a whole.

Cattaneo and Chapman’s model (2010) spotlighted the empowerment process as a series of subgoals for the purpose of social change by gaining powers. Similarly, Hurs’ synthesis model (2006) highlights the empowerment process as five series of movements toward social change by gaining power. Their model intended to delineate components in the empowerment process, but not to focus on which psychological condition it should strengthen (Cattaneo & Chapman, 2010; Hurs, 2006).

For the purpose of this study, eclectic approach driven from these three models was used. In this study, individual and collective level of empowerment along with psychological

empowerment in each level is focus of this study.

### **Family Empowerment in Schools**

In the past several decades, empowerment of the families has become one of the key concepts to improve service deliveries for their children in social and mental health services. Family empowerment refers to “a process by which the families access knowledge, skills and resources that enable them to gain positive control of their own lives as well as improve the quality of their lifestyles” (Singh, 1995, p. 13). Empowered families seek to gain power to exert control over family issues of concern. The notion of empowerment highlights building on the strengths of the families rather than addressing their deficits. Empowerment intends to facilitate autonomy and self- sustained families rather than creating dependency of families. This notion is consistent with a family-centered framework, seeing families as experts of their own needs and goals and focusing on strengthening families’ emotional and social assets.

**Family empowerment research.** There have been numerous studies focusing on family empowerment of children with disabilities, behavioral and academic challenges, diverse cultural backgrounds, and at-risk environmental factors (Curtis & Singh, 1996; Delgado-Gaitan, 2013; Jasis & Ordonez-Jaziz, 2011; Murray, Handyside, Straka, & Arton-Titus, 2013; Nachshen & Minnes, 2005; Singh et al., 1991). These studies results indicate that family empowerment is associated with higher level of family participation in activities of

interests, increased level of knowledge in the areas of study focus, increased level of perceived self-efficacy and decision making power. Many studies focused on pre and post intervention program to measure the level of participation, knowledge, psychological aspects of changes over time.

Interventions that target promoting family empowerment through family-centered treatment approach helped significantly improve overall family empowerment (Cunningham, Henggeler, Brondino, & Pickrel, 1999; Dixon et al., 2004; Farber & Maharaj, 2005; Whitley, Kelley, & Campos, 2011). In addition, interventions that intend to target family empowerment produced significantly better outcome such as improved family relations, increased knowledge about services, and increased sense of efficacy in accessing services than usual- or no- intervention group (Cunningham et al., 1999; Heflinger, Bickman, Northup, & Sonnichsen, 1997).

Some studies focused on relationship between factors that are associated with higher family empowerment. Singh and his colleagues (1991) found that one of the protective factors that predicts higher outcome on family empowerment is membership in parent support group. Support group membership appears to increase not only the levels of awareness and knowledge about services but also the levels of social support and resources in general for the families. This finding is consistent with Nachshen and Minnes' study (2005) that the level of resources mediates the relationship between children's emotional and behavioral problems

and the level of family empowerment.

Several studies investigated family empowerment of ethnic minorities, including African Americans, Laotian, and Hispanic communities (Abdul-Adil & Farmer Jr, 2006; Boyd-Franklin, Morris, & Bry, 1997; Jasis & Marriott, 2010; Jasis & Ordonez-Jasis, 2011; Vandiver, Jordan, Keopraseuth, & Yu, 1992; Whitley et al., 2011). Vandiver and his colleagues (1992) investigated the status of family empowerment of Laotian families who have family members with mental illnesses. They found that the education level and length of US residence predicted the higher level of family empowerment (Vandiver et al., 1992). In Jasis and Marriott's study of Latino migrant families in community-based adult education program with a focus on family empowerment (2010), the participants of the program became more involved in children's schooling and improved relationship with the schools by learning to become more assertive with the school staff.

While many studies investigated family empowerment quantitatively, qualitative studies contributed to the understanding of family empowerment process as dynamic, changing, nonlinear process. Murray and her colleagues (2013) qualitatively investigated the empowerment process of 71 parents of children with various disabilities who enrolled with preservice special education teachers in 16-week preservice course about collaborative partnership between parents and teachers. Focus groups from pre- and post- preservice courses revealed changes in parents' perceptions of parent-teacher partnership. Participating

parents demonstrated the increased sense of efficacy, mutual trust, and confidence in decision- making (Murray et al., 2013).

Based on the family empowerment research, the programs targeting family empowerment increase involvement or participation, knowledge, positive relationship, and competency in skills needed to successfully meet family goals (Cunningham, Henggeler, Brondino, & Pickrel, 1999; Dixon et al., 2004; Farber & Maharaj, 2005; Whitley, Kelley, & Campos, 2011). These results of the programs appeared promising for all families including ethnic minority families. However, there is a scarcity of studies that investigated the impact of acculturation on family empowerment. Studies that investigate the impact of acculturation on family empowerment may deepen academic understanding of family empowerment among ethnic minority families at various levels of acculturation stage. It may further help schools develop family empowerment programs that are culturally respectful and responsive to these families.

### **Purpose of Study**

The purpose of the current study is to examine the impact of the level of acculturation and family empowerment among Japanese mothers of school-aged children. Previous studies investigated the empowerment of family members of children with disabilities and emotional and behavioral challenges. In this study, participants are grouped into two groups, family members of children with disabilities or that of children without

disabilities. Empowerment of ethnic minority groups has also been investigated in previous studies, but little is known about the impact of acculturation on empowerment. This study contributes to the literature by investigating the relationship between the level of acculturation and family empowerment of Japanese mothers. Based on findings, it is anticipated that immigrants who are more assimilated toward the majority culture would demonstrate more involvement in the new environment. Higher involvement may help increase knowledge about and create more favorable attitudes toward the majority culture, and skills that are accepted by the host society. In turn, they are more likely to be empowered, having easier access to community resources, support services, and opportunities for community involved decision-making.

There are four research questions that guide this study:

1. How does the acculturation level of Japanese mothers predict their level of family empowerment? How well does the mother's acculturation level predict the level of family empowerment?
2. Which acculturation factor is the best predictor for the level of overall family empowerment in different life domains such as at home and school?
3. What demographic/immigration factors are more important in predicting the level of family empowerment? How well does the measure of mother's acculturation level and these demographic factors predict their level of family empowerment?

4. How is the relationship between the acculturation level and the level of family empowerment moderated by the presence of disability in their children?

### **Chapter 3: Method**

#### **Participants**

**Recruitment.** Participating mothers were 18 years or older, born in Japan, had a Japanese parent, and who spoke Japanese as their first language and were mothers of school-aged children. Both working and non-working mothers were included in the study. Their children must be enrolled in the U.S. school system but were not required to be enrolled in Japanese government-affiliated, Japanese Saturday Schools. Participants were recruited from Seattle and Seattle vicinity areas. The age range of their children were between 4 and 12 years old. Both mothers of children with and without disabilities were included in the study. Both families with intentions of temporary and permanent stay in US were included in the study.

#### **Procedures**

A survey research was used in this study, using an online survey. Some participants were recruited from selected Japanese schools or tutoring centers. The list of local Japanese schools, businesses, restaurants, and clinics were collected from multiple local Japanese telephone guides, such as JEN telephone guide from JEN publishing, Free Japanese newspapers (i.e., Youmaga and Soy Source), or a Japanese online web service (i.e., Junglecity

Network). Email flyers were also created and distributed electronically on some local Japanese websites such as Junglecity, Japanese listserv and social media.

Second, network sampling (or snowball sampling) was used to recruit participants because there was no access to a sample frame large enough to randomly draw an adequate number of samples. Electronic flyers were created for the study that included the link to the online survey site. The first page of the site reviewed the qualifications for the study, informed consent information. Participants who consented ‘yes’ were taken to the survey. Once they click “finished,” they were directed to the incentive attainment page for a Redbox movie rental code, for a 1-day DVD via text message or email. Questionnaires were also available in hard copies for participants who preferred to complete survey using hard copies.

**Translation of measures.** In this study, several steps were used to prepare the survey for administration that establishes evidence of measurement equivalency and technical evidence of translated version of SL-ASIA. First, following Brislin’s back-translation model (1970), the SL-ASIA was translated by a bilingual Japanese, graduate student. Then second bilingual Japanese translated the survey to English to see if the back-translated version was identical to the original items. This procedure was repeated until the differences between the original and back-translated versions were resolved, and the two versions achieved matches. Then, the pretest approach was used from a small group (N= 8) of the target population to find any potential issues with the translated SL-ASIA. Inconsistent responses were carefully

reviewed in order to address cultural and linguistic equivalency of the measure by three bilingual Japanese.

