2015

Migratory Loss and Depression Among Adult Immigrants of Chinese Descent

Christine Chih-Ting Chang

Loyola University Chicago

Follow this and additional works at: https://ecommons.luc.edu/luc_diss

Part of the Counseling Psychology Commons

Recommended Citation
https://ecommons.luc.edu/luc_diss/1632

This Dissertation is brought to you for free and open access by the Theses and Dissertations at Loyola eCommons. It has been accepted for inclusion in Dissertations by an authorized administrator of Loyola eCommons. For more information, please contact ecommons@luc.edu.

This work is licensed under a Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 License.
Copyright © 2015 Christine Chih-Ting Chang
LOYOLA UNIVERSITY CHICAGO

MIGRATORY LOSS AND DEPRESSION
AMONG ADULT IMMIGRANTS OF CHINESE DESCENT

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

PROGRAM IN COUNSELING PSYCHOLOGY

BY
CHRISTINE C. CHANG
CHICAGO, ILLINOIS
AUGUST 2015
ACKNOWLEDGMENTS

I would like to express my deepest appreciation to those who helped make this dissertation possible. First, I am forever indebted to my academic advisor and committee chair, Dr. Eunju Yoon. Her guidance was invaluable to my research. Her trust in me greatly helped my professional development. I am grateful to the members of my dissertation committee, Dr. Steven Brown and Dr. Elizabeth Vera, for their instructions and advice as well as their willingness to critique this project. I want to thank Dr. Christopher Rector for playing such a critical role in my Ph.D. pursuit. He gave me incredible opportunities, support, and understanding which helped me through the graduate career.

Second, I would like to acknowledge the hundreds of immigrants who generously gave me their precious time in completing the survey and also my friends who helped distribute the survey. Special thanks go to the De Anza Learning Center in Cupertino, California, and to the Mandarin Language and Cultural Center in San Jose, California that provided me with great help during the data collection process.

Third, my supervisors, colleagues, and training cohort at Counseling and Psychological Services (CAPS) at Stanford University provided me with much needed cheering and understanding. Without them, I would not have been able to complete my dissertation while doing a full-time predoctoral internship. In particular, I would like to
thank Dr. Mary Mendoza-Newman, Dr. Oliver Lin, Dr. Kathy Lee, Dr. Kori Bennett, Dr. Virgil Moorehead, Iris Lin, and Jessica Payton for their mentorship and friendship.

Fourth, I want to acknowledge the people who helped me through this entire Ph.D. journey. I want to express my gratitude to my friends around the world for listening to and supporting me. I would like to thank Gary Chang. Our time together taught me a great deal about patience, kindness, and myself. Special thanks go to Eric Wu for meeting me where I was in the writing process and allowing me to see the possibilities in my life.

Last, I am extremely grateful to my father, Te-Ying Chang, my mother, Li-Hua Kuo, and my sister, Alice Chang. My degree and dissertation would not have been possible without them. Words cannot express how much I love them.

All my praise goes to God. He is my Shepherd. He brings me home.
To my grandparents
# TABLE OF CONTENTS

**ACKNOWLEDGMENTS** iii

**LIST OF TABLES** viii

**LIST OF FIGURES** ix

**CHAPTER ONE: INTRODUCTION** 1
- Toward a Holistic Understanding of the Migration Process 2
- Migratory Loss 4
- Migratory Loss and Acculturation/Enculturation 8
- Migratory Loss and the Meaning-Making Process 9
- Research Questions and Hypotheses 11

**CHAPTER TWO: LITERATURE REVIEW** 13
- Conceptualization and Measurement of Migratory Loss 13
- Theoretical Background of Migratory Loss 19
- Responses to Migratory Loss 27
- Migratory Loss Among Adult Immigrants of Chinese Descent 38
- Conclusion 40

**CHAPTER THREE: METHODS** 42
- Participants 42
- Procedure 44
- Instruments 45
- Data Analysis 48

**CHAPTER FOUR: RESULTS** 53
- Preliminary Analyses 53
- Main Analyses 61

**CHAPTER FIVE: DISCUSSION** 73
- Limitations and Future Directions 79
- Conclusion 80

**APPENDIX A: RECRUITMENT ANNOUNCEMENT (ENGLISH)** 82

**APPENDIX B: APPROVED CONSENT FORMS (ENGLISH)** 84

**APPENDIX C: SURVEY PACKAGE (ENGLISH)** 87

**APPENDIX D: RECRUITMENT ANNOUNCEMENT (CHINESE)** 94
APPENDIX E: APPROVED CONSENT FORMS (CHINESE) 96
APPENDIX F: SURVEY PACKAGE (CHINESE) 99
REFERENCE LIST 106
VITA 120
LIST OF TABLES

Table 1. Correlations Between Continuous Demographic Variables and Major Variables 59

Table 2. Correlation Matrix, Means, Standard Deviations, Skewness, and Kurtosis for Major Variables 60

Table 3. Factor Loadings of the Migratory Loss Scale 65

Table 4. Acculturation (ACC) as a Moderator and Enculturation (ENC) as a Covariate for Migratory Loss (ML) and Depression 68

Table 5. The Presence of Immigration-Related Meaning (Meaning-P) as a Moderator for Migratory Loss (ML) and Depression 69
LIST OF FIGURES

Figure 1. Scree Plot of the Eigenvalues for the Factor Analysis 64
Figure 2. Mediation Analysis Using SEM with Standardized Path Coefficients 72
CHAPTER ONE
INTRODUCTION

Immigration has become a prominent issue in contemporary U.S. society. In 2009, 12.5 percent of the total population of the United States was foreign born, accounting for about 38.5 million people (U.S. Census Bureau, 2010). It is a timely topic for mental health professionals to understand the holistic psychological aspects of the migration process; that transition does not only include adjustment to a new environment but also involves leaving any prior status, possessions, and cultural references.

Among the foreign-born population, 28 percent were from Asia (U.S. Census Bureau, 2010). The Asian population increased by 43 percent, faster than any other major racial group, between 2000 and 2010 (U.S. Census Bureau, 2012a). Furthermore, based on the 2011 American Community Survey, 19.3 percent of the foreign-born populations from Asia were of Chinese descent from various regions, including China, Hong Kong, Taiwan, Macau, and the Paracel Islands (U.S. Census Bureau, 2012b). In addition to the unique challenges, such as perceived foreignness and insufficient English skills (Yoo, Steger, & Lee, 2010), adult immigrants of Chinese descent face culturally specific predicaments during their resettlement in the U.S. As Tummala-Narra (2001) pointed out, migration can be seen as a process of cumulative traumas that constantly and pervasively challenge the mental and environmental stability of newcomers. For Asian immigrants, such struggles may occur when they pursue individual autonomy in the U.S. society.
while simultaneously trying to maintain Eastern collective integrity (Tummala-Narra, 2001). Moreover, the reasons for coming to the U.S., among Asian immigrants, could be considered either opportunity focused or problem solving oriented (Lui & Rollock, 2012). Therefore, these immigrants are usually portrayed as voluntarily seeking goals; they are expected to adjust eagerly to the new society. Such expectations are particularly apparent in East Asian immigrants because of their recent history as voluntary immigrants and their stereotypical image as a model minority (Frisbie, Cho, & Hummer, 2001; Lee, 2009; Wilton & Constantine, 2003). Thus, the recognition of the challenging psychological impacts due to migration could have been overlooked or rerouted by the general public and even immigrants themselves.

**Toward a Holistic Understanding of the Migration Process**

Doka (1989) defined “disenfranchised grief” as, “the grief that persons experience when they incur a loss that is not or cannot be openly acknowledged, publicly mourned, or social supported” (p. 4). This theoretical framework has provided an understanding of the sense of loss among immigrants of Chinese descent (Casado, Hong, & Harrington, 2010). The migration process does not only include the life after relocating to a new environment and settling down in the host society but also includes separation from the life before their departure and the negotiation between redeeming and closing their losses. However, migratory loss appears to be simply or even selectively overlooked by
immigrants themselves because ruminating upon what has been lost may create an emotional burden and may create doubts about their decision to immigrate. Thus, studying migratory loss is a critical step toward a holistic understanding of the migration process, as it reveals a more complete picture of relocation and immigration.

In comparison to child or teenaged immigrants, adults (i.e., 18 years old and beyond), who have developed their beliefs, worldviews, identities, and support systems in their home countries, experience different socialization processes in their relocation and resettlement in the U.S. (Kunz, 1968). Predictors of psychological well-being and risk behaviors of Asian adult immigrants have been identified, including English proficiency, experience of discrimination, and cultural identity (Chang, 2010; Lui & Rollock, 2012; Tran, Lee, & Burgess, 2010). However, not much research has investigated distinctive developmentally relevant predicaments among adult immigrants that are pertinent to their life history and resources. In other words, the unique developmental tasks and needs of adult immigrants have rarely been emphasized in psychological research. Therefore, the present study has attempted to draw a holistic understanding of adult immigrants of Chinese descent through examining what has been lost and left behind during their migration process. This study aims to contribute to the field of counseling psychology by examining the other side of immigrants’ adjustment to U.S. society. This study emphasizes immigration as a continuum rather than a onetime incident (e.g., relocation or naturalization). Immigration is a gradual process in that psychological and relational experiences of departure and settlement occur over a relatively long period of time. More
specifically, the study first focuses on a particular ethnic population with a unique language and culture background. Second, this study attends to a particular aspect of the migration process by addressing the loss resulting from relocation and resettlement. Third, this study emphasizes a distinct age group of adult immigrants and focuses on their unique developmental needs and strengths. The purpose of this study is to investigate the specific mechanism of how the migratory loss of adult immigrants of Chinese descent is related to their mental health by including such intervening variables as acculturation and the presence and search for migration-related meaning. The findings of this study are expected to provide mental health professionals with insight and direction to help immigrants construct meaning along their journeys.

**Migratory Loss**

Migratory loss can be defined as separation and uprootedness from physical or symbolic possessions or statuses resulting from immigration-related relocation and resettlement. The phenomenon of migratory loss has been predominately discussed in psychoanalytical literature and has only recently been represented in empirical research in psychology. The construct of migratory loss can be traced back to Freud (1917), who acknowledged that grief may appear after not only the loss of loved people but also of certain objects, such as one’s country, philosophical ideal, or home. Then psychoanalytical researchers (Arredondo-Dowd, 1981; Schneller, 1981) further applied John Bowlby’s (1961) attachment theory as a framework to understand the universal pain of separation, loss, and grief resulting from the migration process—whether the migration
process is forced, unexpected, or anticipated. For example, Schneller (1981) suggested three phrases of how individuals experience migratory loss: 1) protest, 2) despair and disorganization, and 3) reorganization or detachment. The psychoanalytical literature also provides insightful discussions about what has been lost or left behind during the immigration process. Grinberg and Grinberg (1989) distinguished two grieving processes for the loss caused by migration, including grieving for loss of loved objects as well as of part of the self. They also argued the major effect of relocation and uprootedness could be a threat to self-identity. Mirsky (1991) elaborated that the underlying mechanism of migratory loss might be the switch of languages. She argued that acquiring a second language and discarding the mother tongue might not only impact interpersonal interactions but also stir up intrapsychic meaning-making processes. Additionally, individuals who migrate from one culture to another may experience losing their social status, their interpersonal relationships, their financial security (Yaglom, 1993), a frame of social referencing that facilitates cultural identity development (Alvarez, 1999), and cultural contexts that guide social interaction (Marlin, 1994).

Kuo (1976) and Espin (1987) were the first two researchers who claimed a relation between migration experiences and potential psychological distress. They argued that migratory loss could be viewed as a separation from the homeland, which comprises scenery, climate, symbols of unity, and continuity of social references for mutual rights, obligations, and interactions (Espin, 1987; Kuo, 1976). Fullilove (1996) further illustrated the psychological process of establishing connection to a place; as a result of geographic
displacement or relocation, immigrants might feel nostalgia, disorientation, and alienation as psychological syndromes. Bhugra and Becker (2005) also reviewed the impact of migration on mental health and emphasized the influence of losing cultural norms, social support systems, self-concept, and identity during the migration process. Thus, based on the psychoanalytical literature, migratory loss could potentially cause psychological vulnerability and burden immigrants and their families.

Empirical research has also revealed migratory loss and its associated psychological distress. Prudent (1988) and Brener (1991) examined perceived loss and grief experiences resulting from migration among Latino immigrants. Both studies confirmed the relationship between migratory loss and psychological consequences, such as depression. Similar findings appeared in different cultural groups. Casado and Leung (2001) used regression analysis to investigate depression among elderly Chinese immigrants and found that migratory grief accounted for 41.5 percent of the variance in geriatric depression. Markovitzky and Mosek (2005) examined the relationship between the loss of symbolic resources (e.g., music, landscape, and literature) and psychological adjustment among former Soviet immigrants to Israel. They found that, the longer the immigrants stayed in Israel, the greater they felt the loss of spiritual resources, such as culture, jokes, and the media. Not surprisingly, they also reported that, the greater the loss was, the poorer the psychological outcomes were (Markovitzky & Mosek, 2005). Additional empirical studies reported a relationship between the sense of loss and psychological distress (Aroian et al., 1998; Ding et al., 2011).
A recent study developed a scale specifically measuring migratory loss and grief. Casado, et al. (2010) conducted an exploratory factor analysis to validate a Chinese version of the Migratory Grief and Loss Questionnaire (MGLQ) and reported a two-factor solution of MGLQ, including attachment to homeland and identity discontinuity. According to Casado et al. (2010), the original English version of the MGLQ was based on two different migratory grief measures: one measure was used in two doctoral dissertations (Lakatos, 1992; Prudent, 1988), and another measure specifically focused on grief symptoms (Zisook & DeVaul, 1983). The MGLQ provided insight into measuring loss and grief associated with migration. However, the MGLQ items heavily focus on grief and the emotional reactions of bereavement. Therefore, a measure for migratory loss still needs to be developed and validated.

The aforementioned literature indicates that migratory loss may create challenges for immigrants’ mental health. However, a more sophisticated understanding is lacking beyond the direct relationship between migratory loss and psychological outcomes, warranting a study to examine the mechanism that links the two constructs. Therefore, in the present study, acculturation and the presence of immigration-related meaning have been proposed as moderating variables in the relationship between migratory loss and depression among adult immigrants of Chinese descent. Additionally, a search for immigration-related meaning has been proposed as a mediator to link migratory loss to depression.
Migratory Loss and Acculturation/Enculturation

Acculturation as a Moderator

Acculturation can be defined as a cultural learning, adaption, and socialization process of an immigrant population to the host cultural environment (Yoon, Langrehr, & Ong, 2011). Research has indicated that acculturation helps immigrants cope or deal with migratory loss or hardship (Markovitzky & Mosek, 2005; Sharp, 2010). More specifically, given that migratory loss involves deprivation or separation from certain skills, processions, preferences, or tangible resources caused by relocation, acculturation can be considered as a tool to recover those losses and to help immigrants resettle in the host society. For example, using the Fahrenheit temperature scale or U.S. customary units (e.g., mile, gallon, and tablespoon) on a daily basis could be difficult for many new Asian immigrants because most Asian countries endorse the Celsius temperature scale and the metric system. However, this specific skill can be learned through time and practice. Even though immigrants may lose their ability to easily communicate about weather upon arrival, they may eventually learn to master or become used to the Fahrenheit temperature scale. Thus, it was hypothesized that immigrants who are more acculturated may experience less depression resulting from migratory loss compared to less acculturated individuals because of the buffering effect of acculturation. While acculturation is related to engagement in activities and practices in mainstream society, enculturation can be defined as retention of or cultural socialization to one’s culture of origin (Yoon et al., 2011). In the current study, enculturation has been included as a covariate when
examining the moderating effect of acculturation. Given the slightly negative association of enculturation with acculturation (Ruzek, Nguyen, & Herzog, 2011; Yoon et al., 2013), the level of enculturation has been controlled to sort out the buffering effect of acculturation on the relation of migratory loss and depression.