### **Measures**

Cross-sectional survey design was used to collect data for this study. In this study, following constructs were measured, acculturation, family empowerment, length of stay in U.S., parent's education level, and parent's perceived English level. The Suinn-Lew Asian Self-Identify Acculturation Scale in this questionnaire was translated into Japanese because Japanese version of the measure was not available. Participants completed all measures and questions in Japanese.

**Acculturation.** The Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA) (Suinn, Ahuna, & Khoo, 1992) was used in this study to assess Japanese participants' status of acculturation. The scale includes 21 items for assessing the level of acculturation (i.e., low to high acculturation) in several acculturation-related clusters (i.e., behaviors, language proficiency, friendship, cultural identity, generation or geographic history, and ethnic attitudes). The behavior cluster items (5 items), asks questions regarding food and music preferences and the degree of participation in Asian traditions and holidays. The language proficiency cluster (4 items) inquires about language preferences in speaking, writing, and reading. The friendship cluster (4 items) identifies who they choose or prefer to be friends with, either friends from their own ethnic of origin or friends from other ethnic origins or

both. The cultural identity cluster includes 4 items, which ask how they relate their identity with Asian and Western cultures. Three questions ask about generational status in U.S. and where they were raised. Finally, the ethnic attitude cluster (1 item) asks how they feel about their ethnic background, ranging from extremely proud to no pride with negative feelings toward the ethnic group. In this study, scores were summed for a single acculturation score. Therefore, the acculturation variable was analyzed as continuous variable, rather than categorical variable. Additionally, the SL-ASIA measure is based on a bidirectional acculturation model where an individual's acculturation occurs along a continuum between assimilation (high identification with majority culture) and separation (high identification with original culture). A high score on SL-ASIA indicates assimilation and higher identification with majority culture, while low score indicates separation and higher identification with native culture.

The SL-ASIA scale was developed for Asian populations and was used to assess its reliability and validity with various Asian ethnic groups and age groups. Internal reliability coefficient for the SL-ASIA were reported as .79 with Asians, (Suinn, R., Khoo, & Ahuna, 1995), .88 with Asian Americans (Suinn, Rikard-Figueroa, Lew, & Vigil, 1987), and .72 with Chinese immigrant mothers (Buki, Ma, R. Storm, & S. Storm, 2003). Although Kodama and Canetto (1995) did not translate SL-ASIA into Japanese for Japanese international students, the study was able to show technical evidence of the measure with this particular population

(reliability coefficient .72). Because the Japanese version of SL-ASIA was unavailable, the scale needed to be translated with using some of the translation methodologies such as back-translation and pretest.

In this current study, internal reliability using Cronbach's alpha for the scale overall was .76. This is slightly higher than Cronbach's alpha of .72 achieved for Kodama and Canetto (1995), but lower than the Cronbach's alpha of .88 achieved for study by Suinn et al. (1987). Each cluster score was also analyzed for internal reliability, except on internal reliability of ethnic attitude since this cluster only contains one item (see Table 1). Out of four clusters, only the Language cluster had an adequate reliability coefficient ( $\alpha = .74$ ). Therefore, in this current study, the results of SL-ASIA as an entire instrument and the scores from Language cluster were used for analysis. Thus, the overall score for the SL-ASIA were included in the analysis to determine whether their scores were related to level of family empowerment among the participants.

**Family empowerment.** Family Empowerment Scale- Japanese (FES-J) measures the Japanese family's empowerment status (Wakimizu et al., 2010). The original FES was developed in the U.S. by Koren and his colleagues (Koren, Dechillo, & Friesen, 1992) to assess empowerment of families whose children had emotional disabilities. FES was then translated by Wakimizu and her colleagues from English to Japanese. FES which includes 34 items on a 5-point Likert scale to make up a total composite and three subscales, assesses

family empowerment in two domains: level of empowerment (i.e., family, service system, and community/political) and manners that family empowerment is expressed (i.e., attitudes, knowledge, and behaviors) (Koren et al., 1992). FES yields a score for each subscale (Family, Service System, and Community/Political) by aggregating responses with each subscale. The Family subscale and Service System subscale scores range from 12 to 60 while Community/Political subscale score ranges from 10 to 50. Figure 1 shows descriptions of each domain and subscale measures and means.

The FES demonstrated strong psychometric properties (i.e., internal consistency ranged from Chronbach alpha of .87 to .88) and has been used in numerous studies with a variety of populations, including samples with or without disability diagnosis, from different ethnic groups in different languages, and clinical settings or school-based settings (e.g., Dempsey & Dunst, 2004; McConaughy, Kay, & Fitzgerald, 2000; Nachshen & Minnes, 2005; Shin, 2004; Vandiver et al., 1992; Wakimizu, Fujioka, Yoneyama, Iejima, & Miyamoto, 2011).

In developing FES-J, Wakimizu and her colleagues (2010) employed several translation methodologies in order to insure translation adequacy including back-translation, the committee approach, and pretest with a small group of parents of school-aged children, and used the adaptation approach to modify some items for cultural appropriateness. FES-J achieved a high reliability with Cronbach alpha of .9 for the total FES-J composite and

above .8 for three subscales, as well as demonstrating construct validity using multi-trait scaling analysis and factor analysis (Wakimizu et al., 2010).

Some adaptations to accommodate the unique population were necessary. For this study, items under Community/Political level were judged by the author and three bilingual Japanese mothers to be less relevant for the Japanese community who were involved in this particular study. In addition, for this study, FES-J was adapted to assess the family's view on accessing school-based services. The same definition of school services in McConaughy, Kay, and Fitzgerald's study (2000) was used in this study. It included, "extra help with academic work, communication with school staff, guidance and counseling, services from the school nurse, or changes in the classroom, such as seating or grouping, as well as changes in the curriculum." In addition, some items were revised to be appropriate for families of children without disabilities so that the measurement was appropriate for both groups of families of children with and without disabilities, such as ADHD, ASD, and having IEPs.

In this study, FES-J's Cronbach's alphas were calculated to determine its internal reliability. Cronbach's alpha of FES-J, as an instrument as a whole, was .91. Similarly, both domains had reliability coefficients of .85, showing good internal reliability. All three variables were then used for further analysis for this study.

	Family	Service
Attitude	what parents feel and believe about their families with daily situations.	What parents feel and believe about their children’s services, working and collaborating with the providers and professionals for children’s services.
Knowledge	What parents know and potentially do at home, in daily living situations.	What a parent knows and can potentially do, collaborating with the providers and professionals for children’s services.
Behavior	What parents actually do with when issues occur with their children at home.	What a parent actually does, working and collaborating with the providers and professionals to receive the service that their children need.

Figure 1. Descriptions and Conceptual framework for Family Empowerment Scale. Adapted from “Measuring empowerment in families whose children have emotional disabilities: A brief questionnaire,; by P. E. Koren, N. DeChillo, and B.J. Friesen, 1992, *Rehabilitation Psychology*, 37, 4, p. 305-321

*The presence of children's disabilities.* Disabilities would include any diagnosis given by the appropriate professionals (e.g., medical doctors, psychologists, special education team, etc). In this study, the presence or a child's absence of disability was measured by a yes or no question. Based on the response to this question, participants were divided into two separate groups for further analysis.

### **Data Analytic Approach**

All analyses were run by the Statistical Package for Social Sciences (IBM/SPSS 24.0). First, descriptive statistics were conducted on all study variables. Second, internal consistency reliability of SL-ASIA and FES-J was performed, using Cronbach's alpha. Third, a series of correlation and regression analyses were performed to estimate the strength of relationships between study variables and the effects of acculturation variables and immigration and demographic- related factors (i.e., generation status and age at immigration) on family empowerment domains and subscales, adjusting for relevant covariates.

**Research question 1.** How does the acculturation level of Japanese mothers predict their level of family empowerment? How well does the measure of mother's acculturation level (SL-ASIA) predict their level of family empowerment? In order to answer this question, first, visual examination of scatterplot between SL-ASIA and FES-J and hierarchical regression were used to test whether or not the relationship between family empowerment and acculturation was linear or nonlinear<sup>1</sup> (see Footnote 1). Then, a regression analysis was

performed with FES-J as an dependent variable and SL-ASIA and Language cluster as independent variables. Examples of the regression formulas for each of the outcome variables are as follows:

$$\mathbf{FES-J = \beta_0 + \beta_1 * SL-ASIA}$$

$$\mathbf{FES-J = \beta_0 + \beta_1 * language\ cluster}$$

For the first question, this study is expected to find a significant correlation between the level of acculturation and the level of family empowerment. Those Japanese families who are open to assimilate or integrate into the dominant cultures and society are likely to demonstrate higher level of family empowerment.