**Migratory Loss and the Meaning-Making Process**

**Presence of Immigration-Related Meaning as a Moderator**

The meaning-making process can be conceptualized as an integration of challenging or ambiguous situations into a preexisting framework of understanding oneself and the world. The process was suggested to require in-depth reflection, exploration, clarification, and interpretation (van den Heuvel, Demerouti, Schreurs, Bakker, & Schaufeli, 2009). Along with the literature on grief, bereavement, and mourning, the meaning-making process has been identified as a critical factor to understanding, healing from, and accepting symbolic, permanent, or irreplaceable loss in various contexts, including the death of loved ones (Lichtenthal, Burke, & Neimeyer, 2011), miscarriage (Fernadez, Harris, & Leschied, 2011), and terminal or chronic illness (deRoon-Cassini, de St. Aubin, Valvano, Hastings, & Horn, 2009; Tandon, Mehrotra, & Vallikad, 2010). Research has indicated that reconstruction of meaning could help individuals suffering from loss re-navigate their lives and ease distress (Neimeyer, Burke, Mackay, & van Dyke Stringer, 2010; Neimeyer, Baldwin, & Gillies, 2006; Park, 2008). Making meaning of the loss of home due to migration has been discussed in the literature (Harris, 2011). Meaning making could help immigrants face, understand, accept, and
reframe stressful consequences of immigration and eventually mitigate the negative impact of migratory loss on depression (Steger & Shin, 2010). Therefore, it has been hypothesized that the presence of immigration-related meaning would moderate the relationship between migratory loss and depression.

**Search for Immigration-Related Meaning as a Mediator**

As described in Steger, Frazier, Oishi, and Kaler (2006), the search for meaning has been considered as a fundamental motivation for a deeper understanding of life or a specific event. Research has shown that the search for meaning was positively correlated with depression (Steger et al., 2006), indicating that the more individuals searched for meaning, the more depressed they felt. A mediation analysis intends to explain the mechanism of a correlation (Frazier, Tix, & Barron, 2004), and in the current study, the search for immigration-related meaning is hypothesized to mediate (i.e., account for) the relationship between migratory loss and depression. Specifically, it is hypothesized that migratory loss leads immigrants to search for the meaning behind their migration and this search would increase their depression. As to the clinical implication of this hypothesized mediation, the search for immigration-related meaning may not be pleasurable or enjoyable for the time being. That is, human growth rooted in the search for meaning and reconstruction may involve struggles, resistance, pain, or depressive symptoms because such existential tasks require effort and emotional costs. Therefore, including the test of the mediation effect in the current study would help clinicians understand the cost of the
search for meaning. However, after achieving this task, the presence of meaning is likely to buffer the negative effects of migratory loss.

**Research Questions and Hypotheses**

The overarching purpose of the current study is to understand the relationship between migratory loss and depression among adult immigrants of Chinese descent. Below are the research questions:

1) What are the components of migratory loss, and what is the relationship between migratory loss and depression?

2) To what extent does acculturation moderate the relationship between migratory loss and depression while including enculturation as a covariate?

3) To what extent does the presence of immigration-related meaning moderate the relationship between migratory loss and depression? Additionally, to what extent does the search for immigration-related meaning mediate the relationship between migratory loss and depression?

The specific goals for this research are threefold. The first goal is to develop and empirically validate a migratory loss scale based on a literature review and a previously conducted qualitative study (Chang & Yoon, in progress). The second goal is to investigate a moderation effect of acculturation, while including enculturation as a covariate, on the relation between migratory loss and depression. It is hypothesized that acculturation buffers the unfavorable effect of migratory loss on depression. The third goal is to investigate a moderating effect of the presence of immigration-related meaning
on the relation of migratory loss and depression. It is hypothesized that the presence of immigration-related meaning buffers the unfavorable effect of migratory loss on depression. Additionally, this study hypothesizes that the search for immigration-related meaning mediates the relationship between migratory loss and depression.

As to the implications of the present study, acculturation is congenial with skill-based or knowledge-based interventions that increase favorable behaviors and knowledge to help immigrants recover from migratory loss and adjust to the host environment. The presence of immigration meaning is accordant with treatment goals in counseling or psychotherapy. Clinicians may help immigrants process their loss in immigration journeys and help them relieve any negative consequences of migratory loss on mental health. Furthermore, a mediation effect of the search for immigration-related meaning would elucidate that the meaning-making process (i.e., search) may not be pleasurable or satisfying for the time being. Search could be anxiety provoking and emotionally charged due to the sense of uncertainty and unfinishedness.
CHAPTER TWO

LITERATURE REVIEW

The following chapter provides a comprehensive discussion of migratory loss, including its definition, conceptualization, measurement, theoretical background, and empirical findings. This chapter examines various theoretical understandings of migratory loss from major schools of psychological thoughts, including psychodynamic, social learning, and constructivist standpoints. This chapter focuses on an in-depth review of the relationships between migratory loss and other main constructs for this study, such as depression, acculturation/enculturation, and the immigration-related meaning-making process. This chapter aims to enhance the understanding of migratory loss based on the existing research on each of the above-mentioned constructs. This chapter also reviews the importance of adult immigrants of Chinese descent in the United States as a unique population in terms of their age and culture-specific experiences.

Conceptualization and Measurement of Migratory Loss

Definition

Migratory loss can be defined as separation and uprootedness from either tangible possessions or symbolic statuses resulting from immigration-related relocation and resettlement. The loss can be permanent and irreplaceable (e.g., relational ties with family in the home country), or it can also be temporary and retrievable (e.g., knowledge and
skills to manage daily lives in the new land). In this study, immigrants and migrants, as well as immigration and migration, are used interchangeably. The use of the term “migratory” signifies the attempt to capture the holistic and inclusive picture of emigration and immigration and minimizes the implication of documentation or the legality of the immigration process. Although immigrants without proper documentations face different and even harsher life challenges, it is argued that immigrants may experience migratory loss whether they have documentation or not.

Scholarly work has discussed similar terminology to describe the psychological loss of immigrants due to relocation and resettlement, for example, cultural shock (Garza-Guerrero, 1974) and cultural bereavement (Bhugra & Becker, 2005). However, such terminology emphasizes the framework of psychiatric disorder and implies dysfunction and impairment of cross-cultural transitions. As Siegel (1991) called for a more positive lens on the stress and loss due to the migration process, migratory loss needs to be perceived as an appropriate learning curve in response to new demands rather than a lack of competence or a personality deficit. Therefore, this study simply uses migratory loss to normalize the loss due to the immigration process.

Conceptualization

Migratory loss, as described as disenfranchised grief (Doka, 1989; Perry, 2010), has been under-studied in psychology research regarding its nature and magnitude. Research on immigrants sometimes has placed an excessive emphasis on how to achieve “successful adjustment” through examining challenges and effective coping methods
(Chan, 2013). Literature in the earlier years discussed what could be lost or left behind during the process of migration. Research indicated that immigrants may suffer from the loss of cultural norms and practice, such as values, beliefs, songs, or food (Akhtar, 2001; Garza-Guerrero, 1974), loss of external possessions, such as social status, significant relationships, or financial security (Choudhry, 2001; Yaglom, 1993), and loss of familiar environmental components, such as smells, architecture, manner of dress, or life routines (de Vryer, 1989; Espin, 1987). Those seemingly extrinsic objects mentioned above may provide intrinsic comfort or meaning; thus, such losses may create profound feelings of grief and pain to immigrants. According to Markovitzky and Mosek’s (2005) survey of 395 new immigrants from the Soviet Union to Israel, separation from homeland could result in loss of internal representations, such as spiritual (culture, jokes, and media), physical (food, landscape, and clothing), and social (customs, music, and national identity) symbolic resources. In Markovitzky and Mosek’s (2005) study, immigrants reported their feelings about loss of resources and their confidence in finding alternative resources to replace those. Results revealed that the loss of physical symbolic resources was less significant to immigrants in terms of the impact on their psychological well-being and adjustment process (Markovitzky & Mosek, 2005). The migratory losses that are perceived irreplaceable or irretrievable may increase emotional vulnerability among immigrants.

The sense of home has been identified as a critical aspect of migration loss (Chan, 2013). Rosbrook and Schweitzer (2010) conducted in-depth, semi-structured interviews
with a group of Karen and Chin refugees from Burma in Australia in order to understand the multidimensional meanings of home. According to Rosbrook and Schweitzer (2010), home was identified as a psychological space from which to acquire safety, protection, and reliability, as a socio-emotional space in which to feel connectedness with family, and as a geographical-emotional space that symbolizes attachment and belongingness. When home is lost, individuals may experience strong internal turmoil due to the feelings of belonging nowhere (Keyes & Kane, 2004; Wright, 2009).

Another significant aspect of migratory loss has been identified as the social referencing that facilitates and guides people to socialize or relate to others (Marlin, 1994). The learned social and cultural scripts from the home country may become impractical or unproductive in the new culture. Mirsky (1991) elaborated that acquiring a second language and discarding the native language could impact interpersonal communications and stir up the intrapsychic identity formation process through adapting to new ideas and values. Thus, the loss, switch, and acquirement of languages may relate significantly to migratory loss.

Moreover, as immigrants leave their native country, they may experience a shift or loss of self-identity, as well as cultural identity. Alvarez (1999) pointed out that the cultural identities of immigrants could be challenged, while immigrants are perceived and labeled as minorities or aliens or by a specific ethnic grouping term. Grinberg and Grinberg (1989) also argued that grieving lost objects could be seen as grieving a lost part of the self. Relocation and uprootedness threatened self-identity (Grinberg &
Grinberg, 1989), the sense of personal continuity (Choudhry, 2001), and the stability of psychic organization (Akhtar, 1995). Thus, it is likely that immigrants not only switch to different identities but also experience a loss of confidence, adequacy, and self-efficacy, which are associated with their identities.

As above, the concept of migratory loss has been discussed in different literature in terms of what subjects and substances are included in the phenomenon, including loss of relationships, possessions, resources, identity, and cultural structure. However, a review of the empirical literature has revealed that no migratory loss scale has been developed based on such comprehensive operationalization of the construct of migratory loss. Given the compelling need for a holistic understanding of the migration process, a migratory scale has been developed and validated in the present research project.

**Migratory Loss Scale**

There have been few attempts made to develop scales measuring the loss associated with the immigration process. Prudent (1988) acknowledged that immigration may result in grief and other forms of psychological distress by conducting individual interviews using three psychological inventories, including attachment, nostalgia, and ethnic loyalty. Brener (1991) developed the Immigrants’ Losses Questionnaire (ILQ) to measure the perceived loss resulting from migration. The ILQ proposed three factors in loss, which are people (family, friends, acquaintances, and other people), status and efficacy (social status, self-efficacy, and competency), and places and activities left behind (Brener, 1991). Both studies validated the existence of the phenomenon of
migratory loss; however, both lacked information about their validity and reliability, as well as about the proper evaluation of the new scales. Casado, et al. (2010) conducted an exploratory factor analysis to validate a Chinese version of the Migratory Grief and Loss Questionnaire (MGLQ) and reported a two-factor solution of the MGLQ. The two factors of the MGLQ are “attachment to homeland” and “identity discontinuity” (Casado et al., 2010). Attachment to homeland, merging with the “searching and yearning” factor and the “idealization” factor, was conceptualized as feelings of being drawn to physical or symbolical things related to the homeland. Identity discontinuity was conceptualized as the status of stopping to recover migratory loss while continuing to struggle with the lost identity. However, the original English version of the MGLQ was based on the Migratory Grief Inventory (MGI; Lakatos, 1992), the Immigrants’ Losses Questionnaire (ILQ; Prudent, 1988), and Symptoms of Grief and Bereavement (Zisook, Deveaul, & Click, 1982). The MGLQ has a strong focus on the degree of longing that immigrants had as well as their grieving symptoms; the MGLQ does not fully include the sense of loss.

There have been two measures giving more attention to the loss associated with the migration process. The Multidimensional Loss Scale (MLS; Vromans, Schweitzer, & Brough, 2012) was developed to investigate the experience of loss events and loss distress across four different domains (cultural, social, material, and intrapersonal) among Burmese refugees. Factor analysis supported the five-factor solutions, including loss of symbolic self, loss of interdependence, loss of home, interpersonal loss, and loss of intrapersonal integrity (Vromans et al., 2012). Another recent study (Wang, Wei, Zhao,
Chuang, & Li, 2015) developed the Cross-Cultural Loss Scale (CCLS) through samples of international students and established its factor structure, reliability, and validity. CCLS was a 14-item scale measuring loss associated with crossing national boundaries, and it had two subscales: “access to home familiarity” and “national privileges” (Wang et al., 2015). Although the MLS and CCLS were psychometrically adequate measures, they were developed, validated, and tailored to target unique populations rather than adult voluntary immigrants. Refugees (Vromans et al., 2012) and international students (Wang et al., 2015) face specific challenges and stress. Thus, given the emerging evidence and increasing interest in migratory loss, this dissertation project aims to develop a migratory loss scale.

**Theoretical Background of Migratory Loss**

This section reviews various theoretical perspectives regarding the loss associated with the migration process, including discussions about processes underlying grieving due to migratory loss. The three major positions of theoretical understandings of migratory loss are psychodynamic theories, social learning theories, and constructivist theories. Each theoretical position provides unique explanations and insights into the major constructs of this study: depression, acculturation/enculturation, and meaning making, respectively. This section also reviews depression, acculturation/enculturation, and meaning making in relation to migratory loss, with a focus on the context of adult immigrants of Chinese descent.
Psychodynamic Theories

Migratory loss has been discussed in the psychodynamic literature, which argues that separation from a lost object and ambivalent attachment to it leads to mourning, grieving, and bereavement. More specifically, object relation and attachment theories provided scholarly and clinical understandings of migratory loss.

In the early essay “Mourning and Melancholia” (1917), Freud acknowledged various manifestations of loss to describe a “healthy” or “normal” mourning process. Freud stated, “mourning is regularly the reaction to the loss of a loved person or to the loss of some abstraction which has taken the place of one such as one’s country, liberty, an ideal, and so on” (1917). Freud (1917) delineated that the process of mourning was to decathect the love-object, become hypercathected, and then recathect in the current reality. He also expanded the understanding of a lost object from beloved persons to abstract, nonhuman objects (de Vryer, 1989). The process of mourning, according the Freud (1917), was to help the bereaved person detach from the lost object and move on with life. Freud’s (1917) conceptualization of loss and grief placed it in an intrapsychic process and set up an ultimate end point for people to seek closure. However, Freud’s (1917) theory abnormalized the mourning reaction, and Freud focused his arguments on the loved person and left the process of the loss of abstraction unexplored (Eng & Han, 2000; Schneller, 1981).

John Bowlby’s (1961) paper, “The Processes of Mourning,” provided a theoretical framework to understand personal loss and grief as a result of migration.
(Arredondo-Down, 1981, Schneller, 1981). According to Bowlby (1961), in the first phrase of mourning, called “protest,” individuals may experience foreignness, estrangement, overwhelmedness, and freeness. Migrants may also feel numbness, shock, disbelief, and anger due to the absence of the object that was symbolized by the homeland and people left behind. Bowlby (1961) conceptualized the primary dynamics underlying the “protest” phase as the attempt to recover the object and to reunite with the object, which consequently resulted in disappointment, frustration, and pain. The second phase was conceptualized as “desire and disorganization,” in which migrants may continue experiencing restlessness, loneliness, and depression. Bowlby (1961) explained that the disorganization of this stage was derived from the struggle between letting go of the old behavioral patterns based on the interactions with the lost object and stabilizing the new behaviors and internal worlds that fit the demands in the new environment. The third phrase was categorized as “detachment” or “reorganization,” and migrants may have more acknowledgement and acceptance of the reality through re-investing emotional energy into the new object. However, as Arredondo-Down (1981) and Schneller (1981) both suggested, based on Bowlby’s (1961) theory, it was unclear how long the mourning process would take and if it ever reached an end. More specifically, Schneller (1981) provided empirical finding that the grieving process of losing one’s country was much longer than losing an individual love-object.

Psychodynamic scholars also broadened the theoretical and clinical understandings of migratory loss. First, researchers paralleled loss due to the migration
process with separation from parental figures in child development. De Vryer (1989) and Thomas (1995) pointed out the similar sense of uprootedness between the loss of a parental object and the loss of one’s motherland. Second, theorists discussed the transformative nature of the process of loss. Abraham (1924) stated, “my loved object is not gone, for now I carry it within myself and can never lose it,” and argued that the attempt to recover from the lost love object was a process of internalization and adaptation. Third, attention has been given to the environmental, political, and cultural considerations in the process of migratory loss (Garza-Guerrero, 1974; Yaglom, 1993). In particular, Eng and Han (2000) highlighted the dilemma in the immigration, assimilation, and racialization process of Asian Americans in the U.S. The perceived foreignness of Asian Americans may create the “suspended assimilation” dilemma for immigrants’ common idealization or fantasy of the “American dream” and “melting pot.” The perceived “model minority” stereotype of Asian Americans could not only impose a pressure for success but also discount the ownership of alternatives and the acceptance of failure. The perceived foreignness and “model minority” myths may yield a unique context of oppression as Asian immigrants experience migratory loss compared to other groups of immigrants.