**Research question 2.** How do the acculturation variables predict the level of family empowerment in two domains (Family and Service) and subscales (Attitude, Knowledge, and Behavior)? Are the acculturation variables more associated with certain family empowerment variables than the others? For this question, a regression analysis was used to determine which acculturation variables are important in predicting which of the outcome variables.

It was hypothesized that both domains would demonstrate unique contribution to the increase of family empowerment domains. However, it was expected that Service domain and its subscales were more highly associated with the results of SL-ASIA and Language cluster than Family domain and its variables. It was hypothesized that Japanese mothers were required to adapt to majority society when they needed to learn about their children's schools

in U.S., which was very different from Japanese school systems. Examples of the regression analyses for each of the outcome variables are as follows:

$$\text{Family Domain} = \beta_0 + \beta_1 \text{SL-ASIA}$$

$$\text{Family Domain} = \beta_0 + \beta_1 \text{language cluster}$$

$$\text{Service Domain} = \beta_0 + \beta_1 \text{SL-ASIA}$$

$$\text{Service Domain} = \beta_0 + \beta_1 \text{language cluster}$$

**Research question 3.** What demographic/immigration factors are more important in predicting the level of family empowerment? How well does the measure of mother's acculturation level (SL-ASIA) and these demographic factors predict their level of family empowerment? For this question, a regression analysis was used to determine which demographic variables were important in predicting the outcome variables. Then, the demographic factors that significantly predicted the level of family empowerment was added to the hierarchical multiple regression after SL-ASIA and the language cluster. For this analysis, demographic variable was entered first (e.g., perceived language proficiency), followed by acculturation variables such as SL-ASIA and language cluster from SL-ASIA. The aim was to investigate whether or not acculturation variables make significant contributions after the demographic variables were controlled.

$$\text{Service} = \beta_0 + \beta_1 \text{language cluster} + \beta_2 \text{length of years in U.S} \dots \beta_x$$

$$\text{Family} = \beta_0 + \beta_1 \text{language cluster} + \beta_2 \text{length of years in U.S} \dots \beta_x$$

$B_x$  in the formulas represents Acculturation Factors that were left for further analyses after elimination. It was expected that certain demographic variables such as perceived English proficiency and length of living in U.S. would make a unique contribution to the prediction of family empowerment. It was also hypothesized that higher level of education would be associated with increased level of family empowerment.

**Research question 4.** How is the relationship between the acculturation level and the level of family empowerment moderated by the presence of disability in their children? For this analysis, a multiple regression analysis would be performed to show how the strength of relationship changes when a covariate (i.e., the presence of children's disabilities) is entered into the analysis. children with disabilities is coded as 1 and without disability is coded as 0. It is hypothesized that the impact of acculturation on Family Empowerment (i.e., Service domain and Family) would be greatly reduced for the Japanese mothers of children with disabilities. It was believed that Japanese mothers of children with disabilities were more likely to seek out resources and knowledge regarding services that were available in the school system regardless of their acculturation level,

$$\text{Service} = \beta_0 + \beta_1 \text{language proficiency} \dots \beta_x \text{ presence of disability}$$

$$\text{Service} = \beta_0 + \beta_1 \text{language proficiency} \dots \beta_x$$

$$\text{Family} = \beta_0 + \beta_1 \text{language proficiency} \dots \beta_x \text{ presence of disability}$$

$$\text{Family} = \beta_0 + \beta_1 \text{language proficiency} \dots \beta_x$$

$B_x$  in the formulas represents Acculturation Factors that were left for further analyses after elimination. Only 8 % of the sample reported having children with disabilities. Therefore,, there were not enough families who reported having children with disability and differences could not be determined between groups of families with children with and without disabilities. For this reason, analysis for research question 4 was not performed.

### **Chapter 4: Results**

This chapter is divided into four sections. The first section includes the demographic characteristics of the participants. The second section includes the preliminary data analysis and descriptive data. The rest of the sections includes the results of the statistical analysis for the research questions and hypotheses.

#### **Demographic Characteristics**

A total of 115 respondents participated in this study. Of these, only 110 responses met all criteria to be included in this study. Table 1 presents the demographic characteristics of the participants. Close to half of participants came to U.S. between the ages 21 and 30 (45%). More than half of participants had been living in U.S. for 11 years or more (67%). Close to half of participants completed an undergraduate degree (45%), while 3% of participants endorsed their highest education completed as high school. The majority of participants rated that their English proficiency is Average or higher than Average. No

participant had children more than 4. Only 8% of participants responded that their children had been diagnosed with a disability of some kind.

Table 1

*Demographic Characteristics of Participants (N=110)*

Characteristics	n	%
Age of arrival in U.S. (years)		
< 20	23	21
21-30	50	45
>31	37	34
Length of years in U.S. (years)		
<1	3	3
1-5	18	16
6-10	15	14
11-20	56	51
>21	18	16
Number of children		
1	28	25
2	66	60
3	16	15
Presence of child's disability		
Yes	9	8
No	101	92
Highest education level completed		
High school	4	3
Community college	32	29
Undergraduate	49	45
Graduate school	25	23
Perceived English proficiency		
Very poor	1	1
Elementary proficiency	17	15
Average	37	34
General professional	46	42
Advanced professional/native level	9	8

**Descriptive Analyses**

The means, standard deviations, and intercorrelations of the study's variables are presented in Table 2. As presented in Table 2, results indicate a significant correlation between SL-ASIA, FES-J, and perceived English proficiency. The results indicate that highest education completed was only significantly correlated with perceived English proficiency. Specifically, a mother's higher education level was not correlated with an increase in family empowerment or acculturation. Consequentially, mother's highest education level variable was removed from further analysis. Moreover, due to the limited number of mothers of children with disabilities (<8%), no statistical analysis was used to test the fourth hypothesis at this time.

Table 2

*Means and Standard Deviations for the Study's Variables (N=110)*

Variables	<i>M</i>	<i>SD</i>	1	2	3	4	5
1 SL-ASIA	37.99	5.74	-----				
2 FES-J	86.21	11.15	.331***	-----			
3 English proficiency	3.41	.88	.629***	.376***	-----		
4 Length of years in U.S. (years)	13.77	7.78	.331***	.170*	.519***	-----	
5 Highest education completed (years)	15.65	1.71	.095	.122	.387***	.136	-----

*Note.* SL-ASIA= Suinn-Lew Asian Self-Identity Acculturation Scale; FES-J= Family Empowerment Scale- Japanese Version.

\* $p < .05$ . \*\*\* $p < .001$ .

**Hypothesis 1**

The results of the regression indicated that both SL-ASIA ( $R^2 = .11$ ,  $F(1, 108) = 13.26$ ,  $p < .001$ ) and language cluster ( $R^2 = .11$ ,  $F(1, 108) = 13.29$ ,  $p < .001$ ) explained 11% of the variance (see Table 3). It was shown that overall acculturation and language cluster of SL-ASIA both significantly predicted the overall level of family empowerment ( $\beta = .33$ ,  $p < .001$ ).

**Hypothesis 2**

For this hypothesis, both SL-ASIA and Language cluster from SL-ASIA were used as predictor variables. As predicted, the results of the regression indicated that both predictors explained the most amount of the variance for Knowledge subscale from Service domain (see Table 4). The SL-ASIA explained 13% of the variance ( $R^2 = .13$ ,  $F(1, 108) = 15.67$ ,  $p < .001$ ), while Language cluster explained 14% of the variance ( $R^2 = .14$ ,  $F(1, 108) = 16.85$ ,  $p < .001$ ). It was shown that overall acculturation and language cluster best predicted the sense of empowerment toward service access and knowledge about services available in school settings. Although SL-ASIA made unique contribution to many of these dependent variables, only small portion of variance was explained by SL-ASIA and language cluster scores.

Table 3

*Regression Analysis Summary for SL-ASIA and Language Cluster Predicting Family Empowerment*

Variable	<i>B</i>	<i>SE B</i>	$\beta$	<i>t</i>	<i>p</i>
SL-ASIA	.64	.18	.33	3.64	.000
Language cluster	1.46	.40	.33	3.65	.000

*Note.*  $R^2 = .11$  ( $N = 110$ ,  $p < .001$ ).