The psychodynamic approach has provided a theoretical framework to understand the intrapsychic process of migratory loss. However, there have been some limitations discussed about this approach. As Vazquez and Rosa (2011) argued, the psychodynamic understanding of the mourning process, in general, 1) was more about conservation and
restoration rather than transformation; 2) was intrapsychic rather than relational; 3) posited expectations of a normal, healthy standard process of mourning rather than individualized and inclusive processes; and 4) had a final point rather than allowing openness and evolution.

**Social Learning Theories**

Social learning theories viewed loss as a stressful event and grieving as a coping process. Monat and Lazarus defined “stress” as, “any event in which environment demands, internal demands, or both tax or exceed the adaptive resources of an individual” (1991, p. 3). Cognitive and behavioral learning theorists suggested including the acculturation process, cross-cultural transition, and migratory loss as forms of stress and discussed the possible stages of adjustment to loss (Aroian, 1990; Smart & Smart, 1995).

Parkes (1971, 1972, 1988, 2006), as a major social leaning theorist focusing on loss and grief, expanded and deepened the understanding of loss and the mourning process through studying widows and amputees. Parkes (1971) formulated the “psychosocial transition theory” and acknowledged that major life changes could initiate mourning and grieving processes, including immigration (p. 104). Parkes (1971) postulated the concept of the “assumptive world” in order to delineate how the external environment may interact with and then impact the inner sense of self. Parkes (1971, p. 103) explained that, the “assumptive world… includes our interpretation of the past and our expectations of the future, our plans and prejudices.” The assumptive world was
conceptualized to contain countless assumptions that guide us to make plans and meanings. The assumptive world was considered as also an open system that allows modifications based on new information. When a radical change happens, migration, for example, it may not only shake our assumptions about the environment but also alter our own identity. Migratory loss could challenge the assumptive world and bring emotional ramifications to the immigrants, such as stress, tension, anxiety, or depression. Parkes (1917, 2006) also suggested that grief work could be a process of reorienting the self and re-navigating the environmental resources.

Overall, social learning theories (Attig, 1991; George, 1993; Glick, Weiss, & Parkes, 1974; Rosenblatt, 1993) offered two distinct contributions to understanding the processes of loss and grieving (Murray, 2001; Vazquez & Rosa, 2011). First, social learning theories emphasized the social contexts and environmental variables of loss experiences, such as rituals and customs. Loss does not exist in isolation. The meanings of loss, the processes of recovery, and the ways to recognize loss and to grieve could be influenced by the social environment and cultural values. Therefore, loss and grief are no longer a pure inner process but a culturally weighted phenomenon. Second, social learning theorists suggested that loss could evoke a stress response and require coping based on cognitive and behavioral models. Grieving could be seen as an emotionally and even physically charged activity. Grief could be conceptualized as a stress response that can be attended, reinforced, and reduced by implementing various coping strategies.
More specifically, Chan (2013) conducted a qualitative study on first-generation adult Chinese immigrants and documented their sense of migratory loss in important relationships, familiar environment and culture, and self-identity. Chan (2013)
synthesized five coping mechanisms from Chinese American participants regarding how they deal with migratory loss and acculturative stress, including emphasizing self-
determination in resettlement, learning new skills and learning about the U.S. culture, expanding and making use of interpersonal relationships and support systems, using emotional-focused coping, and maintaining positive attitudes and outlooks. Those coping strategies helped underscore a variety of emotional, cognitive, and behavioral responses to migratory loss.

As Murray (2001) and Vazquez and Rosa (2011) highlighted, social learning theories brought attention to the social and cultural contexts of the migratory loss process. Social leaning theories shed light on the fact that grief work or the mourning process could be moderated through other social learning experiences or cultural factors, such as acculturation and enculturation.

**Constructivist Theories**

Some fundamental elements in the constructivist theories on loss and grief were radically different from psychodynamic and social learning theories. First, along with the contemporary development of constructivism in psychology, constructivist researchers and therapists tended to pay stronger attention to individuality rather than universality. Drawing from social constructionist theories, bereaved individuals have been seen as the
weavers of narratives and the authors of the meaning structure. Constructivist theories emphasized the individual interpretations of lost objects and of the grieving processes rather than the development of universal models to predict the emotional trajectory of mourning (Murray, 2001; Neimeyer, 1999; Neimeyer & Mahoney, 1995). The constructivist approach focused on the active agency of the person who experiences loss.

Second, Neimeyer (1999) advocated “meaning reconstruction” as a way to conceptualize loss and the grief process. Constructivist theories of loss and grief have focused on finding and transforming meanings after suffering a loss. Constructivist theories highlighted meaning reconstruction as the major task of the mourning process rather than letting go of the lost object (Neimeyer, 1999). The goals of bereaved persons were conceptualized as surviving and continuing to experience the self and surroundings without the lost object. The constructivist approach also emphasized the impact of cultural experiences on the grieving process, for instance, spirituality and gender (Neimeyer, 1999).

Third, constructivist theories have increased the awareness of active involvement and potential growth that could be brought about by loss (Neimeyer, 1999). Individuals who experience loss were “doing grieving” through constant decision-making and adjustment. Although the nature of the loss has been viewed as “choiceless,” individuals who were affected by the loss still make difficult decisions to revise their life.

Perry (2010) further examined the process of migratory loss and grief among Colombian immigrants using grounded theory. She found five themes following the
social constructivist paradigm, including “becoming an immigrant,” “internal changes in
the migrant self,” “importance of national identity for the post-migrant self,”
“manifestations of migratory grief,” and “refueling practices: continuing bonds and
transnationalism” (Perry, 2010). In particular, Perry’s (2010) research elaborated the
complexity of migratory loss, such as the subjective nuances about the meanings of
migratory loss and gain, the influence of social class on immigrants’ understanding of
migratory loss, and the potential personal growth in the migration process.

Overall, constructivist theories challenged the traditional views on loss and grief
based on psychodynamic and social learning theories. As Gergen (2001) pointed out,
individuals may reconstruct meaning through broadening the script and integrate new
meanings based on the continuity of the old meanings. Constructivist theories provide
insight regarding the role of meaning making in the process of grieving due to migratory
loss.

**Responses to Migratory Loss**

**Depression as an Emotional Reaction to Migratory Loss**

Scholarly work and empirical research has demonstrated a strong link between
migratory loss and depression. From a psychodynamic perspective, Freud (1917) argued
that the feelings of ambivalence toward the lost object may result in depressive
symptoms. Bowlby (1961) explained where the depressive feelings during the process of
mourning a loss may be derived from: “the patterns of behavior which have grown up in
interaction with the lost object or goal have ceased to be appropriate… until such time as
new patterns of interchange have become organized toward a new object or goal (p. 335).” Schneller (1981) documented that the depression of immigrants may result from the loss of social status, the loss of ability to establish meaningful interpersonal relationships, and the loss of ability to fully participate in American life due to language barriers. Migratory loss creates psychological vulnerability and burdens immigrants. From a social learning perspective, Parkes (1972) emphasized that the cost of grief work could be depression as the individual lets go of the social roles, behaviors, and assumptions that become inappropriate to the new identity. Penalosa (1986) stated that the most prominent mental issue of Central American immigrants was the depressive symptoms rooted in the sense of loss and separation. Lipson (1992) reported that the anxiety and depression of Iranian immigrants was related to loss of social status and social support. Several other studies use the Demands of Immigration (DI; Aroian, Norris, Tran, & Schappler-Morris, 1998) to substantiate the relation between the depressive symptoms and the loss associated with immigration among adult Latino immigrants (Coffman & Norton, 2010), among adult female Arabia immigrants (Aroian, Kaskiri, & Templin, 2008), and among first-generation female Korean immigrants (Ding et al., 2011). It has been argued that, when immigrants lose the sense of security and familiarity, the discontinuity between past and present experiences becomes a source of stress, which may lead to depression (Aroian, Norris, Patsdaughter, & Tran, 1998; Aroian et al., 2008; Coffman & Norton, 2010; Ding et al., 2011).
Both qualitative and quantitative studies affirm the relationship between migration and depression among Asian populations in the U.S. As Bhugra and Becker (2005) highlighted, immigrating from a collectivistic or socio-centric society to an individualistic or egocentric society may increase the possibility of feeling alienated and present as mental distress. Guo (2003) further explored culturally specific factors that may shape the experience and expression of depression among Chinese immigrants. She identified six themes, including traditional Chinese values, Chinese medicine, a relational construal of self, emotional restraint, the nature of the Chinese language, and the meaning of somatization (Guo, 2003). However, most of the studies on migratory loss and depression have targeted populations traditionally perceived as more vulnerable, such as refugees (e.g., Santos, 2006) or elderly immigrants. For example, Lin, Masuda, and Tazuma (1982) pointed out the relationships between loss due to the adaptation process and depression in Vietnamese refugees. Casado and Leung (2001) used regression analysis to investigate depression among 150 elderly Chinese immigrants and found that the migratory grief accounted for 41.5 percent of the variance in geriatric depression. Casado et al. (2010) also demonstrated the significant relationship between the Migratory Grief and Loss Questionnaire (MGLQ) and depression through their validity tests with a sample of 104 elderly Chinese immigrants. Some other studies also used the MGLQ to confirm the strong relation between migratory loss and grief and depression among older Korean immigrants (Ahn, 2006) and among older Kurdish refugees (Cummings, Sull, Davis, & Worley, 2011). One earlier study provided empirical evidence on the
relationship between migration loss and psychological distress among Chinese American immigrants (Kuo, 1976). Kuo (1976) specified four areas that related to the mental health of Chinese immigrants, including social isolation, cultural shock, goal-striving stress, and cultural change. Findings demonstrated that social isolation and cultural shock better account for the poor mental health outcomes of Chinese American immigrants than goal-striving stress and cultural change (Kuo, 1976). Interestingly, goal-striving stress had stronger effects on psychological symptoms among the American-born individuals than among the foreign-born immigrants (Kuo, 1976). Not surprisingly, Kuo (1976) found that cultural change and acculturation had favorable effects on the mental health of Chinese American immigrants.

In short, theoretical and empirical research has suggested that depression has been one of the major emotional reactions to the loss associated with the immigration process. The current study aims to expand the understanding of the relationships between depression and migratory loss by incorporating acculturation and meaning making as moderator and mediator, respectively, in the analyses.

**Acculturation/Enculturation as a Coping Mechanism to Migratory Loss**

Acculturation is one of the most studied constructs in the psychological research on the process of immigration. In the context of immigration, acculturation has often been defined as cultural socialization to the mainstream, while enculturation is often defined as cultural retention to the culture of origin (Berry, 1994; Kim & Abreu, 2001; Kim, Atkinson, & Umemoto, 2001). Acculturation has been suggested as a bilinear,
multidimensional process within social contexts (Yoon, et al., 2011; Yoon et al., 2013). Berry’s theory provided a fundamental framework to understanding acculturation and enculturation (Berry, 1994, 1995, 1997; Berry & Sam 1996). Berry categorized acculturation groups based on mobility, voluntariness, and permanence (Berry, 1994, 1995, 1997; Berry & Sam 1996). Berry also identified four strategies of acculturation according to how acculturating individuals participate in the hosting culture and the original culture, including assimilation, integration, separation, and marginalization (Berry, 1994, 1995, 1997; Berry & Sam 1996).

Although studies that examined the direct relationship between migratory loss and acculturation/enculturation were scarce, research has pointed out that acculturation/enculturation may provide different protective effects for psychological adjustment of immigrants as coping strategies. Sharp (2010) studied the relation between acculturation/enculturation and migratory grief and loss with a sample of 75 Mexican immigrant adults. Sharp’s (2010) results showed that there was a significantly positive relationship between enculturation and migratory loss ($r = .25, p <.05$); however, there was no significant relationship between acculturation and migratory loss ($r = -.22$). The findings suggested that the more Mexican immigrants were immersed in Mexican culture, the more likely they were to experience migratory loss and grief (Sharp, 2010). A meta-analysis (Yoon et al., 2013) on the relationship between acculturation/enculturation and mental health indicated acculturation tended to bring more favorable outcomes for mental health than enculturation among Asian American population.
In particular, there have been two groups of studies that shed lights on how acculturation/enculturation may impact migratory loss. First, Aroian (1990) collected qualitative data based on the analyses of semi-structured interviews with 25 Polish immigrants and synthesized five predominant themes to establish a model of psychological adaptation to migration and resettlement. Those five themes were loss and disruption, novelty, occupational adjustment, language accommodation, and subordination (Aroian, 1990), and later those themes became the subscales of the DI scale (Aroian et al., 1998). According to Aroian (1990), feeling at home was considered as the ideal affective state of psychological adaptation of immigrants, and there were two paths that could lead to feeling at home. One suggested path was one of future-orientated settlement tasks, including novelty, occupational adjustment, language accommodation, and subordination. The future-oriented tasks require immigrants to learn skills to master the new demands (Aroian, 1990). The other suggested path was one of past-orientated strategies, including reliving the past and optional revisit. The past-oriented strategies require immigrants to make peace with the loss through grieving (Aroian, 1990). Both future- and past-orientated paths aim to bridge the loss of leaving the homeland and feeling home in the hosting society. Aroian’s (1990) model pointed out a theoretical direction for the current dissertation research. Both acculturation and enculturation could be viewed as strategies to moderate the relation between migratory loss and psychological distress.
Second, another group of researchers (Henry, 2006; Henry, Stiles, & Biran, 2005; Henry et al., 2009) applied the continuing bonds model to understand the mourning process associated with immigration. The continuing bonds model was developed based on the assimilation model (Stiles et al., 1990), which was originally described in psychotherapy literature. As the continuing bonds model was considered the “healthy” approach to facing migratory loss (Henry et al., 2005; Henry, 2006), immigrants may seek to incorporate the lost elements (e.g. familiar people, activities, and relationships) into the new life structure. Instead of letting go of the loss, as well as the past, or abandoning and separating themselves from the lost objects, the continuing bonds model suggested that making the loss a part of the new reality serves as a source of solace in the process of morning due to immigration (Henry, 2006; Henry et al., 2005; Henry et al., 2009). Developing a continuing bond with the home culture might help alleviate the negative emotional and psychological consequences of immigration, such as depression and anxiety. Studies on the continuing bonds model (Henry, 2006; Henry et al., 2005; Henry et al., 2009) implied a supplemental effect of enculturation on migratory loss.

In short, research has pointed out the positive effect of acculturation on grieving due to migratory loss, especially for Asian Americans. Thus, one of the goals of the present study is to investigate the moderating effects of acculturation on the relationship between migratory loss and depression while including enculturation as a covariate.
Meaning Making as a Psychological Adaptation to Migratory Loss

Viktor Frankl (1963), in his landmark book, *Man’s Search for Meaning*, described that the “will to meaning” has been considered as a significant motive of all human beings to survive through suffering. This concept has inspired psychological research and clinical practice to pay attention to meaning and the meaning-making process. Meaning making has been thoroughly reviewed in the psychology literature, especially in the contexts of stress, trauma, and loss (Park & Folkman, 1997; Park & Ai, 2006; Park, 2010).

Scholars and researchers have conceptualized meaning in various ways, which reflect a wide range of operational definitions used in empirical studies (Park & Folkman, 1997; Park & Ai, 2006; Park, 2010). Meaning making could refer to a process of restoring and reforming global meaning in life that is disrupted by perceived negative events. The meaning-making process could involve the individual reducing the discrepancy between the meaning of the situational events and a global meaning system (Klinger, 1998). Global meaning may refer to people’s general orientation toward life and consists of three aspects: beliefs, goals, and subjective feelings (Reker & Wong, 1988). Situational meaning may refer to meaning emerging in a particular contextual or environmental encounter (Park, 2010). The meaning-making process has been discussed in further details in the following areas: automatic versus deliberate processes, assimilation versus accommodations processes, searching for comprehensibility versus searching for significance, and cognitive versus emotional processing (Park, 2010). Moreover, meanings made, as being the product of the meaning making-process, have
also received scholarly attention in a number of dimensions, such as changes in emotional well-being, changes in identity, and perceptions of growth and acceptance (Park, 2010). Although most of the research has focused on finding the reasons for what happened or finding benefit and values in the circumstance, the results of empirical studies have been inconclusive between meaning making and mental health (Armour, 2010; Park & Folkman, 1997; Park & Ai, 2006; Park. 2010; Steger et al., 2006; Steger, Kashdan, Sullivan, & Lorentz, 2008). Additionally, meaning and the meaning-making process have also drawn attention from cross-cultural perspectives (Mendoza-Denton & Hansen, 2007; Steger & Shin, 2010). As Henrickson, Brown, Fouché, Poindexter, and Scott (2013) noticed, the conceptualization of meaning making has been heavily shaped by Western cultural traditions and ideology. Meaning making was often considered as an individual, independent mental task achieved by critical and reflective self-examination (Henrickson et al., 2013).

Despite the complexity and challenge to conceptualize and operationalize the constructs of meaning and meaning making, researchers have developed numerous instruments to capture the construction of meaning in life. Brandstätter, Baumann, Borasio, & Fegg (2010) reviewed 59 meaning in life instruments and offered suggestions for researchers to select proper measures to meet research goals. For this present dissertation study, the Meaning in Life Questionnaire developed by Steger et al., (2006) was selected to provide the most appropriate understanding to assess the presence and the search for immigration-related meaning based on Brandstätter et al. (2010).
The migration process has been considered to challenge the cohesiveness of existing meaning structures and invite the reconstruction. Berger and Weiss (2002) suggested that, “immigration involves separations, losses, changes, conflicts, and demands” that may “lead the individual to experience a significant challenge to order, make sense of, and find meaning in their lives” (p. 27). When the context and reality change, individuals may develop new ways to organize the continuity and cohesiveness of life events. Theorists highlighted that the loss due to the immigration process may activate the loss of meaning followed by depression or other forms of psychological distress (Borden 1992; Marris, 1986). Shapiro (1994) conducted qualitative research with individuals immigrated from Belarus and Russia to the U.S. in order to study the subjective meaning of the biographical discontinuity. Shapiro (1994) suggested the discontinuity was due to the traumatic breaks in the construction of the self as well as the losses in multiple aspects of life. Shapiro (1994) argued that personal, social, and cultural losses could interfere with the pre-established sets of meanings and interfere with the construction process of meaningful life goals. Moreover, Shapiro (1994) specified that immigration-related loss could involve a unique burden for people to reconcile the split between internalized cultural identities through meaning making.

Amour (2010) proposed that meaning making was grounded in action, which offered an inspiring theoretical framework to understand migratory loss and meaning making as coping. Amour (2002, 2003, 2010) argued that the intentional engagement in behaviors that mattered most in daily life can be a part of meaning making because it can
produce internal cohesiveness, self-affirming narratives, and ultimately, alternatives to the trauma or loss. Meaning making could be viewed as the forming and reforming of intentionality and significance (Carlson, 1988). To immigrants, meaning is made, and meaning is in the making of a new life. The meaning-making process could be manifested in building relationships with new friends and learning new skills. Amour’s (2010) arguments on the meaning-making process provided a critical understanding to the relationships between the migratory loss, acculturation/enculturation, and depression of immigrants.

There have been very few quantitative studies examining the relationships between meaning making and migratory loss or the relationships between meaning making and depression among the immigrant population. Dunn and O’Brien (2009) investigated the impact of gender, perceived stress, social support, and religious coping on psychological health among 179 immigrants from El Salvador and Guatemala. Dunn and O’Brien (2009) reported a statistically significant relationship between the search for meaning in life and depression ($r = .25, p < .01$) and a non-significant negative relationship between the presence of meaning in life and depression ($r = -.05$). Dunn and O’Brien’s study (2009) also showed statistically significant relationships between the search for meaning in life and perceived stress ($r = .21, p < 0.01$) and between the presence of meaning in life and perceived stress ($r = -.33, p < 0.01$). Findings also revealed that Central Americans who actively engaged in searching for meaning in life tended to endorse more depressive symptoms and perceive more stress (Dunn & O’Brien,
However, while the presence of meaning in life has a favorable effect on perceived stress, it does not relate to depression (Dunn & O’Brien, 2009). Abush-Kirsh (2001) examined the mental health outcomes of 115 adult immigrants from Israel to the U.S. Abush-Kirsh (2001) used path analysis and multiple regressions to investigate the premigration trauma and postmigration stress and included meaning in life as an outcome indicator of positive life regard. The results of Abush-Kirsh’s (2001) study showed that meaning in life had a statistically significant negative relationship with resource losses since moving to the U.S. ($r = -.34, p < .01$), depression ($r = -.55, p < .01$), and acculturative stress ($r = -.27, p < .01$). Abush-Kirsh (2001) suggested that resource losses not only influenced psychological symptoms but also immigrants’ perception of meaning in life.

In short, the review illustrates the significance of the loss due to immigration and the potential detrimental impacts on the meaning-making process. The literature also suggested the need to further understand the mediating and moderating effects of meaning making on migratory loss and depression.

**Migratory Loss Among Adult Immigrants of Chinese Descent**

Studies about migratory loss among adult immigrants of Chinese descent were scarce, although this specific group possesses culturally and developmentally distinct qualities (Eng & Han, 2000; Yee, 1989). Individuals who immigrate to a new country as adults may face unique challenges from a psychosocial developmental perspective. The cultural values and societal expectations of immigrants of Chinese descent may shape
how they experience migratory loss. This section reviewed the literature that is pertinent
to this particular conjunction of scholarly interest.

Studies have shown that adult immigrants as a group have unique developmental
implications. Psychoanalytical research has found that adult immigrants tend to have
unresolved attachment status compared to non-immigrants and suggested that
immigration experiences could impact attachment status due to ongoing loss and
separation, even for adults (van Ecke, Chope, & Emmelkamp, 2005). Yee (1989) pointed
out the developmental tasks of adults, including the pursuits of stability and planning for
the future and the immigration process may impact those needs and goals. What adult
immigrants have to leave behind may create a stronger emotional burden on one’s life
than any other age group, such as family responsibilities associated with certain social or
gender roles (Yee, 1989). However, adult immigrants were also considered as possessing
emotional maturity, cognitive capacity, and resources management skills that may help
the adjustment process (Yee, 1989).

Regarding the ethnic and cultural distinction, Tummala-Narra (2001) argued that
Asian immigrants struggled between pursuing individual autonomy in U.S. society and
maintaining Eastern collective integrity. Asian American immigrants expressed difficulty
in understanding the Western family structure, competitive nature of work, educational
system, societal governance, and individualistic culture (Tummala-Narra, 2001).
Relocating from a collectivistic to an individualistic culture may increase the risk of
acculturative stress and feelings of hopelessness (Chung & Bemak, 2007). Other
challenges of Asian immigrants may include limited contact with family; legal stress; feeling disrespected; the shift to a lower socioeconomic status; intergenerational conflicts; and racism, microaggression, and discrimination (Singh, 2011; Villeda, 2011).

When relocation and resettlement is perceived as a conscious and rational decision, Asian immigrants assume more responsibility for their choices and have less room for emotional processing. Clinical and qualitative research has suggested that voluntary emigrants may feel abandoned by their country and family, yearn for the sense of home, and even idealize the old country (de Vryer, 1989). The strong sense of loss and disruption among voluntary immigrants has been documented (Aroian, 1990).

**Conclusion**

In relation to migratory loss, this chapter carefully reviewed its definition, conceptualization, measurement, theoretical perspectives, and empirical findings. This chapter examined three major tenets of theoretical perspectives to understand migratory loss, including psychodynamic, social learning, and constructivist standpoints. The psychodynamic theories provided a theoretical and clinical framework to describe the intrapsychic process of migratory loss, especially from object relation and attachment theories. The social learning theories expanded the framework to include social contexts and cultural factors into the consideration of migratory loss, such as the acculturation and enculturation processes. The constructivist theories focused on the individual interpretations and meaning-making processes of immigrants who experience migratory loss. This chapter emphasized the relationships between migratory loss and other main
constructs for this study, such as depression, acculturation/enculturation, and the immigration-related meaning-making process. Depression has been viewed as one of the most significant emotional consequences of migratory loss. Acculturation and the presence of meaning were considered to have buffering effects on depression related to migratory loss. In other words, acculturation and the presence of immigration-related meaning were suggested as protective factors for Chinese immigrants experiencing migratory loss. Conversely, the search for immigration-related meaning was suggested to mediate the relationship between migratory loss and depression. This chapter also reviewed the importance of adult immigrants of Chinese descent in the United States as a unique population in terms of their age and culture-specific experiences. Psychosocial developmental milestones for Chinese adult immigrants and their unique experiences of immigration and oppression were reviewed. The literature review called for attention to examine the components of migratory loss and the relationship between migratory loss and depression. Examination of this relationship would entail moderating effects of acculturation and the presence of immigration-related meaning, as well as a mediating effect of the search for immigration-related meaning.
CHAPTER THREE

METHODS

This chapter is divided into four sections: the characteristics of participants, data collection procedure, psychometric properties of each instrument, and data analysis methods.

Participants

An adult immigrant is defined as a person who lived in his or her home country until at least 18 years old and moved to the U.S. after the age of 18. Therefore, the inclusion criteria are as follows: (1) participant is an adult immigrant who lived in his or her home country until at least 18 years old and then moved to the U.S.; (2) participant has become a citizen, has a green card (i.e., permanent resident card), or has the intention of immigrating to the U.S.; and (3) participant self-identifies as a Chinese descendant. Any individual who met the inclusion criteria was allowed to participate regardless of country of origin, gender, religion, social class, or sexual orientation.

Four hundred forty-nine (449) individuals were recruited from Chinese communities across the U.S. to participate in this dissertation study. The final sample consisted of 440 adult immigrants of Chinese descent with a mean age of 40.26 years ($SD = 9.96$, range = 19–73). The participants consisted of 129 males (29.3%), 308 females (70%), 1 other with specification of transgender (.2%), and 2 individuals who did not report gender (.5%). The participants resided in 30 different states, and most of them
were from California ($n = 288, 65.5\%$), Illinois ($n = 22, 5\%$), Texas ($n = 19, 4.3\%$), Massachusetts ($n = 17, 3.9\%$), and New York ($n = 17, 3.9\%$). As to household income, 155 (35.2\%) participants reported income above $120,000; 43 (9.8\%) reported $100,000–$120,000; 36 (8.2\%) reported $80,000–$100,000; 42 (9.5\%) reported $60,000–$80,000; 64 (14.5\%) reported $40,000–$60,000; 43 (9.8\%) reported $20,000–$40,000; and 46 (10.5\%) reported below $20,000. As to the level of their highest education, 46 (10.5\%) participants reported having a doctorate degree, 224 (50.9\%) a master’s degree, and 142 (32.3\%) a bachelor’s degree; 27 (6.1\%) reported completing high school, and 1 (.2\%) reported no formal education. As to the participants’ language preference for the survey package, 121 (27.5\%) participants selected the English version, and 319 (72.5\%) participants selected the Chinese version. Regarding the survey format, 335 (76.1\%) participants completed the web-based survey, and 105 (23.9\%) completed the paper-based survey.

The age of immigration ranged from 18 to 57 years old ($M = 26.91, SD = 6.71$). The length of stay in the U.S. ranged from less than 1 year to 45 years ($M = 13.45, SD = 9.00$). The majority of the participants moved to the U.S. from Taiwan ($n = 370; 84.1\%$). The remaining sample included 33 (7.5\%) individuals from China, 15 (3.4\%) individuals from Hong Kong, 13 (3.0\%) individuals from Malaysia, 2 (.5\%) individuals from Singapore, 1 (.2\%) individual from Vietnam, 1 (.2\%) individual from Indonesia, and 3 (.7\%) individuals from other countries. In terms of their current immigration status, 230 (52.3\%) participants reported being U.S. citizens; 123 (28\%) of the participants reported
being green card holders (i.e., permanent residents); 19 (4.3%) individuals were in the process of becoming green card holders, and 68 (15.5) individuals currently held various types of visas with clear intention for immigration.

**Procedure**

The survey package was distributed both online and in paper form. Letters of cooperation were sought from various religious organizations (e.g., churches and temples), student organizations, Chinese language schools, Asian restaurants, and cultural centers. After permission was granted, data was collected at these various sites. The web-based survey package was posted on various Internet message boards (e.g. Craigslist, etc.), online immigration-related discussion forums, academic and/or special interest online LISTSERVs (e.g. Asian American Psychological Association), and/or personal email requests to family and friends. Participants were then directed to the designated web survey site (i.e., Snap10 Professional) to complete the survey. The paper-and-pencil survey package was distributed at Chinese language schools (e.g., to teachers, staffs, parents, or grandparents). The survey packet, consisting of a demographic questionnaire and self-report psychological measures, was given to participants who met the inclusion criteria. Participants were allowed to choose either the English or Chinese version of the survey package.

All participants were asked to read the informed consent and complete the questionnaires. They were instructed about the data collection procedure, especially their voluntariness and the confidentiality of research participation. They were informed of the
purposes, benefit, and risks of the study. All participants were told in writing that they could voluntarily withdraw from the study at any time. They had access to the researcher and the dissertation chair’s contact information. No identifying information was gathered, and all data was kept secure in a password-protected computer. As an expression of appreciation of and encouragement to participation, participants had a chance to enter a drawing to receive one of twenty $20 gift cards from Amazon.com ($400 in total).

**Instruments**

**Demographic Questionnaire**

The demographic questionnaire consisted of questions about country of origin, age, gender, state of residence, age of immigration, years in the U.S., income, and education level.

**Predictor: Migratory Loss**

The Migratory Loss Scale. The Migratory Loss Scale was developed based on a literature review and a previously conducted qualitative study (Chang & Yoon, in progress). Item writing was based on a literature review and the qualitative study, and item selection was based on an exploratory factor analysis. The Migratory Loss Scale includes 32 items. Respondents’ item score can range from 1 to 4: 1 (Not fit my experience), 2 (A little fit my experience), 3 (Mostly fit my experience), and 4 (Exactly fit my experience). Details of the scale development and validation, as well as its factor structure, are presented in the next chapter, Results.
Moderator 1: Meaning of Immigration

The Meaning in Life Questionnaire (MLQ; Steger et al., 2006). The MLQ, consisting of 10 items, was developed to assess the presence of meaning in life and the search for meaning in life (Steger et al., 2006). Respondents’ item scores can range from 1 (absolutely untrue) to 7 (absolutely true). An example item of the “presence” subscale is, “I have a good sense of what makes my life meaningful,” and an example item of the “search” subscale is, “I am looking for something that makes my life feel meaningful.”

In the current research, the word “life” in each item was changed to “immigration,” because the focus of the current study was to examine meaning making in relation to immigration, a situation-specific process (Park, 2010). An example of item modification for the “presence” subscale is, “I have a good sense of what makes my immigration meaningful,” and an example for the “search” subscale is, “I am looking for something that makes my immigration feel meaningful.”

The Chinese version of the MLQ was translated based on the original MLQ (Steger et al., 2006) and validated with a sample of Chinese college students (Liu & Gan, 2010). The Chinese version of the MLQ had an acceptable Cronbach’s alpha of 0.81 for “presence of meaning in life,” and 0.72 for “search for meaning in life” (Liu & Gan, 2010). The validity of the Chinese version was established in relation to the Future-oriented Coping Inventory, Positive and Negative Affect Scales, Self-Rating Depression Scale, Self-Esteem Scale, and General Well-Being Schedule (Liu & Gan, 2010).
Moderator 2: Acculturation

Abbreviated Multidimensional Acculturation Scale (AMAS-ZABB; Zea, Asner-Self, Birman, & Buki, 2003). The AMAS-ZABB consists of a total of 42 items. Item scores can range from 1 (strongly disagree or not at all) to 4 (strongly agree or extremely well), and higher scores indicate a higher level of acculturation or enculturation. The original scale development study (Zea, et al., 2003) revealed three domains (i.e., identity, cultural competence, and language competence) of acculturation/enculturation, with internal reliability estimates ranging from Cronbach’s alpha of .90 to .96 within a Latino/Latina college student sample. With a Latino/Latina community sample, the Cronbach’s alphas were .93 for acculturation and .86 for enculturation (Zea, et al., 2003). A recent study with Chinese immigrants in Northern Ireland showed adequate internal consistency for both acculturation and enculturation scales (de Saissy, 2009). The scale demonstrated adequate concurrent, convergent, discriminant, and construct validity through correlational and factorial analyses (Zea et al., 2003).