Table 4

*Regression Analysis Summary for Acculturation Variables as Predictors and Family Empowerment Domains and Subscales as Dependent Variables (N=110)*

	<i>SL-ASIA</i>					Language Cluster				
	<i>M</i>	<i>SD</i>	<i>B</i>	$\beta$	$R^2$	<i>M</i>	<i>SD</i>	<i>B</i>	$\beta$	$R^2$
A. Family Domain	45.10	6.05	.32	.31	.10***	45.10	5.85	.65	.28	.08***
Attitude	14.62	2.27	.12	.30	.09***	14.62	2.27	.23	.25	.06**
Knowledge	14.53	2.22	.09	.22	.05	14.53	2.22	.18	.19	.04*
Behavior	15.83	2.34	.11	.28	.08**	15.83	2.34	.25	.27	.07**
B. Service Domain	41.24	5.91	.33	.32	.10***	41.24	5.91	.83	.35	.12***
Attitude	12.50	1.44	.04	.15	.02	12.49	1.44	.10	.18	.03
Knowledge	17.74	3.34	.21	.36	.13***	17.74	3.34	.50	.37	.14***
Behavior	11.01	2.27	.08	.21	.04*	11.01	2.50	.24	.26	.07**

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

### Hypothesis 3

Hierarchical multiple regression was used to estimate how much variance in dependent variables (e.g., FES-J, Family domain, and Service domain) acculturation and demographic variables were able to explain as a group. Table 5 presents the means and standard deviations for each demographic variable. The results of regression indicated that only perceived English proficiency was uniquely contributing the outcome of overall family empowerment scale ( $R^2 = .14$ ,  $F(1, 108) = 17.80$ ,  $p < .001$ ) (see Table 5). Hierarchical regression analysis indicated that perceived English proficiency significantly predicted the level of both domains (see Table 6). The perceived English proficiency explained 9% of the variance ( $R^2 = .09$ ,  $F(1, 108) = 11.21$ ,  $p < .001$ ), while it explained 17% of the variance ( $R^2 = .17$ ,  $F(1, 108) = 21.30$ ,  $p < .001$ ). However, when SL-ASIA and perceived English proficiency were both entered as predictors in regression analysis, SL-ASIA no longer demonstrated a unique contribution to the prediction of any family empowerment variables (see Table 7).

Table 5

*Descriptive statistics and Regression Analysis Summary for Demographic Factors Predicting FES-J*

Variable	<i>M</i>	<i>SD</i>	<i>B</i>	<i>SE B</i>	$\beta$	<i>t</i>	<i>p</i>	<i>R</i> <sup>2</sup>
Length of years in U.S.	13.77	7.78	.24	.14	.17	1.79	.076	.03
Perceived English proficiency	3.41	.88	4.76	1.13	.38	4.22	.000	.14

Table 6

*Regression Analysis Summary for Perceived English Proficiency Predicting Family and Service Domains*

Domains	<i>B</i>	<i>SE B</i>	$\beta$	<i>t</i>	<i>R</i> <sup>2</sup>
Family domain	2.04	.61	.31	3.35	.09***
Service domain	2.17	.59	.41	4.62	.17***

\*\*\* $p < .001$ .

Table 7

*Hierarchical Regression Analysis Summary for SL-ASIA and Perceived English Proficiency Predicting Service Domain*

Variable	<i>B</i>	<i>SE B</i>	$\beta$	<i>t</i>	<i>p</i>	<i>R</i> <sup>2</sup>	$\Delta R^2$
Step 1:							
Perceived English proficiency	2.30	.76	.34***	3.03	.003	.17	.17
Step 2:							
SL-ASIA	.10	.12	.10	.89	.38	.17	.01

\*\*\* $p < .001$ .

Unfortunately, there was not enough families who reported having children with disability; thus, could not run statistical analysis for research question 4.

## **Chapter 5: Discussion**

The primary aim of this study was to investigate how the relationship between the acculturation and demographic characteristics affect the level of family empowerment among Japanese mothers of school-aged children. This chapter includes discussion and summary of findings, limitations, future research and clinical implication for school psychologists.

### **Acculturation and Empowerment**

Consistent with the first hypothesis, the results support the evidence that overall, Japanese mothers who report a higher level of assimilation toward majority culture would show higher level of family empowerment to help their children at home and at school. In addition, Japanese mothers who reported higher scores on the language cluster of SL-ASIA were also highly associated with increased sense of empowerment. Higher scores on SL-ASIA were associated with increased scores on all subscales within both Family and Service domains, except for family knowledge, service attitude. That means, the mothers who report higher scores on SL-ASIA and Language cluster of SL-ASIA are more likely to report 1) higher sense of positive attitude toward helping their children as a mother at home, 2) increased knowledge about resources and services available for their children at school, and 3) have acquired or demonstrate a behavioral

skills necessary to access to these services. In the study by Costigan and Koryzma (2011), they found that the Chinese parents who demonstrated higher orientation toward the majority culture were associated with higher parenting efficacy. They concluded that those who have higher orientation toward majority culture are more likely to have had acquired skills to access cultural knowledge specific to majority culture and a repertoire of behavioral skills necessary to interact with others in cross cultural settings. The current study also supported the previous study by Costigan and Koryzma (2011) that the Japanese parents who demonstrated higher identification with majority culture were more likely to have acquired skills, resources, knowledge to meet the needs of their children in intercultural settings. As their abilities to access resources and knowledge in majority cultures increases, their successful interactions with the majority cultures to meet the children's needs would increase; therefore, increase the level of overall family empowerment. This study substantiated the significant associations between acculturation and family empowerment of Japanese mothers.

### **Acculturation and Language**

The present study found that the mother's acculturation level toward majority culture and the level of language proficiency were more highly associated with increased sense of empowerment toward service access and knowledge. This may

indicate that acquiring knowledge about different services available in school may require Japanese mothers to contact, engage with, and acquire majority culture, including the language spoken by the majority than meeting the need of their children as families at home. The results provide some support for the multidimensionality of the acculturation process, that one can choose to maintain one's original culture in certain dimensions such as values and identity in one or more of their life domains (e.g., home, family) while one acquires and participates in new cultures in other dimensions such as language, behaviors, and knowledge in the other life domains (e.g., child's school, public) (Miller, 2007; Schwartz, Unger, Zamboanga, & Szapoznik, 2010; Yoon et al., 2013). The current study results indicate that identifications and adopting the ways of majority culture is more important to certain life domains and certain dimensions, rather than all life domains and dimensions. This study provided a new understanding of Japanese mothers' acculturation and how their acculturation contribution to each domain and levels differently.

### **Advocacy**

This study indicated that neither mother's overall acculturation level nor level of language proficiency from SL-ASIA was predictive of increased positive attitudes of their ability to successfully help their children at school. This indicates that Japanese

mothers are maintaining their beliefs toward their abilities to help their children at home and at school regardless of their level of acculturation, including their English proficiency level. Japanese culture values modesty, being self-critical, and being aware of one's own shortcomings, whereas in North America, individuals are encouraged to view themselves in a positive light and to notice strengths (Heine et al., 2000). Because the sample was predominantly first generation Japanese mothers, it may be that many of them maintain their original cultural self-evaluation of their abilities, even though they acquire greater knowledge and skills.

Out of three demographic variables chosen for the study, only perceived English proficiency predicted the outcome of family empowerment at home and at school. This is consistent with the finding that the language cluster of SL-ASIA was found to have a unique relationship with the level of family empowerment. Interestingly, perceived English proficiency explained more variance of their levels of empowerment using service knowledge than the SL-ASIA and the language cluster of SL-ASIA. Also, when SL-ASIA and perceived English proficiency were entered as predictors in regression analysis, SL-ASIA no longer demonstrated a unique contribution to the prediction of family empowerment. This may mean that Japanese who rate their English to be proficient, they are more likely to access resources and

information regarding their children's school, regardless of where they are on the acculturation continuum.

This finding supports the idea that, perceived English proficiency might be a better predictor of the level of family empowerment than the acculturation measurements, for this population. It may be that the questions on the language cluster and the perceived English proficiency rating measured something very different even though both asked about language usage. The language cluster section asked questions related to their skills in English and Japanese in reading and writing, their abilities to speak each language, and their preferred language. The perceived language proficiency from the demographic questionnaire included rating their level of proficiency in English. The language cluster of the SL-ASIA did not ask how well participants speak the language of the majority culture (i.e., English), and this may be why the perceived English proficiency was a better predictor than the language cluster. In addition, perceived English proficiency could be an important mediating variable that directly impacts level of family empowerment for Japanese mothers.

### **Acculturation, Attitude, and Self-Efficacy**

This study found that there was a high association between the level of acculturation and the mother's sense or confidence in her ability to take care of issues

with her child. The mother's higher identification with majority culture demonstrated higher confidence in themselves as a mother at home. In contrast, no association was found between the level of mother's acculturation and her sense of confidence in her ability to access service for her child at school. One explanation for this may be that the families who are accepting of parenting practices that are prevalent in majority culture may feel more efficacious because they are adopting practices that are consistent with the majority culture and are likely to be perceived more acceptable as a parent by others. However, if the families who were not adept in practicing parenting styles more prevalent in the U.S. may feel oppressed or feel less competent in taking care of their children simply because their parenting practices may not be well accepted by the people around them.