Outcome: Depression

Center for Epidemiologic Studies Depression Scale (CES-D; Radloff, 1977). The CES-D (Radloff, 1977) is a 20-item Likert scale with four possible responses ranging from 0 (rarely or none of the time) to 3 (most or all of the time). Total scale scores can range from 0 to 60, with higher scores suggesting a higher frequency of depressive symptoms. The original scale development study showed a Cronbach’s alpha of .85
(Radolff, 1977). The CES-D was translated into Chinese and revealed a Cronbach’s alpha of .92 (Rankin, Galbraith, & Johnson, 1993). Studies of the CES-D Chinese version demonstrated evidence of convergent and construct validity (Li & Hicks, 2010; Rankin et al., 1993).

Translation of Questionnaires

The survey package, consisting of demographic information, the Migratory Loss Scale, AMAS-ZABB, immigration-related meaning based on MLQ, and CES-D, was available in both Chinese Mandarin and English versions. In order to achieve linguistic equivalence between the English and Chinese versions of the survey package, the demographic questionnaire, the Migratory Loss Scale, AMAS-ZABB, and immigration-related meaning modified from the MLQ were translated to Chinese and then back-translated to English independently by a doctoral student in counseling psychology and a professional translator who were bilingual in Chinese and English. The translated and original English versions were compared and modified. The Chinese version of CES-D by Rankin et al. (1993) was used for this study.

Data Analysis

Preliminary Analysis

Data screening and missing values. The missing data and outliers were examined by analyzing minimum and maximum values and frequency tables. If a missing score was considered as random, it was substituted with the mean of the item. If there were more than 20% of missing values for any scale, the case was deleted. The
percentage of missing values ranged from 0% to 15.6% for the Migratory Loss Scale. The percentage of missing values ranged from 0% to 31% for the AMAZ-ZABB; thus, four cases that exceeded 20% of missing values were deleted. The percentage of missing values ranged from 0% to 76.2% for CES-D; thus, one case that exceeded 20% of missing values was deleted. The percentage of missing values ranged from 0% to 90% for immigration-related meaning, a modification of the MLQ; therefore, four cases that exceeded 20% of missing values were deleted. After deleting the cases with more than 20% of missing values on any scale, respective mean item values were imputed to the missing data points.

Internal consistency. Cronbach’s alpha was calculated to investigate the internal consistency of each major variable.

Cross cultural validation of instruments. Except for the MLQ (Steger et al., 2006) and CES-D (Radloff, 1977), all other instruments had been developed in English and had not been validated in the Chinese language. Thus, the equivalence of the English and Chinese versions needed to be established at both linguistic and psychometric levels. In order to establish linguistic equivalence, proper translation and back-translation was ensured. In order to maintain psychometric equivalence, the psychometrics (e.g., reliability and validity) of the Chinese version were examined.

Demographic variables. Descriptive statistics are presented for all demographic and study variables. For nominal demographic variables (i.e., gender, income, state of residence, and education levels), frequencies were examined. For continuous
demographic variables (i.e., age, age of immigration, year in the U.S.) and all major variables, mean, standard deviation, skewness and kurtosis were examined.

**Group differences.** Multivariate analysis of variance (MANOVA) and correlation analyses were conducted in order to investigate possible group differences in demographic variables. A series of MANOVAs were conducted using a categorical demographic variable as an independent variable (i.e., country of origin, age, gender, state of residence, income, and education level) and all study variables as dependent variables (i.e., migratory loss, meaning of immigration, acculturation, and depression). Correlations between all continuous variables were examined. For all significant tests of group differences, a p-value of .01 (two-tailed) was used in order to control type I error rates.

**Main Analysis**

**Hypothesis 1: acculturation as a moderator.** The first hypothesis of this study was that the influence of migratory loss on depression would be moderated by acculturation. Enculturation was included as a covariate. Hierarchical multiple regression was used to examine the moderating effect. As Frizier et al. (2004) outlined, the covariate variable (i.e., enculturation) was entered in the first step of the regression equation, followed by the predictor variable (i.e., migratory loss) and the moderator variable (i.e., acculturation) in the second step, and the product term (i.e., migratory loss X acculturation) in the third step. First, the predictor (i.e., migratory loss) and moderator (i.e., acculturation) were standardized to reduce multicollinearity. Second, a product term
(i.e., migratory loss X acculturation) that indicated interaction between the predictor and the moderator was created. Third, the effects of each entered variable were interpreted with the unstandardized (B) regression coefficients. Fourth, $R^2$ was examined for a moderation effect.

**Hypothesis 2: presence of immigration-related meaning as a moderator.** The second hypothesis of this study was that the influence of migratory loss on depression would be moderated by the presence of immigration-related meaning. The analysis was parallel to that for Hypothesis 1. First, the predictor (i.e., migratory loss) and the moderator (i.e., the presence of immigration-related meaning) were standardized to reduce multicollinearity. Second, the product term (i.e., migratory loss X presence of immigration-related meaning) was created to examine an interaction effect (i.e., moderation). Third, the effects of each entered variable were interpreted with the unstandardized (B) regression coefficients. Fourth, $R^2$ was examined for a moderation effect.

**Hypothesis 3: search for immigration-related meaning as a mediator.** One supplementary hypothesis for this study was that the influence of migratory loss on depression would be mediated by the search for meaning in immigration. It was hypothesized that the search for immigration-related meaning would explain why migratory loss was related to depression. Structural equation modeling (SEM) analyses were conducted with a maximum-likelihood analysis using LISREL 8.8. According to Baron and Kenny (1986), there were four necessary conditions that must exist in order to
establish mediation. In step 1, it should be determined whether the predictor (i.e., migratory loss) was related to the outcome variable (i.e., depression). In step 2, it should be determined whether the predictor (i.e., migratory loss) was related to the potential mediating variable (i.e., search for immigration-related meaning). In step 3, it should be determined whether the potential mediating variable (i.e., search for immigration-related meaning) was related to the outcome variable (i.e., depression), after controlling for the effect of the initial predictor (i.e., migratory loss) on the outcome variable (i.e., depression). Finally, either a non-significant relationship between the predictor and the outcome or a significant reduction of the magnitude of their relationship indicates a mediation effect. The last step to prove mediation is to examine whether the path from predictor (i.e., migratory loss) to outcome variable (i.e., depression) becomes insignificant (complete mediation) or the size of this path coefficient is significantly reduced (partial mediation) after including the mediator in the model (Frazier et al., 2004). Latent variables (i.e., migratory loss, the search for immigration-related meaning, and depression) were used for SEM analyses. Item values for each scale were used as measured variables.
CHAPTER FOUR

RESULTS

The primary purpose of the study was to develop the Migratory Loss Scale to measure the sense of loss associated with the migration process among adult immigrants of Chinese descent. It was hypothesized that acculturation and the presence of immigration-related meaning would moderate the relationship between migratory loss and depression. It was also hypothesized that the search for immigration-related meaning would mediate the relationship between migratory loss and depression.

Preliminary Analysis

Internal Consistency

Cronbach’s alpha of the overall thirty-two items of the Migratory Loss Scale was .896. Cronbach’s alpha of the overall forty-two items of the AMAS-ZABB was .892, with the acculturation subscale at .920 and the enculturation subscale at .901. Cronbach’s alpha of the overall twenty items of the CES-D was .912. Cronbach’s alpha of the subscale of the presence of immigration-related meaning (meaning-P) was .874, and Cronbach’s alpha of the subscale of the search for immigration-related meaning (meaning-S) was .876. All tests above revealed a high level of internal consistency for all measures with this specific sample.
Demographic Variables

**Group differences.** A series of multivariate analyses of variance (MANOVA) for categorical variables (gender, income, education, survey language, survey format, country of origin, and current immigration status) and correlation analyses for continuous variables (age, age of immigration, and the length of stay in the U.S.) were conducted in order to investigate group differences. All major variables, migratory loss, acculturation, enculturation, meaning-P, meaning-S, and depression, were included as dependent variables.

**Gender.** A MANOVA was conducted in order to determine if there was any statistically significant difference in the mean scores of the major variables. The category of “other” was excluded from this analysis because only one participant fell into this category. A significant multivariate main effect was detected (Wilks’s Lambda = .92, $F_{[6,430]} = 6.02, p < .001$). Tests of between-subjects effects found significant differences in the mean scores of the acculturation scale of AMAS-ZABB ($F = 24.58, p < .001$) and meaning-S ($F = 9.03, p < .01$). Regarding the gender differences in acculturation, males ($M = 2.65$) had significantly higher mean scores than females ($M = 2.41$). Regarding the gender differences in meaning-S, males ($M = 3.97$) also had significantly higher mean scores than females ($M = 3.48$).

**Income.** A significant multivariate main effect was detected (Wilks’s Lambda = .83, $F_{[36, 1,829.55]} = 2.24, p < .001$), which indicated there was a significant difference among the seven different levels of income on the mean scores of major variables. Tests
of between-subjects effects found significant differences in the mean scores of the Migratory Loss Scale ($F = 2.55, p = .02$), depression ($F = 7.34, p < .001$), and the acculturation scale of AMAS-ZABB ($F = 5.44, p < .001$).

Post hoc comparisons with Tukey’s statistic suggested that, for the mean scores of the Migratory Loss Scale, a significant difference existed between the income level of above $120,000 (M = 2.27, SD = .47)$ and under $20,000 (M = 2.52, SD = .39)$. For the mean scores of the depression scale, significant differences also existed between the income level of above $120,000 (M = 1.46, SD = .39)$ and under $20,000 (M = 1.84, SD = .52)$, $20,000–$40,000 ($M = 1.74, SD = .50$), as well as $40,000–$60,000 ($M = 1.72, SD = .47$). Significant differences also existed between the income level of $100,000–$120,000 ($M = 1.45, SD = .30$) and under $20,000 ($M = 1.84, SD = .52$), $20,000–$40,000 ($M = 1.74, SD = .50$), and $40,000–$60,000 ($M = 1.72, SD = .47$). There was a significant difference between the income level of $80,000–$100,000 ($M = 1.52, SD = .41$) and under $20,000 ($M = 1.84, SD = .52$). For the mean scores of the acculturation scale of AMAS-ZABB, significant differences existed between the income level of above $120,000 ($M = 2.61, SD = .49$) and under $20,000 ($M = 2.27, SD = .41$), $20,000–$40,000 ($M = 2.31, SD = .47$), as well as $40,000–$60,000 ($M = 2.40, SD = .40$). Significant differences also existed between the income level of $60,000–$80,000 ($M = 2.57, SD = .41$) and under $20,000 ($M = 2.27, SD = .41$).

**Education.** To determine if there was any statistically significant difference among different levels of education on the mean scores of major variables, a MANOVA
was conducted. The category of “no formal education” was excluded from this analysis because only one participant fell into this category. No significant multivariate mean effect was detected (Wilks’s Lambda = .94, $F_{[18, 1216.71]} = 1.53, p = .07$). Thus, between-subjects effects were not examined.

**Survey language.** A significant multivariate main effect was detected (Wilks’s Lambda = .83, $F_{[6, 433]} = 2.24, p < .001$), which indicated there was a significant difference between the English and Chinese versions on the mean scores of two major variables. Tests of between-subjects effects revealed significant differences in the mean scores of the Migratory Loss Scale ($F = 32.79, p = .001$), and the acculturation scale of AMAS-ZABB ($F = 77.45, p < .001$). Participants who selected the Chinese version reported higher mean scores in migratory loss ($M = 2.40$) than those that selected the English version ($M = 2.14$). Participants who selected the English version reported higher mean scores in the acculturation level ($M = 2.77$) than those that selected the Chinese version ($M = 2.37$).

**Survey format.** A significant multivariate main effect was detected (Wilks’s Lambda = .95, $F_{[6, 433]} = 3.79, p = .001$), which indicated there was a significant difference between the online-based and paper-based versions of the survey on the mean scores of three major variables. Tests of between-subjects effects revealed significant differences in the mean scores of the depression scale ($F = 5.28, p = .02$), the acculturation scale of AMAS-ZABB ($F = 5.5, p = .02$), and the enculturation scale of AMAS-ZABB ($F = 5.1, p = .02$). Individuals who selected the online version of the
survey reported a higher level of depression ($M = 1.61$) than those who selected the paper version ($M = 1.50$). Individuals who selected the online version reported a higher level of acculturation ($M = 2.51$) than those who selected the paper version ($M = 2.39$). Individuals who selected the online version reported higher level of enculturation ($M = 3.33$) than those who selected paper version ($M = 3.23$).

**Current immigration status.** A significant multivariate main effect was detected (Wilks’s Lambda = .85, $F_{[18, 1219.54]} = 3.92, p < .001$), which indicated there was a significant difference among the four different categories of immigration status on the mean scores of major variables.

Tests of between-subjects effects revealed significant differences in the mean scores of the Migratory Loss Scale ($F = 5.44, p = .001$), depression ($F = 4.36, p = .005$), meaning-S ($F = 6.81, p < .001$), and the acculturation scale of AMAS-ZABB ($F = 12.00, p < .001$). Post hoc comparisons with Tukey’s statistic suggested that, for the mean scores of the Migratory Loss Scale, significant differences existed between U.S. citizens ($M = 2.25, SD = .46$) and green card holders ($M = 2.41, SD = .45$), and between U.S. citizen ($M = 2.25, SD = .46$) and those who reported having visas with a clear intention to immigrate ($M = 2.41, SD = .42$). For the mean scores of the depression scale, a significant difference existed between U.S. citizens ($M = 1.53, SD = .42$) and those who reported having visas with a clear intention to immigrate ($M = 1.73, SD = .52$). For the mean scores of meaning-S, a significant differences existed between U.S. citizens ($M = 3.49, SD = 1.51$) and those who reported having visas with a clear intention to immigrate ($M = 4.38, SD = .42$).
1.47), as well as between green card holders ($M = 3.43, SD = 1.60$) and those who reported having visas with a clear intention to immigrate ($M = 4.38, SD = 1.47$). For the mean scores of the acculturation scale of AMAS-ZABB, significant differences existed between U.S. citizens ($M = 2.60, SD = .46$) and green card holders ($M = 2.30, SD = .47$), and between U.S. citizen ($M = 2.60, SD = .46$) and those who reported having visas with a clear intention to immigrate ($M = 2.43, SD = .38$).

**Correlations.** Correlations were examined between continuous demographic variables (i.e., age, age of immigration, and length of stay in the U.S.) and each major variable in order to investigate if there were any statistically significant relations between those demographic variables and major variables. As shown in Table 1, negative correlations were found between age and migratory loss, depression, and meaning-S. There was a significant relationship between the age of immigration and migratory loss; there was also a significant relationship between migratory loss and depression. There was a significantly negative relationship between the age of immigration and acculturation. The length of stay in the U.S. was negatively associated with migratory loss, depression, meaning-S, and enculturation, while the length of stay in the U.S. was positively associated with acculturation. The results indicated that the longer adult immigrants of Chinese descent stayed in the U.S., the less migratory loss and depression they experienced, and less recent immigrants were also less likely to continue searching for immigration-related meaning.
Table 1. Correlations Between Continuous Demographic Variables and Major Variables.

<table>
<thead>
<tr>
<th></th>
<th>Migratory Loss</th>
<th>Depression P</th>
<th>Meaning-</th>
<th>Meaning- S</th>
<th>Acculturation</th>
<th>Enculturation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>-.13*</td>
<td>-.17**</td>
<td>.09</td>
<td>-.14**</td>
<td>-.01</td>
<td>-.09</td>
</tr>
<tr>
<td>Age of Immigration</td>
<td>.16**</td>
<td>.10*</td>
<td>.01</td>
<td>-.00</td>
<td>-.41**</td>
<td>.04</td>
</tr>
<tr>
<td>Years in the U.S.</td>
<td>-.26**</td>
<td>-.24**</td>
<td>.08</td>
<td>-.18**</td>
<td>.29**</td>
<td>-.13**</td>
</tr>
</tbody>
</table>

*Note.* *p* < .05, two-tailed. **p** < .01, two-tailed. ***p*** < .001, two-tailed.

**Major Variables**

Means, standard deviations, skewness, and kurtosis for the six major variables and zero order correlations among these variables were examined. The skewness and kurtosis of all major variables were less than 2. Thus, the data did not need to be transformed to create normality (Hopkins & Weeks, 1990).
As shown in Table 2, migratory loss was significantly related to depression, meaning-P, meaning-S, acculturation, and enculturation. Among these significant correlations, migratory loss was positively associated with depression, meaning-S, and enculturation, and it was negatively associated with meaning-P and acculturation. There were statistically significant relationships between depression and meaning-P, meaning-
S, acculturation, and enculturation. The results showed that adult immigrants of Chinese
descent who actively searched for immigration-related meaning tended to experience
more depression symptoms. There were statistically significant relationships between
meaning-P and meaning-S, acculturation, and enculturation. While meaning-P was
positively related to both acculturation and enculturation, it was negatively related to
meaning-S. There was also a statistically significant relationship between meaning-S and
enculturation. The results indicated that adult immigrants of Chinese descent who
actively searched for immigration-related meaning tended to report higher levels of
enculturation.

Main Analysis

Scale Development and Exploratory Factor Analysis (EFA) of the Migratory Loss Scale

An exploratory factor analysis (EFA) was conducted to gain a more parsimonious
conceptual understanding of the Migratory Loss Scale. An EFA can help determine the
number of common factors as well as the nature of the pattern of correlations between the
common factors and each of the measured items of the Migratory Loss Scale. The
significance of Bartlett’s test of sphericity ($\chi^2 = 5591.27; p < .0001$) confirmed that there
were some factorable relationships among the variables. The size of the Kaiser-Meyer-
Olkin measure of sampling adequacy (KMO = .88) indicated that factor analysis was
likely to reveal reliable factors that were distinct from one another. Both tests suggested
that the Migratory Loss Scale is a good candidate for EFA.
The Migratory Loss Scale variables met the assumption of normality (i.e., skewness < 2; kurtosis < 7; Hopkins & Weeks, 1990). Thus, maximum likelihood analysis (ML) with direct oblimin rotation was used for the exploratory factor analysis. Several criteria were examined in order to determine the number of factors to retain, including the percentage of variance among variables explained by each factor, eigenvalues, scree plot (Figure 1), parallel analysis, and root mean square error of approximation (RMSEA). More specifically, parallel analysis is a Monte Carlo test for determining significant eigenvalues (Horn, 1965), and the rationale behind parallel analysis is that a factor is considered significant if the associated raw eigenvalues are larger than the mean of those obtained from the random uncorrelated data. The syntax file for a parallel analysis on SPSS was obtained from O’Connor (2000) with a 95th of the distribution of eigenvalues derived from the random data. The original Migratory Loss Scale had 32 items, and the scores ranged from 1 (Not fit my experience), 2 (A little fit my experience), 3 (Mostly fit my experience), to 4 (Exactly fit my experience). The mean score of the Migratory Loss Scale was 2.33 (SD = .453) and the median score was 2.36. After reviewing the criteria mentioned above, the results of the EFA suggested a seven-factor solution. The seven-factor solution explained 60.60% of the total variance. Initial eigenvalues and the percentage of variance each factor explained were as follows: factor 1 (eigenvalues = 8.412, 26.29%), factor 2 (eigenvalues = 3.006, 9.39%), factor 3 (eigenvalues = 2.036, 6.36%), factor 4 (eigenvalues = 1.701, 5.32%), factor 5 (eigenvalues = 1.652, 5.16%), factor 6 (eigenvalues = 1.477, 4.61%), and factor 7
(eigenvalues = 1.108, 3.46%). RMSEA = 0.04 (χ² = 584.902, df = 293, n = 440, p < .0001) indicated a close fit for a seven-factor solution. Also, Cronbach’s alpha of the original thirty-two items of the Migratory Loss Scale was .896, which revealed a high level of internal consistency for the Migratory Loss Scale. Furthermore, items were inspected for sufficient loadings values (> .40; Tabachnick & Fidell, 2007). However, items were also inspected for cross-loading values of larger than .30 (Tabachnick & Fidell, 2007). Cross-loading values were found for items 11, 22, 24, 28, 29, 30, 31, and 32.

As shown in Table 3, considering the empirical criteria and theoretical significance, the seven factors included loss of language (factor 1), loss of sense of home (factor 2), loss of social capital (factor 3), loss of environmental familiarity (factor 4), loss of cultural customs (factor 5), loss of relational ties (factor 6), and loss of sense of competency (factor 7). More specifically, factor 1, including items 29, 31, 28, 25, and 30, referred to the loss of language. Factor 2, including items 6, 5, and 7, referred to the loss of sense of home. Factor 3, including items 14, 15, and 13, referred to the loss of social capital. Factor 4, including items 1, 2, 32, and 20, referred to the loss of environmental familiarity. Factor 5, including items 27, 26, 21, 23, and 24, referred to the loss of cultural customs. Factor 6, including items 17, 18, 19, and 16, referred to the loss of relational ties. Factor 7, including items 3, 12, 10, 11, 22, and 9, referred to the loss of sense of competence. Items with cross-loading values suggested a shared ground between language (factor 1) and sense of competence (factor 7). The results of cross-loading
values tests echoed the theoretical discussion on the link between the loss of language and the loss of the sense of competence. The final version of the Migratory Loss Scale yielded a 30-item scale with a high reliability estimate, $\alpha = .892$.

Figure 1. Scree Plot of the Eigenvalues for the Factor Analysis.
<table>
<thead>
<tr>
<th>ML29: My ability is restricted by my English language ability.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>ML31: When I speak English, I feel less in control over people’s perceptions and evaluations of me.</td>
<td>.843</td>
<td>-.137</td>
<td>.418</td>
<td>.225</td>
<td>-.423</td>
<td>-.230</td>
<td>.360</td>
</tr>
<tr>
<td>ML28: Talking in English takes a lot of effort.</td>
<td>.835</td>
<td>-.098</td>
<td>.441</td>
<td>.171</td>
<td>-.362</td>
<td>-.252</td>
<td>.297</td>
</tr>
<tr>
<td>ML25: It is difficult to fully express myself the way I want in English.</td>
<td>.823</td>
<td>-.143</td>
<td>.397</td>
<td>.220</td>
<td>-.398</td>
<td>-.292</td>
<td>.305</td>
</tr>
<tr>
<td>ML30: I appear smarter to others when using my native language.</td>
<td>.722</td>
<td>-.143</td>
<td>.469</td>
<td>.220</td>
<td>-.463</td>
<td>-.176</td>
<td>.417</td>
</tr>
<tr>
<td>ML6: I no longer feel a sense of national identity to my home country.</td>
<td>-.147</td>
<td>.804</td>
<td>.016</td>
<td>-.190</td>
<td>-.014</td>
<td>-.209</td>
<td>.010</td>
</tr>
<tr>
<td>ML5: I am no longer a part of my home country.</td>
<td>-.032</td>
<td>.772</td>
<td>-.004</td>
<td>-.177</td>
<td>-.031</td>
<td>-.255</td>
<td>.180</td>
</tr>
<tr>
<td>ML7R: The U.S. is my true home.</td>
<td>.190</td>
<td>-.498</td>
<td>.100</td>
<td>.241</td>
<td>-.092</td>
<td>-.003</td>
<td>.221</td>
</tr>
<tr>
<td>ML14: I can earn more respect in my homeland.</td>
<td>.366</td>
<td>-.062</td>
<td>.880</td>
<td>.225</td>
<td>-.301</td>
<td>-.233</td>
<td>.232</td>
</tr>
<tr>
<td>ML15: I can achieve higher social status in my homeland.</td>
<td>.358</td>
<td>.008</td>
<td>.854</td>
<td>.172</td>
<td>-.313</td>
<td>-.209</td>
<td>.243</td>
</tr>
<tr>
<td>ML13: I can earn more money in my homeland.</td>
<td>.336</td>
<td>-.016</td>
<td>.541</td>
<td>.135</td>
<td>-.166</td>
<td>-.107</td>
<td>.239</td>
</tr>
<tr>
<td>ML1: I miss the natural landscape of my home country.</td>
<td>.126</td>
<td>-.279</td>
<td>.133</td>
<td>.807</td>
<td>-.189</td>
<td>.029</td>
<td>.158</td>
</tr>
<tr>
<td>ML2: I miss the natural climate of my home country.</td>
<td>.114</td>
<td>-.137</td>
<td>.195</td>
<td>.657</td>
<td>-.130</td>
<td>-.016</td>
<td>.223</td>
</tr>
<tr>
<td>ML32: I miss the flaws and imperfections of my homeland.</td>
<td>.352</td>
<td>-.171</td>
<td>.273</td>
<td>.528</td>
<td>-.294</td>
<td>-.085</td>
<td>.434</td>
</tr>
<tr>
<td>ML20: I miss the food in my homeland.</td>
<td>.134</td>
<td>-.305</td>
<td>.216</td>
<td>.464</td>
<td>-.259</td>
<td>-.134</td>
<td>.279</td>
</tr>
<tr>
<td>ML27: I have to be more</td>
<td>.371</td>
<td>-.065</td>
<td>.249</td>
<td>.118</td>
<td>-.775</td>
<td>-.206</td>
<td>.055</td>
</tr>
</tbody>
</table>
knowledgeable about American pop culture.
ML26: I have to learn to understand American humor.
   0.459  -0.006  0.249  0.138  **-0.757**  -0.231  0.111
ML21: I have to adapt to American social norms.
   0.317  -0.075  0.302  0.283  **-0.652**  -0.313  0.327
ML23: I have to learn Americans’ perceptions of beauty
   0.280  0.101  0.309  0.208  **-0.644**  -0.206  0.359
   
   ML24: It is hard for me to maintain the values and beliefs that I have learned from my home culture.
   0.283  0.129  0.392  0.236  **-0.507**  -0.322  0.448
   
   ML17: It is hard to maintain friendships with people in my home country.
   0.208  0.168  0.123  -0.053  -0.257  **-0.801**  0.152
ML18: I feel I have left people behind in my home country
   0.235  0.060  0.252  0.149  -0.262  **-0.744**  0.291
ML19: It is hard to maintain the responsibilities of being a family member
   0.159  0.136  0.199  0.122  -0.229  **-0.707**  0.238
ML16: I feel less connected with my family in my home country
   0.083  0.291  0.113  -0.188  -0.084  **-0.508**  0.016
   
   ML3: I feel I am losing a sense of self.
   0.362  -0.006  0.280  0.388  -0.210  -0.278  **0.631**
ML12: Life in the U.S. is more inconvenient.
   0.312  -0.069  0.323  0.295  -0.249  -0.258  **0.617**
ML10: I feel less confident in taking charge of my life.
   0.518  -0.069  0.398  0.165  -0.306  -0.185  **0.530**
ML11: The education or work credentials I had in my homeland are not recognized or accepted in the U.S.
   0.408  0.063  0.365  0.076  -0.277  -0.212  **0.478**
ML22: I am not able to practice my customs and ceremonies of my native culture the way I want.
   0.275  0.034  0.344  0.346  -0.448  -0.306  **0.468**
ML9: I have to relearn how day-to-day tasks are handled in the U.S.
   0.392  0.024  0.286  0.244  -0.391  -0.221  **0.442**
ML8: Even though I live in the U.S, it does not feel like my country.

ML4: I feel a part of my personality changed permanently.

<table>
<thead>
<tr>
<th></th>
<th>.377</th>
<th>-.190</th>
<th>.280</th>
<th>.351</th>
<th>-.303</th>
<th>-.239</th>
<th><strong>.402</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>.149</td>
<td>.228</td>
<td>.129</td>
<td>.113</td>
<td>-.209</td>
<td>-.217</td>
<td>.277</td>
</tr>
</tbody>
</table>


**Moderation Analyses**

Two separate sets of hierarchical multiple regression analyses were conducted to test the moderating effect of acculturation, including enculturation as a covariate, as well as the moderating effect of meaning-P on the relationship between migratory loss and depression. Migratory loss, acculturation and meaning-P were standardized to avoid multicollinearity.

The test of the moderation of acculturation, including enculturation as a covariate, on the relationship between migratory loss and depression indicated that the interaction did not account for a significant amount of additional variance in depression ($\Delta R^2 = .002$). The result suggests that the relationship was not moderated by acculturation, even when enculturation was included as a covariate (Table 4).

The test of moderation of meaning-P on the relationship between migratory loss and depression indicated that the interaction did not account for a significant amount of additional variance in depression ($\Delta R^2 = .002$). The results indicated that the relationship was not moderated by meaning-P (Table 5).
### Table 4. Acculturation (ACC) as a Moderator and Enculturation (ENC) as a Covariate for Migratory Loss (ML) and Depression.

<table>
<thead>
<tr>
<th>Variables</th>
<th>B(unstandardized)</th>
<th>β(standardized)</th>
<th>SE</th>
<th>P</th>
<th>(R^2)</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Step 1</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>1.94</td>
<td>.18</td>
<td>.00</td>
<td>.009</td>
<td>4.02*</td>
<td></td>
</tr>
<tr>
<td>Enculturation</td>
<td>-.11</td>
<td>-.10</td>
<td>.05</td>
<td>.046</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Step 2</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>1.27</td>
<td>.22</td>
<td>.00</td>
<td>.238</td>
<td>46.66***</td>
<td></td>
</tr>
<tr>
<td>Enculturation</td>
<td>-.17</td>
<td>-.15</td>
<td>.05</td>
<td>.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acculturation</td>
<td>-.07</td>
<td>-.07</td>
<td>.04</td>
<td>.111</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Migratory Loss</td>
<td>.45</td>
<td>.46</td>
<td>.05</td>
<td>.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Step 3</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>1.28</td>
<td>.22</td>
<td>.00</td>
<td>.24</td>
<td>34.98***</td>
<td></td>
</tr>
<tr>
<td>Enculturation</td>
<td>-.17</td>
<td>-.15</td>
<td>.05</td>
<td>.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acculturation</td>
<td>-.07</td>
<td>-.07</td>
<td>.04</td>
<td>.110</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Migratory Loss</td>
<td>.45</td>
<td>.45</td>
<td>.05</td>
<td>.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ML x ACC</td>
<td>.007</td>
<td>.02</td>
<td>.02</td>
<td>.666</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note.* *p < .05, **p < .01, ***p < .001.
Mediation Analyses

Structural equation modeling (SEM) with latent variables was used to test the hypothesis that meaning-S mediates the relationship between migratory loss and depression. LISREL 8.8 (Joreskog & Sorbom, 1996) was used to estimate two different path models. Each item for each measure was used as a measured variable to indicate its respective latent variable. Cases with any missing value were deleted; therefore 314 cases were included in the following tests ($n = 314$).

Table 5. The Presence of Immigration-Related Meaning (Meaning-P) as a Moderator for Migratory Loss (ML) and Depression.

<table>
<thead>
<tr>
<th>Variables</th>
<th>$B$ (unstandardized)</th>
<th>$\beta$ (standardized)</th>
<th>SE</th>
<th>$P$</th>
<th>$R^2$</th>
<th>$F$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Step 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>1.04</td>
<td>.17</td>
<td>.00</td>
<td>.00</td>
<td>.269</td>
<td>57.354***</td>
</tr>
<tr>
<td>Migratory Loss</td>
<td>.43</td>
<td>.43</td>
<td>.05</td>
<td>.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meaning-P</td>
<td>-.08</td>
<td>-.23</td>
<td>.02</td>
<td>.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Step 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>1.04</td>
<td>.17</td>
<td>.00</td>
<td>.00</td>
<td>.271</td>
<td>38.324***</td>
</tr>
<tr>
<td>Migratory Loss</td>
<td>.43</td>
<td>.43</td>
<td>.05</td>
<td>.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meaning-P</td>
<td>-.08</td>
<td>-.22</td>
<td>.02</td>
<td>.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ML x</td>
<td>-.014</td>
<td>-.03</td>
<td>.02</td>
<td>.497</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meaning-P</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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


According to Baron and Kenny (1986), there are three conditions that must exist in order to establish mediation. In step 1, one needs to determine whether migratory loss is related to the outcome variable, depression. In step 2, one needs to determine whether migratory loss is related to the potential mediating variable, meaning-S. In step 3, one needs to determine whether the potential mediating variable, meaning-S, is related to the outcome variable, depression, while also controlling for the effect of the initial variable migratory loss on the outcome variable, depression. In the path model, migratory loss was used to predict both meaning-S and depression, and meaning-S was allowed to influence depression. The path model helps determine whether the potential mediator influences the outcome variable, whether there is evidence of partial or complete mediation, the statistical significance of the indirect effect using the Sobel test, and also the proportion of the total effect of migratory loss on depression that meaning-S can explain.