The study results demonstrated that acculturation significantly contributed to the level of family empowerment as related to the mothers view on her skills in handling issues that arise at home with her children as well as accessing services and working with the providers for their children at school. It appears that their abilities to perform socially and culturally acceptable skills in taking care of what is important for their children increase successful interactions with the host cultures.

#### **Mother's length of residency in the U.S.**

Contrary to the expectations, this study did not find length of years in the U.S. as significant predictors of the level of Japanese mothers' family empowerment. Initially, it was assumed that the Japanese who spent more years in the U.S. would be more likely to demonstrate higher level of attitudes, knowledge, and skills necessary to meet the needs of their children, especially at school. The results indicate that the more years in the U.S. does not mean an increased sense of family empowerment. This finding gives very valuable insight that longer length of residence in the U.S. is not a good indicator of how positive the families feel about their skills in helping their children, how much they know about different services available at school or in the community, or how competent they are at performing the skills necessary to meet the needs of their children in majority culture.

### **Mother's Education Level**

It was hypothesized that Japanese mothers who completed higher levels of education would have an increased sense of family empowerment in all areas. This study did not find mother's education level as significant predictors of the level of Japanese mothers' family empowerment. In this sample, close to 70% of the Japanese mothers had completed 4-year-college or higher. The participants did not represent a wider range of education level, or large enough sample in groups lower education than

4-year college (e.g., high school completion or less than high school completion) to find statistical significance. Or, it may be that the advantage of education level for family empowerment may plateau after reaching a certain level of education. This may be investigated in future research by making sure to have participants representing a wider range of education level.

### **Internal Reliability of the SL-ASIA**

It this study, the internal reliability of all scale's clusters of SL-ASIA, except language cluster for this sample of Japanese mothers was low. Only language cluster had adequate internal reliability in this study with this sample group. This may indicate that Japanese acculturation process may be different from other Asian groups, and their acculturation may be better measured by other acculturation scales. It also may be that the bidimensional acculturation scale may not be sensitive enough to measure acculturation of Japanese immigrants. In this study, there was some supporting evidence that Japanese mothers may maintain beliefs and attitudes from their native culture while they acquire knowledge and skills in different life domains such as their children's school. For future research, it would be beneficial to use another acculturation scale that is built on a multidimensional framework.

### **Acculturation, Family Empowerment, and School**

The results of the current study on acculturation and family empowerment could provide valuable insight to the field of education, which continues to grow more diverse. Though acculturation was a significant predictor for the level of family empowerment, it only explained a small portion of variance of family empowerment. It is important to note that perceived English proficiency was a better predictor than acculturation for increased level of family empowerment. In addition, when the level of acculturation and perceived English proficiency were both entered into a multiple regression, acculturation was no longer a significant predictor for the level of family empowerment. It suggests that the school first needs to address language barriers of Japanese families. Furthermore, in the study, acculturation was found more important to service domain, specifically accessing knowledge about the services in school. Therefore, the school should focus on providing not only services available in school, but ways to access these services in Japanese for Japanese families to mediate the level of English proficiency.

### **Limitations and Future Research**

The study has several limitations that should be noted when interpreting the results.

### **Social desirability**

First, this study collected data solely from a self-report format, which is known to be susceptible to social desirability. Although the survey was conducted anonymously, some of the participants may have chosen to deny the presence of children's disabilities due to social stigma. For the future research, it would be essential to increase the participation of mothers who have children with disabilities so that the study can help deepen the understanding of this minority population.

### **Limited Generalizability**

Also, the current study's findings may not be generalizable to other groups of Japanese mothers living in other parts of the U.S. For example, close to 70% of the participants had degrees higher than 4-year college. This indicates that the participants of this study are only representative of a selective group of well-educated Japanese mothers. Another example is that the study used a web-based online survey to collect responses. Although the hard copy survey was available, a majority of responses were collected via web-based online survey. This may have caused a bias in the sampling process. For the future research, increasing the number of samples from various education level may be very beneficial for understanding acculturation and family empowerment of Japanese mothers. Also, because a majority of the participants were first generation Japanese, it may be valuable to expand the study to include second and

third generation Japanese immigrants to better understand the impact of acculturation on family empowerment.

### **Limited number of mothers of children with disability**

The limited sample size for the family of children with disabilities was another limitation in this study. This could be due to a number of factors, including a) the survey did not provide a detailed definition of disabilities with examples, b) some mothers may have endorsed “disability” only when disabilities are visible and significant. The survey could have also narrowed the questions down to whether or not the children have Individualized Education Plans or not in order to reduce the confusion by the term, “disability.” Lack of participants in this group may be also due to cultural differences in Japanese’s understanding of disabilities and in special education system in Japan. Some of the disabilities such as learning disabilities (LD) and Attention Deficit/Hyperactivity Disability (ADHD) are still new to people and school system in Japan. Disabilities such as LD and ADHD were accepted as disabilities under special education by the Ministry of Education, Culture, Sports, Science and Technology-Japan in the year of 2007 (Ministry of Education, Culture, Sports, Science and Technology, 2007). Until then, special education in Japan served only significantly impacted students, such as deaf/hard of hearing, visually impaired, or severe intellectual disability (Kataoka, van

Kraayenoord, & Elkins, 2004). So, it is likely that the understanding of “disability” were inconsistent among the participants in this study and that some participants may have considered disabilities as only to those that were significantly impacting conditions such as intellectual disabilities, deaf/hard of hearing, etc.

### **Limited Variance Explained**

Finally, though the study indicated evidence of a unique relationship between acculturation and family empowerment, the results demonstrated merely a small amount of the variance of empowerment in relation to acculturation that was accounted for. It would be very valuable to investigate other factors (presence of significant others from majority culture, the support of relatives) in relation to the development of family empowerment for Japanese mothers.

### **Clinical Implications for School Psychologists**

Regardless of limitations, this study made a few unique contributions to the current literature and provides clinical implications to the school psychologists. First, the study indicates the acculturation of Japanese mother to the majority culture uniquely contributes to a higher sense of empowerment to meet the needs of their children at home and at school, especially in service access and knowledge. This means that Japanese families are required to adopt ways of majority cultures, including language

and behavioral skills when they are learning about school-based services. Therefore, the school psychologist should make sure to provide information about school-based services in their native language so that their perceived English proficiency would not interfere with the families to access school-based services. This is because assimilation or adopting the ways of majority culture don't necessarily mean more family empowerment when language proficiency was taken away. Another implication for the school psychologist is to connect the Japanese families with community resources, such as Japanese family support groups or other outreach agencies that could bridge the knowledge gap for the families.

Secondly, It is important for the school psychologists to focus on teaching these families hands-on skills of getting adjusted to the majority culture without compromising their native values from their cultures, especially their values and culturally specific ways of raising their children. These hands-on skills should be built on their cultural strength if possible. For example, Japanese families tend to be very invested in their children's education and provide a significant amount of academic support at home. Many families send their children to after-school tutoring programs or buy extra workbooks for their children so that their children will keep up with school and potentially perform better on material that is being taught in class. School

psychologists can use that cultural practice as a strength to build on by providing families tools and activities that the family can do to support learning at home. This way, school psychologists are able to provide culturally responsive interventions and strategies for the families to increase their sense of empowerment at home.

Thirdly, Japanese mothers' sense of their ability to help their children differ when acculturation is factored in. The results suggested that mothers with higher identification with the host culture (higher score on SL-ASIA) demonstrated higher level of sense of their abilities to take care of the issues that arise with their children at home (higher score on Attitude on Family domain). That means that the opposite was true in this study, in that Japanese mothers with lower identification with the host culture (lower score on SL-ASIA) demonstrated lower sense of their abilities to take care of their children at home (lower score on Attitude on Family domain). Therefore, school psychologists should be supportive and respectful of all culturally specific parenting practices and help the school staff become more aware of these practices.

School psychologists also need to be cautious when evaluating students for special education services, particularly when assessing students who speak Japanese at home. They should exercise care in assessment and interpretation so that these students will not be incorrectly identified as a student with disability under special

education. Another factor that should be considered when evaluating these students for special education is that Asian Americans are significantly underrepresented in special education (U.S. Department of Education, 2010). This factor is important because Japanese students may end up not being identified for special education services based on bias despite actual their needs, disabilities, and actual academic challenges.