In the path model (Figure 2), migratory loss showed a statistically significant relationship with meaning-S, unstandardized path coefficient = 1.371, $SE = .465$, $Z = 2.952$ ($Z > 1.96, p < .05$) and standardized $\gamma = .242$ (Step 1), as well as with depression, unstandardized path coefficient = .773, $SE = .207$, $Z = 3.733$ ($Z > 1.96, p < .05$) and standardized $\hat{\gamma} = .482$ (Step 2). However, meaning-S did not significantly predict depression, controlling for the effect of migratory loss, unstandardized path coefficient = .020, $SE = .015$, $Z = 1.334$ ($Z < 1.96, p > .05$), and standardized $\beta = .075$. Thus, meaning-S did not satisfy Baron and Kenny’s (1986) preconditions for establishing mediation.
Further analysis of the mediation effect was not conducted because the preconditions for mediation tests were not met.
Figure 2. Mediation Analysis Using SEM with Standardized Path Coefficients.
CHAPTER FIVE

DISCUSSION

This study is the first attempt to investigate migratory loss among adult immigrants of Chinese descent. Previous research on migratory loss among Asian Americans has been limited to elderly Chinese Americans (Casado & Leung, 2001; Casado et al., 2010) and international students (Wang et al., 2015). This study explores the phenomenon of migratory loss using a general community sample of 440 adult immigrants of Chinese descent with a mean age of 40.26 years ($SD = 9.96$, range = 19–73). This study calls for theorists, researchers, and practitioners to recognize migratory loss among immigrants, especially among immigrants who have been stereotypically viewed as relatively privileged and well resourced. It is important to acknowledge the psychological and emotional burden of adult immigrants of Chinese descent, as their sense of loss has often been overlooked due to the myths of voluntary immigration and Asians as the model minority (Kuo & Tsai, 1986; Rasmussen, Crager, Baser, Chu, & Gany, 2012; Wong, Lai, Lin, & Nagasawa, 1998). It is also essential for clinicians to include loss and grief in their case conceptualization and treatment planning while working with adult immigrants of Chinese descent (Worden, 2008).

This study illustrates unprecedented findings about the statistical correlations between migratory loss, depression, acculturation, and meaning making. The relationship between migratory loss and depression among adult immigrants of Chinese descent was
statistically significant ($r = .46, p < .001$). This result echoes previous research on the relationship between migratory loss and grief and depressive symptoms among elderly Chinese Americans (Casado & Leung, 2001; Casado et al., 2010). More specifically, a supplemental regression analysis revealed that migratory loss accounts for 21.3% of the variance in depression among adult immigrants of Chinese descent. Additionally, migratory loss also had a significantly negative relationship with acculturation ($r = -.38, p < .001$), while it had a significantly positive relationship with enculturation ($r = .14, p < .01$). Acculturation and enculturation were both negatively related to depression ($r = -.26, p < .001; r = -.10, p < .05$). As a recent meta-analysis (Yoon, et al., 2013) indicated, acculturation tended to bring more favorable mental health outcomes than enculturation among Asian Americans. Although the moderation analysis did not support the hypothesis that acculturation provides a buffering effect on the relation between migratory loss and depression, the significant correlations still shed light on the critical role of migratory loss on mental health during the immigration process. Also, migratory loss was significantly associated with the search for immigration-related meaning ($r = .19, p < .001$) and with the presence of immigration-related meaning ($r = -.20, p < .001$). The search for immigration-related meaning was significantly related to the presence of immigration-related meaning ($r = -.09, p < .05$). These results confirm the distinctive features of the search for meaning versus the presence of meaning (Steger et al., 2006) and reflect the complexity of the meaning-making process in the context of immigration-related stress and loss (see Park, 2010). These correlation analyses unveil the significant
correlations between migratory loss and pertinent factors related to the immigration process.

This study developed the Migratory Loss Scale to measure the loss associated with immigration through exploratory factor analysis (EFA). The final version of the Migratory Loss Scale yielded a 30-item scale with a high reliability estimate ($a = .892$). Item scores range from 1 (Not fit my experience), 2 (A little fit my experience), 3 (Mostly fit my experience), to 4 (Exactly fit my experience) with total scale scores ranging from 30 to 120. The highest total scale score in the current sample was 101, and the lowest score was 32, with a mean score of 68.35 ($SD = 13.54$) and a median score of 69. EFA yielded a seven-factor solution. Factor 1 of the Migratory Loss Scale includes items 29, 31, 28, 25, and 30 and refers to the loss of language. Factor 2 includes items 6, 5, and 7 and refers to the loss of a sense of home. Factor 3 includes items 14, 15, and 13 and refers to the loss of social capital. Factor 4 includes items 1, 2, 32, and 20 and refers to the loss of environmental familiarity. Factor 5 includes items 27, 26, 21, 23, and 24 and refers to the loss of cultural customs. Factor 6 includes items 17, 18, 19, and 16 and refers to the loss of relational ties. Factor 7 includes items 3, 12, 10, 11, 22, and 9 and refers to the loss of a sense of competence. The multi-factor structure of migratory loss provides empirical evidence for the complexity of the sense of loss associated with immigration, which has been discussed in the literature (Akhtar, 2001; Choudhry, 2001; Espin, 1987; Garza-Guerrero, 1974; Markovitzky & Mosek, 2005; Marlin, 1994; Mirsky, 1991; Rosbrook & Schweitzer, 2010; Yaglom, 1993). It is noted that the Migratory Loss
Scale has more factors than those previously developed to measure immigration-related loss, including the ILQ (Brener, 1991; three factors: people, status and efficacy, and places and activities), the MGLQ (Casado & Leung, 2001; two factors: attachment to homeland and identity discontinuity), the MLS (Vromans et al., 2012; five factors: loss of symbolic self, loss of interdependence, loss of home, interpersonal loss, and loss of intrapersonal integrity), and the CCLS (Wang et al., 2015; two factors: access to home familiarity and national privileges). However, the Migratory Loss Scale may be over-factoring according to the examinations on items with cross-loadings. Thus, future research needs to reexamine the factor structure of the Migratory Loss Scale.

This study examined the moderation effects of acculturation (including enculturation as a covariate) and the presence of immigration-related meaning on the relationship between migratory loss and depression. The non-significant results of the two moderation tests suggest that neither the level of acculturation nor the presence of immigration-related meaning buffer the effect of migratory loss on depression. First, the non-significant moderation effect of acculturation on the relationship between migratory loss and depression may reflect the fundamental nature of loss, namely, that grieving is a journey of acceptance, processing, and adjustment (Worden, 2008). More specifically, acculturation, as cultural socialization, may not capture the evolving process of acceptance and the processing of grieving. In other words, acculturation may not be able to “make up for” the irreplaceable aspects of migratory loss. The three measured components of acculturation (i.e., cultural competence, language competence, and
Identity acculturation could be experienced as a change of the self that may be prompted by the sense of loss. Additionally, group differences might also have impacted the moderation effect given that acculturation levels were significantly different by gender, income level, survey language, survey format, and current immigration status.

Second, the non-significant moderation effect of the presence of immigration-related meaning on the relationship between migratory loss and depression may illustrate the complex relationships between meaning presence and migratory loss. The presence of immigration-related meaning may not represent both the internal and external adjustment processes that were activated by migratory loss. The evolving and emerging characteristics of the migration goals and purposes may be more culturally appropriate to non-Western individuals (Henrickson et al., 2013). The presence of immigration-related meaning could be formed even before immigrants come to the U.S. The presence of immigration-related meaning may also imply value judgments that lead immigrants to offer socially desirable responses. Additionally, the immigration-related meaning was measured based on the Meaning in Life Questionnaire (MLQ; Steger et al., 2006) with the word “life” in each item changed to “immigration.” The alteration may bring up different understandings and responses than the MLQ was originally designed for in
terms of its theoretical and conceptual backgrounds. Accordingly, the measurement of the presence of immigration-related meaning might have impacted the responses patterns.

This study investigated the mediation effect of the search for immigration-related meaning on the relationship between migratory loss and depression. The results of structural equation modeling (SEM) analysis did not support the hypothesis that the search for immigration-related meaning mediates the relationship between migratory loss and depression. The results suggest that the search for immigration-related meaning did not explain the path from migratory loss to depression. Depression may not derive from the search and the yearning for an explanation or a purpose in one’s loss. Empirical studies have been inconclusive concerning whether searching for comprehensibility and significance in a stressful event is associated with positive or negative mental outcomes (Park & Ai, 2006). In fact, research has pointed out the relationship between psychological well-being and search for meaning were impacted by the differences between Western and Eastern cultures (Steger, Kawabata, Shimai, & Otake, 2008). Search for meaning may bring up harmonious, positive affect and resilience, especially for individuals of Asian backgrounds. Additionally, there have been other personality and social factors that may provide explanations for the relationship between migratory loss and depression, such as maladaptive coping styles, attachment styles, cognitive styles, fragile ego strength, low support satisfaction, low social role involvements, and different cultural expectations (see Worden, 2008). Also, group differences might have impacted
the mediation effect given that the search for immigration-related meaning was significantly different by gender and current immigration status in this study.

**Limitations and Future Directions**

There are several limitations in this study. First, the issues of over-factoring and cross-loadings in the development of the Migratory Loss Scale need to be addressed. Twenty cross-loading items were found, and to refine the measure of the Migratory Loss Scale, future research should further examine whether these cross-loadings resulted from sample-specific patterns or over-factorization. Moreover, future research needs to conduct a confirmatory factor analysis (CFA) to further strengthen the construct validity of the Migratory Loss Scale. Future research also needs to examine the convergent, discriminant, and criterion validity to provide further evidence regarding how well the Migratory Loss Scale measures the loss associated with the immigration process.

Second, the non-significant results of moderation and mediation analyses suggest different functions of acculturation, enculturation, and meaning making in the process of immigration adjustment. Acculturation, enculturation, and meaning making may serve as different protective factors and provide different explanations regarding the mental health of immigrants based on their statistically significant correlations in the study. Future research on the relationship between migratory loss and depression may incorporate different personal, relational, and contextual variables. Gender, income, social support (Kuo & Tsai, 1986; Stroebe, Zech, Stroebe, & Abakoumkin, 2005; Zhang, Shi, & Wang, 2005), and coping (Eisma, Stroebe, Schut, Henk, Stroebe, Boelen, & van den Bout, 2013)
Third, this study investigated depression as one aspect of the psychological consequences of migratory loss. Future studies should attempt to examine other psychological distress variables, such as anxiety, guilt, anger, and somatic symptoms of stress (Worden, 2008). Future studies should also attempt to include positive outcomes as dependent variables of migratory loss, for example, positive affect and life satisfaction (Siegel, 1991). Furthermore, future research should pay attention to the impact of the use of social technology, migratory loss, transnationalism, and global mobility (Bacigalupe & Cámara, 2012; Kang, 2009).

**Conclusion**

This study provides implications for future research and clinical practice. The findings of this study invite researchers, practitioners, and immigrants to openly acknowledge and recognize migratory loss in order to empower the “disenfranchised” (Doka, 1989). The relationship between migratory loss and depression among adult immigrants of Chinese descent should be considered as a representative phenomenon among immigrants. Psychologists interested in the psychological well-being of immigrants should consider assessing migratory loss during the case conceptualization and treatment planning processes. They may include recognizing, deconstructing, and reconstructing loss of language, sense of home, social capital, environmental familiarity, cultural customs, relational ties, and sense of competence. In addition, immigrants should
be encouraged to explore and process their experiences of acculturation, enculturation, and the degree or presence of and search for immigration-related meaning that align with their sense of loss as ways to address feelings of depression.
APPENDIX A

RECRUITMENT ANNOUNCEMENT (ENGLISH)
Dear Participants,

I am a Ph.D. student in Counseling Psychology Program at Loyola University Chicago. My dissertation is about immigration-related meaning-making process. Your participation in the completion of the survey will help me very much. The survey will take about 20-30 minutes to complete. As a token of my appreciation, you will be able to enter a raffle to win 1 of 20 $20 gift cards. You can find the direction to enter this raffle at the completion of the study.

Participants must meet criteria as follows:

- an adult Chinese/Taiwanese immigrant who lived in the home country (e.g., China, Hong Kong, Taiwan, Malaysia, Singapore, Vietnam, Philippine, etc) until 18 years old and then moved to the U.S.;
- has became a US citizen, in the process of becoming a U.S. citizen, or has clear intention to immigrate to the U.S.;

If you are interested in this research, please click the link below. Your help is greatly appreciated.

Sincerely,
Chih-Ting Chang, M.Ed.
Counseling Psychology, Loyola University Chicago
ccchang4@luc.edu
APPENDIX B

APPROVED CONSENT FORMS (ENGLISH)
CONSENT TO PARTICIPATE IN RESEARCH

Project Title: Migratory loss and depression among adult immigrants of Chinese descent: Examining the moderation effects of acculturation and the presence of immigration-related meaning
Researcher: Christine Chi-h Ting
Faculty Sponsor: Eunju Yoon, Ph.D.

Introduction: You are being asked to take part in a research study being conducted by Christine Chi-h Ting Chang for a dissertation under the supervision of Eunju Yoon, Ph.D. in the Counseling Psychology at Loyola University of Chicago. You are being asked to participate because you self-identify as an adult immigrant of Chinese descent. The survey will take about 20-30 minutes to complete. Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose: The purpose of this study is to examine the structure of a newly developed Migration Loss Scale and to better understand the immigration-related meaning making process among adult immigrants of Chinese descent.

Risks/Benefits: There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life. There are no direct benefits to you from participation, but you may gain a greater understanding about your immigration experience. You will also be helping counseling/psychology professionals and their future clients.

Compensation: As a token of our appreciation, you will be able to enter a raffle to win 1 of 20 $20 gift cards. You can find the direction to enter this raffle at the completion of the study.

Confidentiality: Please do not indicate your name on the questionnaire. Information obtained as a result of this survey will be kept confidential. There is no way an individual participant can be identified in this study. All data will be kept in a password protected file or in a locked cabinet in the principal investigator’s office for five years after completion and publication of the study. Only the listed researchers will have access to the data.

Voluntary Participation: Participation in this study is voluntary. If you do not want to be in this study, you do not have to participate. Even if you decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty. Your decision to participate or not will have no affect on your current relationship with the researcher.

Contacts and Questions: If you have questions about this research study, please feel free to contact Christine Chi-h Ting Chang at cchang4@luc.edu or the faculty sponsor Dr. Eunju Yoon at eyoon@luc.edu. If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Statement of Consent: Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. You will be given a copy of this form to keep for your records.

Participant’s Signature ___________________________________________ Date __________

Researcher’s Signature ___________________________________________ Date __________

Loyola University Chicago LUCIRB Protocol: ____________________________
Date of Approval: 04/25/2014
Appraiser/Exempt: 03/24/2015
CONSENT TO PARTICIPATE IN RESEARCH

Project Title: Migratory loss and depression among adult immigrants of Chinese descent: Examining the moderation effects of acculturation and the presence of immigration-related meaning

Researcher: Christine Chih-Ting
Faculty Sponsor: Eunju Yoon, Ph.D.

Introduction: You are being asked to take part in a research study being conducted by Christine Chih-Ting Chang for a dissertation under the supervision of Eunju Yoon, Ph.D. in the Counseling Psychology at Loyola University of Chicago. You are being asked to participate because you self-identify as an adult immigrant of Chinese descent. The survey will take about 20-30 minutes to complete. Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose: The purpose of this study is to examine the structure of a newly developed Migration Loss Scale and to better understand the immigration-related meaning making process among adult immigrants of Chinese descent.

Risks/Benefits: There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life. Your participation in this online survey involves risks similar to a person’s everyday use of the Internet. There are no direct benefits to you from participation, but you may gain a greater understanding about your immigration experience. You will also be helping counseling/psychology professionals and their future clients.

Compensation: As a token of our appreciation, you will be able to enter a raffle to win 1 of 20 $20 gift cards. You can find the direction to enter this raffle at the completion of the study.

Confidentiality: Confidentiality will be maintained to the degree permitted by the technology used. Please do not indicate your name on the questionnaire. Information obtained as a result of this survey will be kept confidential. There is no way an individual participant can be identified in this study. All data will be kept in a password protected file or in a locked cabinet in the principal investigator’s office for five years after completion and publication of the study. Only the listed researchers will have access to the data.