Finally, the school psychologists should be aware that the notion of disabilities and special education may be very different from that of mainstream U.S., because in Japan, special education traditionally served only significantly impacted students, (Kataoka, van Kraayenoord, & Elkins, 2004). The results of this survey yielded only 9 out of 110 mothers who endorsed yes to the presence of disabilities with their children. ADHD, LD, and ASD are still not well disseminated in Japan. Therefore, the school psychologists should be able to provide culturally sensitive and responsive information available for Japanese families, instead of imposing the Western-biased notion of disability.

It is also important to acknowledge that the school psychologists trained in U.S. are naturally biased, since their training is mostly Western-psychology and Western education focused. If needed and appropriate, school psychologists should utilize or refer the families to professionals, such as medical doctors, psychologists, and

counselors who are competent in Japanese and Japanese cultures and work collaboratively to work with Japanese families. This allows the Japanese families to have a chance to enhance their biculturality in understanding disability and special education, while maintaining their values and native cultures of parenting, with respect and integrity.

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## Footnote

<sup>1</sup>To determine whether or the relationship between SL-ASIA and FES-J was linear or non-linear, initially, scatterplot graph between SL-ASIA and FES-J was used to visually determine their regression line. Then, Hierarchical Regression procedure was used to assess the linearity of the relationship. The results indicated that there is no significant finding to support nonlinear relationship between the two variables.

## Appendix A

### Informed Consent Form for an Online Survey

An Investigation of the Impact of Acculturation on Family Empowerment in School

#### Setting

#### **Informed Consent Form**

##### **Purpose of the Study:**

This is a study in school psychology that is being conducted by doctoral student, Yoko Nakagawa, at University of Washington in School Psychology. The purpose of this study is to examine how the level of acculturation affects empowerment level, which is how they feel about interacting with school staff and understanding school system in U.S.

##### **What will be done:**

You will complete a survey, which will take 20-30 minutes to complete. The survey includes questions about your ethnic identify, values, language skills in English and Japanese, your preferences in two languages, circle of your friends and community. Other survey questions will ask your knowledge of and experience with your child/ren's school system and school personnel. I will also ask some demographic questions (e.g., education level, years of stay in U.S., English proficiency skills, your age, age and

grade of your child/ren) so that I can describe the general characteristics of Japanese mothers in this study.

After you complete the questionnaire, you will be directed to Incentive Award page.

**Benefits of this Study:**

You will be contributing to knowledge about the role of acculturation that plays in Japanese mothers and sense of empowerment in dealing with school matters for their children. This information will help better train school personnel for working with Japanese families.

**Risks or discomforts:**

No risks or discomforts are anticipated from taking part in this study. But if you feel uncomfortable with a question, you can skip that question or withdraw from the study altogether. If you decide to stop at any time before you have completed the survey, your answers will NOT be submitted.

**Confidentiality:**

Your responses will be kept completely confidential. Your IP address will not be recorded when you respond to the online survey. Once you complete your survey, a participant number will be assigned to your response. Only I and my graduate adviser at University of Washington will see your individual survey responses.

**Decision to Quit at any time:**

Your participation is voluntary. You are free to withdraw your participation from this study at any time. If you do not want to continue, you can simply leave this website. If you do not click "finished" at the end of the survey, your responses and participation will not be submitted. You also may choose to skip any questions that you do not wish to answer.

**How the findings will be used:**

The results of the study will be used for dissertation purposes.

**Contact information:**

If you have concerns or questions about this study, please contact Yoko Nakagawa, [yshibata@uw.edu](mailto:yshibata@uw.edu) or Dr Janine Jones, my graduate adviser, Associate Professor at University of Washington, [jjones2@uw.edu](mailto:jjones2@uw.edu).

By clicking “yes,” and beginning this survey, you acknowledge that you have read this information and agree to participate in this study, with the knowledge that you are free to withdraw your participation at any time without penalty.

## Appendix B

## Acculturation and Family Empowerment among Japanese Mothers of School-Aged

## Children Survey

Participant ID number \_\_\_\_\_

**Demographic Questions**

1. Are you 18 or older than 18?

Yes \_\_\_\_\_ No \_\_\_\_\_

2. How long have you lived in U.S.? \_\_\_\_\_

3. How old when you moved to U.S.? \_\_\_\_\_

4. How many children do you have? \_\_\_\_\_

5. How old are your children? \_\_\_\_\_

6. Does your child have a disability?

7. Is Japanese language your native or first language?

Yes \_\_\_\_\_ No \_\_\_\_\_

8. Highest level of education? Circle the one that applies.

1 did not finish high school      2 finished high school3 finished 2-year or vocational college      4 finished 4-year college,5 graduate degrees

6. Country you finished your highest education?

1. Japan      2. U.S.      3. Other \_\_\_\_\_

7. Self-evaluated English proficiency skills

a. How well do you speak English? Circle the number that best describes your

English proficiency skills.

1. Poor: English skills speak no or little English, while those with elementary proficiency
2. Elementary proficiency: English skills can initiate and exchange face-to-face conversation about familiar and concrete topics in predictable situation
3. Average: comprehend and respond with concrete and common topics and manage daily and formal interactions in English in work setting.
4. General Professional: can discuss in length about particular area of interests including explaining, clarifying, leading the discussion, and supporting own decision.
5. Advanced Professional or Native: are the ones who speak English as native language or speak English with high degree of efficiency and precision with wide range of topics.

## Acculturation

### Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA)

Richard M. Suinn, Ph.D., 1992.

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

1. What language can you speak?

1. Asian only (e.g., Chinese, Japanese, Korean, Vietnamese, etc.).
2. Mostly Asian, some English.
3. Asian and English about equally well (bilingual).
4. Mostly English, some Asian.
5. Only English.

2. What language do you prefer?

1. Asian only (e.g., Chinese, Japanese, Korean, Vietnamese, etc.).
2. Mostly Asian, some English.
3. Asian and English about equally well (bilingual).
4. Mostly English, some Asian.
5. Only English.

3. How do you identify yourself?

1. Oriental
2. Asian
3. Asian American
4. Chinese American, Japanese American, Korean American, etc.
5. American

4. Which identification does (did) your mother use?

1. Oriental
2. Asian
3. Asian American
4. Chinese American, Japanese American, Korean American, etc.
5. American

5. Which identification does (did) your father use?

1. Oriental
2. Asian
3. Asian American
4. Chinese American, Japanese American, Korean American, etc.
5. American

6. What was the ethnic origin of the friends and peers you had, as a child up to age 6?

1. Almost exclusively Asians, Asian Americans, Orientals.
2. Mostly Asians, Asian Americans, Orientals.
3. About equally Asian groups and Anglo groups.
4. Mostly Anglos, Blacks, Hispanics, or other non-Asian ethnic groups.
5. Almost exclusively Anglos, Blacks, Hispanics, or other non-Asian ethnic groups.

7. What was the ethnic origin of the friends and peers you had, as a child from age 6 to 18?

1. Almost exclusively Asians, Asian Americans, Orientals.
2. Mostly Asians, Asian Americans, Orientals.
3. About equally Asian groups and Anglo groups.
4. Mostly Anglos, Blacks, Hispanics, or other non-Asian ethnic groups.
5. Almost exclusively Anglos, Blacks, Hispanics, or other non-Asian ethnic groups.

8. Whom do you now associate within the community?

1. Almost exclusively Asians, Asian Americans, Orientals.
2. Mostly Asians, Asian Americans, Orientals.

3. About equally Asian groups and Anglo groups.
4. Mostly Anglos, Blacks, Hispanics, or other non-Asian ethnic groups.
5. 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?

1. Almost exclusively Asians, Asian Americans, Orientals.
2. Mostly Asians, Asian Americans, Orientals.
3. About equally Asian groups and Anglo groups.
4. Mostly Anglos, Blacks, Hispanics, or other non-Asian ethnic groups.
5. Almost exclusively Anglos, Blacks, Hispanics, or other non-Asian ethnic groups.

10. What is your music preference?

1. Only Asian music (e.g., Chinese, Japanese, Korean, Vietnamese)
2. Mostly Asian
3. Equally Asian and English
4. Mostly English
5. English only

11. What is your movie preference?

1. Asian-language movies only
2. Asian-language movies mostly
3. Equally Asian and English English-language movies
4. Mostly English-language movies only
5. English-language movies only

12. What generation are you? (circle the generation that best applies to you:)

1. First generation=I was born in Asia or country other than the United States
2. Second generation=I was born in the United States, either parent was born in Asia or country other than the United States
3. Third generation=I was born in the United States, both parents were born in the United States, and all grandparents born in Asia or country other than the United States
4. Fourth generation=I was born in the United States, both parents were born in the United States, and at least one grandparent born in Asia or country other than the United States and one grandparent born in the United States
5. Fifth generation=I was born in the United States, both parents were born in the United States, and all grandparents also born in the United States
6. Don't know what generation best fits since I lack some information.

13. Where were you raised?

1. In Asia only
2. Mostly in Asia, some in the United States
3. Equally in Asia and the United States
4. Mostly in the United States, some in Asia
5. In the United States only

14. What contact have you had with Asia?

1. Raised 1 year or more in Asia
2. Lived for less than 1 year in Asia
3. Occasional visits to Asia
4. Occasional communications (letters, phone calls, etc.)with people in Asia
5. No exposure or communications with people in Asia

15. What is your food preference at home?

1. Exclusively Asian food
2. Mostly Asian food, some American
3. About equally Asian and American
4. Mostly American food
5. Exclusively American food

16. What is your food preference in restaurants?

1. Exclusively Asian food
2. Mostly Asian food, some American
3. About equally Asian and American
4. Mostly American food
5. Exclusively American food

17. Do you

1. read only an Asian language;
2. read an Asian language better than English;
3. read both Asian and English equally well;
4. read English better than an Asian language; and
5. read only English.

18. Do you

1. write only an Asian language;
2. write an Asian language better than English;
3. write both Asian and English equally well;
4. write English better than an Asian language; and
5. 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?

1. Extremely proud
2. Moderately proud
3. Little proud 4. No pride but do not feel negative toward group
5. No pride but do feel negative toward group

20. How would you rate yourself?

1. Very Asian
2. Mostly Asian
3. Bicultural 4. Mostly Westernized
5. Very Westernized

21. Do you participate in Asian occasions, holidays, traditions, etc.?

1. Nearly all
2. Most of them
3. Some of them
4. A few of them
5. None at all

### **Family Empowerment Scale**

Instructions: Below are 24 statements that describe how a parent or caregiver of a child may feel about his or her situation. For each statement, please circle the response that best described how the statement applies to you. In here, school services include but not limited following: extra academic assistance, Special Education services, counseling, communication with school professionals, assistance from school nurse, extra behavioral assistance in the classroom (e.g., change in seating arrangement, behavioral contract or reward system).

1. I feel that I have a right to approve all school services my child receives

1. Not True at All 2. Mostly Not True 3. Somewhat True 4. Mostly True 5. Very True

2. When problems arise with my child, I handle them pretty well.

3. I feel confident in my ability to help my child grow and develop.

4. I know the steps to take when I am concerned my child is receiving poor services.

5. I make sure that professionals understand my opinions about what services my child needs.

6. I know what to do when problems arise with my child.

7. I feel my family life is under control

8. I am able to make good decisions about what school services my child needs.

9. I am able to work with professionals to decide what services my child needs.
10. I make sure I stay in regular contact with professionals who are providing services to my child.
11. I am able to get information to help me better understand my child.
12. My opinion is just as important as professionals' opinions in deciding what services my child needs.
13. I tell professionals what I think about services being provided to my child.
14. I believe I can solve problems with my child when they happen.
15. I know what services my child needs.
16. When I need help with problems in my family, I am able to ask for help from others.
17. I make efforts to learn new ways to help my child grow and develop.
18. When necessary, I take the initiative in looking for services for my child and family.
19. When dealing with my child, I focus on the good things as well as the problems.
20. I have a good understanding of the services system that my child is involved in.
21. When faced with a problem involving my child, I decide what to do and then do it.
22. School should ask me what services I want for my child.
23. I have a good understanding of my child's disorders and/ or strength and weakness.
24. I feel I am a good parent.

## Appendix C

文化変容と母親の学校に対するエンパワーメントの関係性についての調査

オンライン調査：インフォームドコンセント（同意文書）

### 研究目的

このオンライン調査は、ワシントン大学の学校心理博士課程に所属する中川陽子の博士論文研究の一環で行われるものです。この調査は、シアトル近郊に住む日本語を母国語とし、5歳から12歳の子供を持つ母親を対象とし、アメリカの学校制度に関するエンパワーメントと文化変容との関係性を調査分析する為に行われます。

### 研究方法、期間

このオンライン調査は、基本情報（年齢、子供の年齢、学歴等）、日本語、英語のスキルや好み、アメリカの学校制度について知識や体験についての質問があり、約15－20分程で終了します。個人情報保護の為、住所や名前、電話番号などを聞くことはありません。

お答えくださった方には Redbox の DVD/Blu ray disc 一泊レンタルクーポン（答えてくださったすべての皆様）、Amazon ギフトカード50ドル分（抽選2名様）をさしあげます。質問終了後、インセンティブ応募受付ページへと自動的に移ります。インセンティブご希望の方は、レンタルクーポンと後の当選をお

知らせできるようメールアドレス、又は電話番号のご記入をお願いします。なお、いただいたメールアドレス、電話番号は回答された答えと別に処理されますので、回答と個人情報が照らしあわされることはありません。

#### 研究に参加する事による利益

本研究によって分析された文化変容とアメリカの学校制度へのエンパワーメントの関係性結果は、日本人家族の文化変容の特徴、また、日本人家族と接するアメリカの学校スタッフの対応の向上に必要な知識に貢献します。

#### 実験に参加する事によるリスク、危険、心身に対する不快な状態や影響

このアンケート調査に伴う精神的、身体的リスクは予想されていませんが、途中、質問に不快感を感じる場合には質問をスキップ、又は同意を撤回し参加を拒否する事もできます。その場合には、回答されたデータは提出されることはありません。

#### 個人情報とデータの取り扱い

この研究はあなたの個人情報を守った上で行われます。オンライン上の IP アドレスも記録されることもありません。オンライン上でアンケート調査を終了後、アンケートの結果には被験者番号が割り当てられ、研究以外の目的で使用されることはありません。

#### 研究への参加と撤回について

あなたの参加はあなたの自由意思によるものであり、途中いつでも自由に参加をやめることができます。もし途中でやめたい場合、アンケート調査のウェブサイトを閉じ、参加を棄権することができます。もし、質問終了後、“完了”の文字をクリックしなければあなたの答えが提出されません。

#### 調査終了後のデータの扱い方

このアンケート調査研究結果は博士論文研究の目的で使われます。

#### 問い合わせ、苦情等の連絡先

この研究は、ワシントン大学の・博士課程の中川陽子が行ないます。研究内容に関するご質問は、中川陽子(M.Ed)、又はジャーニーン・ジョーンズ (Ph.D) の連絡先までご連絡ください。

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\*次へ\*のボタンを押しますと、上記の研究同意書を読み、同意したことを認め、オンラインアンケートに参加します。

## Appendix D

## 文化変容と家族のエンパワメントについての調査

Participant ID number \_\_\_\_\_

1. あなたは18歳、又は18歳以上ですか。

 はい いいえ

2. アメリカに住み始めて何年（または何か月）ですか。

3. 何歳の時からアメリカに住んでいますか。

4. 何人のお子さんがいますか。

5. お子さんは何歳ですか。

6. お子さんには障害がありますか。

7. 日本語はあなたの第一言語ですか。

 はい

いいえ

8. あなたの最終学歴を教えてください。あてはまるものをチェックしてください。

中卒、高校中退

高卒

短期大学、又は専門学校卒

4年生大学卒

大学院卒

9. 最終学歴を終えた国はどこですか。

日本

アメリカ

他国

10. あなたの英語力にあてはまるものを選んでください。

コミュニケーションが出来るまでに至っていないレベル

通常会話で最低限のコミュニケーションができるレベル。ゆっくり話してもらうか、繰り返しや言い換えをしてもらえば、簡単な会話は理解できる。身近な話題であれば返答も可能。

日常生活のニーズに対応できるレベル。限られた範囲内では業務上のコミュ

ニケーションも出来る。

Non-Native として十分なコミュニケーションができるレベル。経験した範囲内では、専門外の分野の話題でも十分な理解とふさわしい表現ができる。

Native と変わらない英語力

#### 文化変容

Suinn-Lew アジアの自己アイデンティティー文化変容尺度 (SL—ASIA)

Richard M. Suinn 博士, 1992

(Adapted and translated by Yoko Nakagawa)

概要：これらは歴史的背景や文化的アイデンティティーと関連しているあなたの行動（振る舞い）についての情報を集める質問です。選択肢の中であなたに一番当てはまるものを選んでください。

1. あなたは、どの言語を話すことができますか。

アジア系言語（例、中国語、日本語、韓国語、ベトナム語、その他）

アジア系言語と少し英語

アジア系言語と英語同等（バイリンガル）

主に英語、少しアジア系

英語のみ

2. あなたは、何語を好みますか

- アジア系言語のみ（例、中国語、日本語、韓国語、ベトナム語、その他）
- アジア系言語と少し英語
- アジア系言語と英語同等（バイリンガル）
- ほとんど英語、少しアジア系
- 英語のみ

3. あなたに当てはまるアイデンティティーにチェックしてください。

- アジア系/日本人
- アジア系アメリカ人
- 中国系アメリカ人、日系アメリカ人、韓国系アメリカ人、など
- アメリカ人

4. あなたの母親自身はどのアイデンティティーを使っていますか(使っていたか)。

- アジア系/日本人
- アジア系アメリカ人
- 中国系アメリカ人、日系アメリカ人、韓国系アメリカ人、など
- アメリカ人

5. あなたの父親自身はどのアイデンティティーを使っていますか(使っていたか)。

- アジア系/日本人
- アジア系アメリカ人
- 中国系アメリカ人、日系アメリカ人、韓国系アメリカ人、など
- アメリカ人

6. あなたが6歳ぐらまでの頃のお友達は何系の (ethnic origin) 友達がいましたか。

- ほぼ例外なく日本人、他のアジア系[Y1]、アジア系アメリカ人、又は日本人
- ほとんど アジア系[Y1] /日本人、アジア系アメリカ人
- 大体均等にアジア系と白人系
- ほとんどアングロ系、黒人系、ヒスパニック系などの非アジア系
- ほぼ例外なく白人系、黒人系、ヒスパニック系などの非アジア系

7. あなたが6歳から18歳の頃、何人 (ethnic origin) のお友達と付き合いがありましたか

- ほぼ例外なく日本人、他のアジア系、アジア系アメリカ人
- ほとんど アジア系[Y1] /日本人、アジア系アメリカ人
- 大体均等にアジア系と白人系
- ほとんどアングロ系、黒人系、ヒスパニック系などの非アジア系
- ほぼ例外なく白人系、黒人系、ヒスパニック系などの非アジア系

8. あなたは現在、コミュニティの中で誰と付き合っていますか。

- ほぼ例外なく日本人、他のアジア系、アジア系アメリカ人
- . ほとんど アジア系・日本人、アジア系アメリカ人
- 大体均等にアジア系と白人系
- ほとんどアングロ系、黒人系、ヒスパニック系などの非アジア系
- ほぼ例外なく白人系、黒人系、ヒスパニック系などの非アジア系

9. もし選べるなら、あなたはコミュニティの中でだれを好んで付き合いたいですか。

- ほぼ例外なく日本人、他のアジア系、アジア系アメリカ人
- ほとんど アジア系 /日本人、アジア系アメリカ人
- 大体均等にアジア系と白人系
- ほとんどアングロ系、黒人系、ヒスパニック系などの非アジア系
- ほぼ例外なく白人系、黒人系、ヒスパニック系などの非アジア系

10. あなたの音楽の好みはなんですか。

- アジアの音楽のみ (例、中国語、日本語、韓国語、ベトナム語)
- ほとんどアジア
- アジアと英語同等
- ほとんど英語

英語の音楽のみ

11. あなたの映画の好みはなんですか。

アジア言語の映画のみ

ほぼアジア言語の映画

アジア言語と英語の映画同等

ほぼ英語の映画のみ

英語の映画のみ

12. あなたはアメリカに来て 何世代目ですか。(あなたに一番あてはまる世代をチェックしてください)。

1世=アジアかアメリカ以外の国で生まれた

2世=アメリカで生まれ、どちらかの親がアジアかアメリカ以外の国で生まれた

3世=アメリカで生まれ、[Y1] 両親もアメリカで生まれたが、全ての祖父母はアジアかアメリカ以外の国で生まれた。

4世=アメリカで生まれ、両親もアメリカで生まれ、少なくとも一人の祖父母はアジアかアメリカ以外の国で生まれ、すくなくとも一人の祖父母はアメリカで生まれた。

5世=私はアメリカで生まれ、両親もアメリカで生まれ、祖父母もみなアメ

リカで生まれた。

- 自分が何世代に当てはまるのか、自分には情報がかけていてわからない。

13. あなたはどこで育ちましたか。

- アジア/日本のみ
- ほとんどアジア/日本、少しアメリカ合衆国
- アジアとアメリカ合衆国半分ずつ
- ほとんどアメリカ合衆国、少しアジア
- アメリカ合衆国

14. アジアとどのような関わりがありましたか。

- アジア（または日本で）で1年かそれ以上育てられた
- アジア（または日本に）に1年未満住んでいた
- 時折アジア（または日本）を訪問
- アジア（または日本）にいる人たちと（email、skype、手紙、電話などで）

時折コミュニケーションをとっている。

- アジア（または日本）にいる人たちにふれたことも、コミュニケーションをとったこともない

15. 自宅で好んで食べる主な食事は何かですか。

- アジア系又は和食の食事に限る。

ほとんどアジアの食事又は和食、一部洋食。

アジア系又は和食と洋食だいたい同等

主に洋食の食事

独占的に洋食

16. レストランでの食事の好みは何ですか。

アジア系又は和食の食事に限る。

ほとんどアジアの食事又は和食、一部洋食。

アジア系又は和食と洋食だいたい同等

主に洋食の食事

独占的に洋食

17. あなたは・・・

アジアの言語 /日本語のみを読む

アジアの言語/日本語を英語よりも不自由なく読む

アジアの言語/日本語と英語を両方不自由なく読む

英語をアジア/日本語の言語よりも読む

英語のみを読む

18. あなたは・・・

アジアの言語/日本語のみ書く

- アジアの言語/日本語を英語よりも書く
- アジアの言語/日本語と英語を両方不自由なく書く
- 英語をアジアの言語/日本語よりも書く
- 英語のみを書く

19. あなたは自分自身のアイデンティティー（日本人、アジア人、アジア系アメリカ人、中国系アメリカ人、その他）に対してどれくらいの誇りを持っていますか。

- きわめて誇りがある
- 適度に誇りがある
- 少し誇りがある
- 誇りはないが、グループに対してネガティブな気持ちはない
- 誇りもなく、グループに対してネガティブな気持ちがある

20. あなたは下記の中でどれに一番あてはまりますか。

- とてもアジア人/日本人である
- ほぼアジア人/日本人である
- バイカルチュラルである
- ほとんど西洋化している
- とても西洋化している

21. あなたはアジア /日本の行事、祝日や伝統などに参加しますか。

- ほぼすべて
- すべて
- いくつか
- 全くない

Family Empowerment Scale-Japanese

家族のエンパワメントスケール日本語版

(Adapted/ 2016 by Yoko Nakagawa)

Wakimizu, R., Fujioka, H., Furuya, K., Miyamoto, S., Iejima, A.,

& Yoneyama, A., 2010

1. 子どもが受けるサービスを承認する権利は、親にあると勘じている

なお、以下の質問で使われている”サービス”とは学校でのサービス（IEP, 先生との懇談会、電話やメールでの対応、スクールナースからの対応、学習面・精神面・問題行動への対応、カウンセリング等）を指しています。

1. まったく当てはまらない
2. あまり当てはまらない
3. たまに当てはまる
4. 当てはまる

5. よく当てはまる
2. 子どもに問題が生じるとき、それらをうまく処理できている
3. 子どもが育ち、成長するのを助けることに自信がある
4. 子どもが十分なサービスを受けられていないとき、取るべきステップを知っている
5. 子どもに必要なサービスに関する親としての意見を、専門者は理解してると思う
6. 子どもに問題が生じたとき、何をすべきか知っている
7. 家庭生活は自分の思うようになっていると感じている
8. 子どもに必要なサービスについて、よい決定ができている
9. 子どものサービスを決定するために、サービスを提供する専門者や機関と協働することができる
10. 子どもに関わる専門者と定期的な接触を取っていると思う
11. 子どもをよりよく理解するための情報を得ることができている
12. 子どもに必要なサービスを決定する際、専門者の意見と同様に親の意見も重要である
13. 子どもが受けているサービスについて、自分の考えを、専門者に伝えている
14. 子どもに問題が生じたとき、それらを解決可能だと考える

15. 子どもにとって必要なサービスは何かを知っている
16. 家族の問題に助けが必要なとき、他人に助けを求めることができている
17. 子どもが育ち、成長するのに役立つ新たな方法を学ぶために、努力している
18. 子どもや家族のためのサービスを探す際、必要時は、自分が主導権を握っている
19. 子どもに接するとき、子供の発達上の問題だけでなく良い面にも目を向けている
20. 子どもにかかるサービス体制をよく理解している
21. 子どもを取り巻く問題に直面したとき、親として何をすべきか決め、それを実行している
22. 専門者は、親が子どものためにどのようなサービスを求めているかを尋ねるべきだ
23. 子どもの発達上の問題をよく理解している
24. 自分は良い親であると感じている