Voluntary Participation: Participation in this study is voluntary. If you do not want to be in this study, you do not have to participate. Even if you decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty. Your decision to participate or not will have no effect on your current relationship with the researcher. If you complete an anonymous survey and then submit it to the researcher, the researcher will be unable to extract anonymous data from the database should you wish it withdrawn.

Contacts and Questions: If you have questions about this research study, please feel free to contact Christine Chih-Ting Chang at echang4@luc.edu or the faculty sponsor Dr. Eunju Yoon at eyoon@luc.edu. If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Statement of Consent: By completing the survey you are agreeing to participate in the research. Your completion of the survey will indicate consent for an informed participation. If you decide not to participate in this study, you may simply disregard this survey.

Loyola University Chicago
Lake Shore Campus
Institutional Review Board for
The Protection of Human Subjects

Date of Approval: 04/25/2014
Approval Expires: 03/24/2015
Project Title: Migratory loss and depression among adult immigrants of Chinese/Taiwanese descent: Examining the moderation effects of acculturation and the presence of immigration-related meaning

Researcher: Christine Chih-Ting Chang M.Ed.
Faculty Sponsor: Eunju Yoon, Ph.D.

1. Age: ______
2. Gender: Male _____ Female _____ Other __________ (Please specify)
3. Place of birth: China _____ Hong Kong _____ Taiwan _____ Malaysia _____
   Singapore _____
   Philippines _____ Vietnam _____ Thailand _____ Indonesia _____
   Other __________ (Please specify)
4. How old were you when you moved to the US? ______
5. How would you describe your immigration status now?
   US citizen _____ US permanent resident _____
   In the process of applying to the US permanent residency _____
   Holding a Visa and having a clear sense of immigrating to the US _____
   Other _____ (please specify)
6. State of residence: __________
7. How is your approximate household income before taxes?
   Under $20000 _____ $20000 - $40000 _____ $40000 - $60000 _____
   $60000 - $80000 _____ $80000 - $100000 _____ $100000 - $120000 _____
   Above $120000 _____
8. Highest level of education completed:
   No Formal Education _____ Elementary School _____ Middle School _____
   High School _____ Bachelor’s _____ Masters _____ Doctorate _____ Other
   __________ (Please specify)
Please answer the questions based on your experience after coming to the US.

<table>
<thead>
<tr>
<th>After I moved to the US, ...</th>
<th>1 Not fit my experience at all</th>
<th>2 A little fit my experience</th>
<th>3 Mostly fit my experience</th>
<th>4 Exactly fit my experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>I miss the natural landscape of my home country.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I miss the natural climate of my home country.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel I am losing a sense of self.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel a part of my personality changed permanently.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am no longer a part of my home country.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I no longer feel a sense of national identity to my home country.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The US is my true home.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Even though I live in the US, it does not feel like my country.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have to relearn how day-to-day tasks are handled in the US.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel less confident in taking charge of my life.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The education or work credentials I had in my homeland are not recognized or accepted in the US.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Life in the US is more inconvenient.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I can earn more money in my homeland.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I can earn more respect in my homeland.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I can achieve higher social status in my homeland.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel less connected with my family in my home country.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is hard to maintain friendships with people in my home country.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel I have left people behind in my home country.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is hard to maintain the responsibilities of being a family member.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I miss the food in my homeland.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have to adapt to American social norms.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am not able to practice my customs and ceremonies of my native culture the way I want.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have to learn Americans’ perceptions of beauty.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is hard for me to maintain the values and beliefs that I have learned from my home culture.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is difficult to fully express myself the way I want in English.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have to learn to understand American humor.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have to be more knowledgeable about American pop culture.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talking in English takes a lot of effort.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My ability is restricted by my English language ability.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I appear smarter to others when using my native language.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>When I speak English, I feel less in control over people’s perceptions and evaluations of me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I miss the flaws and imperfections of my homeland.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Please choose the number that best corresponds to your answer.

<table>
<thead>
<tr>
<th></th>
<th>1 Strongly Disagree</th>
<th>2 Somewhat Disagree</th>
<th>3 Somewhat Agree</th>
<th>4 Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>I think of myself as being US American.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel good about being US American.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Being US American plays an important part in my life.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel that I am part of US American culture.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have a strong sense of being US American.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am proud of being US American.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I think of myself as being a member of my culture of origin.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel good about being a member of my culture of origin.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Being a member of my culture of origin plays an important part in my life.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel that I am part of my culture of origin.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have a strong sense of being culture of origin.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am proud of being culture of origin.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

How well do you speak English:  
1 Not At All | 2 A Little | 3 Pretty Well | 4 Extremely Well
at school or work
with American friends
on the phone
with strangers
in general

How well do you understand English:  
1 Not At All | 2 A Little | 3 Pretty Well | 4 Extremely Well
on TV or in movies
in newspapers and magazines
words in songs
in general

How well do you speak your native language:  
1 Not At All | 2 A Little | 3 Pretty Well | 4 Extremely Well
with family
with friends from the same country as you
on the phone
with strangers
in general

How well do you understand your native language:  
1 Not At All | 2 A Little | 3 Pretty Well | 4 Extremely Well
on TV or in movies
in newspapers and magazines
words in songs
in general
<table>
<thead>
<tr>
<th>How well do you know:</th>
<th>1 Not At All</th>
<th>2 A Little</th>
<th>3 Pretty Well</th>
<th>4 Extremely Well</th>
</tr>
</thead>
<tbody>
<tr>
<td>American national heroes</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>popular American TV shows</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>popular American newspapers and magazines</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>popular American actors and actresses</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American history</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American political leaders</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How well do you know:</td>
<td>1 Not At All</td>
<td>2 A Little</td>
<td>3 Pretty Well</td>
<td>4 Extremely Well</td>
</tr>
<tr>
<td>national heroes from your native culture</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>popular TV shows in your native language</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>popular newspapers and magazines in your native language</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>popular actors and actresses from your native culture</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>history of your native culture</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>political leaders from your native culture</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Below is a list of the ways you might have felt or behaved. Please tell me how often you have felt this way during the past week:

<table>
<thead>
<tr>
<th></th>
<th>1 Rarely or none of the time</th>
<th>2 Some or a little of the time</th>
<th>3 Occasionally or a moderate amount of time</th>
<th>4 Most or all of the time</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was bothered by things that usually don’t bother me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I did not feel like eating; my appetite was poor.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I felt that I could not shake off the blues even with help from my family or friends.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I felt I was just as good as other people.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I had trouble keeping my mind on what I was doing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I felt depressed.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I felt that everything I did was an effort.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I felt hopeful about the future.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I thought my life had been a failure.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I felt fearful.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Below is a list of the ways you might have felt or behaved. Please tell me how often you have felt this way during the past week.

<table>
<thead>
<tr>
<th>My sleep was restless.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was happy.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I talked less than usual.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I felt lonely.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>People were unfriendly.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I enjoyed life.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I had crying spells.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I felt sad.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I felt that people dislike me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I could not get “going.”</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Please choose the number that best corresponds to your answer, and also please remember that these are very subjective questions and there are no right or wrong answers.

<table>
<thead>
<tr>
<th>Absolutely Untrue</th>
<th>Mostly Untrue</th>
<th>Somewhat Untrue</th>
<th>Can't Say True or False</th>
<th>Somewhat True</th>
<th>Mostly True</th>
<th>Absolutely True</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>I understand the meaning of my immigration experience.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am looking for something that makes my immigration experience feel meaningful.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am always looking to find my purpose of immigration.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My immigration has a clear sense of purpose.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have a good sense of what makes my immigration experience meaningful.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have discovered a satisfying purpose of immigration.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am always searching for something that makes my immigration experience feel significant.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am seeking a purpose for my immigration.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My immigration has no clear purpose.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am searching for meaning in my immigration experience.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Thank you for your time and effort!
How to find mental health resources near You

Behavioral Health Treatment Services Locator
http://findtreatment.samhsa.gov/
American Psychological Association: Find a Psychologist
http://locator.apa.org

Other useful mental health resources


Please contact the researcher or the faculty sponsor if you have any comment or question

Christine Chih-Ting Chang, M.Ed.
cchang4@luc.edu

Eunju Yoon, Ph.D.
(312) 915-6461
eyoon@luc.edu

Project Title: Migratory loss and depression among adult immigrants of Chinese/Taiwanese descent: Examining the moderation effects of acculturation and the presence of immigration-related meaning

Researcher: Christine Chih-Ting
Faculty Sponsor: Eunju Yoon, Ph.D.

If you choose to enter the raffle to win 1 of 20 $20 gift cards, please leave your email address. This information will be stored separately. Thanks!
APPENDIX D

RECRUITMENT ANNOUNCEMENT (CHINESE)
您好：

我是芝加哥羅耀拉大學谘商心理學博士班研究生張智婷，目前在 Eunju Yoon 老師的指導下進行畢業論文。本研究關心移民過程的意義建構，希望藉此對移民的心理歷程，有更精緻更全面的認識，並裨益心理健康服務的發展。本問卷約需十至十五分鐘完成，為答謝您寶貴的時間，將提供二十名美金二十元禮卡的抽獎。

如果您符合以下三項條件，歡迎您參與本研究：

一、十八歲以上
二、在原居地（如，中國、香港、台灣、馬來西亞、新加坡、越南、菲律賓…）居住至十八歲後再移居美國之華人
三、已歸化或正在進行美國公民歸化手續、或具有明確移居美國之意願

祝 平安順心
芝加哥羅耀拉大學谘商心理學博士班研究生 張智婷 敬邀
APPENDIX E

APPROVED CONSENT FORMS (CHINESE)
研究參與同意書

華人移民的失落與憂鬱：檢視文化適應與移民生理之間調節變量的效應

博士候選人：張智婷 (Chih-Ting Chang, M.Ed.)
指導教授：尹恩主博士 (Eunju Yoon, Ph.D.)

目的與過程：
您好，我是芝加哥羅耀拉大學 (Loyola University Chicago) 諮商心理學系 (Counseling Psychology) 博士班候選人張智婷，目前在尹恩主教授 (Eunju Yoon, Ph.D.) 的指導下進行研究。我的博士論文希望藉由您的參與，一同了解華人移民的移民適應與意義建構的歷程。本研究將提升諮商心理學研究對華人移民的了解，並有助於臨床服務。您將會是三百至四百名參與者之一。請仔細閱讀這份同意書並提出任何問題，然後再決定是否參與這項研究。如果您同意參與研究，您會被要求填寫十至十五分鐘的問卷。

酬謝：
為答謝您的時間，本研究將提供抽獎，共有二十名參與者能獲得二十元美金的禮卡。

風險與優點：
參與這項研究沒有任何可預見的風險，參與研究並沒有直接的利益，但你也許會獲得關於自己移民過程更全面的理解；同時，這項研究最終的目標是提供華人移民和其他移民今後的臨床服務的方向。

保密：
請不要提供姓名，所有的資料將會被保密，參與者將不會被識別。所有的資料將會被保存在具有密碼保護的資料庫，並在完成三年後將被銷毀，僅有研究者和指導教授能接觸資料。

自願參與：
參與這項研究是自願的。如果您不願在這項研究中，您不需要參加。即使您最初決定參加，您可以隨時停止並退出研究。您可以拒絕回答任何問題，您決定參加或否不會影響您對研究的關係。

聯繫和問題：
如果您有關於此項研究的問題，請聯繫echang4@luc.edu 張智婷或 eyoon@luc.edu 尹恩主教授 (Eunju Yoon, Ph.D.)。如果您對於您作為研究參與者的權利有任何疑問，您可致電 (773) 508-2689 芝加哥羅耀拉大學的研究服務辦公室。

同意書的聲明：
下面您的簽名表示您已經閱讀上面提供的信息，提出疑問，並同意參與此項研究。您將得到一份同意書的副本。

研究參與者簽名

日期

研究者簽名

日期
研究參與同意書

華人移民的失落與憂鬱：檢視文化適應與移民意義之間調節變量的效應
博士候選人：張智婷 (Chih-Ting Chang, M.Ed.)
指導教授：尹恩主博士 (Funju Yoon, Ph.D.)

目的與過程：
您好，我是芝加哥羅耀拉大學 (Loyola University Chicago) 諮商心理學系 (Counseling Psychology) 博士候選人張智婷，目前在尹恩主教授 (Funju Yoon, Ph.D.) 的指導下進行研究。我的博士論文希望藉由您的參與，一同了解華人移民的移民適應與意義建構的歷程。本研究將提升諮詢心理學研究對華人移民的了解，並有助於臨床服務。您將會是三百至四百名參與者之一，請仔細閱讀這份同意書並提出任何問題，然後再決定是否參與這項研究。如果您同意參與研究，您將會被要求填寫十至十五分鐘的問卷。

致謝：
為答謝您的時間，本研究將提供抽獎，共有二十名參與者能獲得二十元美金的禮卡。

風險與優點：
參與這項研究沒有任何可預見的風險。填答線上問卷近似於日常使用網路溝通的風險。參與研究並沒有直接的利益，但你也許可獲得關於自己移民歷程更全面的了解；同時，這項研究最終的目標是提供華人移民和其他移民今後的臨床服務的方向。

保密：
匿名性將在技術許可的範圍內妥善維持。請不要提供姓名，所有的資料將會被保密，參與者將不會被指認，所有的資料將會被保存在具有密碼保護的檔案，並在研究完成五年後被銷毀，僅有研究者和指導教授能接觸資料。

自願參與：
參與這項研究是自願的。如果你不想在這項研究中，你不需要參加。即使你最初決定參加，你可以隨時停止並退出研究。你可以拒絕回答任何問題。你決定參與與否不會影響目前與未來的關係。由於本線上問卷為匿名參與，如果你完成並選擇送出回答，研究者將無法撤銷你問卷。

聯繫和問題：
如果您有任何關於此項研究的問題，請聯繫 cchang4@luc.edu 張智婷或 cyoon@luc.edu 尹恩主教授 (Funju Yoon, Ph.D.)。如果您對於作為研究參與者的權利有任何疑問，您可致電 (773) 508-2689，芝加哥羅耀拉大學的人體研究辦公室。

同意書的聲明：
完成線上版本的問卷表示你已閱讀上述同意書並同意參與研究。如果你無意願參與本問卷，請忽略本訊息。
APPENDIX F

SURVEY PACKAGE (CHINESE)
華人移民的失落與憂鬱：檢視文化適應與移民意義之間調節變量的效應
博士候選人：張智婷 (Chih-Ting Chang, M.Ed.)
指導教授：尹恩主博士 (Eunju Yoon, Ph.D.)

1. 年齡：__________
2. 性別：男 _____ 女 _____ 其他 ________（請描述）
3. 原生地：中國 _____ 香港 _____ 台灣 _____ 馬來西亞 _____ 新加坡 _____
   菲律賓 _____ 越南 _____ 泰國 _____ 印尼 _____ 其他 ________
   （請描述）
4. 您在幾歲時移居美國：__________
5. 關於目前的移民狀態，請選擇最貼切的描述：
   持有美國國籍 ________ 持有美國綠卡 ________ 申辦美國綠卡 ________
   持有簽證並有明確意願移居美國 ________ 其他 ________（請描述）
6. 目前居住在哪一州：__________
7. 稅前的家戶收入：
   Under $20000 ________ $20000 - $40000 ________
   $40000 - $60000 ________ $60000 - $80000 ________
   $80000 - $100000 ________ $100000 - $120000 ________
   Above $120000 ________
8. 最高學歷：
   未有正式教育 ________ 小學 ________ 中學 ________ 高中 ________
   學士 ________ 碩士 ________ 博士 ________ 其他 ________（請描述）
<table>
<thead>
<tr>
<th>自從我移居美國後，…</th>
<th>1 完全不同意</th>
<th>2 少許同意</th>
<th>3 大部份同意</th>
<th>4 完全同意</th>
</tr>
</thead>
<tbody>
<tr>
<td>我想念家鄉的自然景觀</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我想念家鄉的天然氣候</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我感到失去一部分的自我</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我的個性中有一部分永遠的改變了</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我感覺自己不再是家鄉的一分子</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我不再感到對家鄉的國族認同</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>美國是我真正的家</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>即使我住在美國，我不覺得這是我的國家</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我得重新學習日常生活的任務</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我比較沒有信心掌握自己的生活</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我在家鄉得到的教育或工作證明不被認可或接受</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>在美國的生活比較不方便</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我在家鄉可以賺更多錢</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我在家鄉可以得到更多尊敬</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我在家鄉可以成就更高的社會地位</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我感覺與家鄉的家人親無關係</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>維持與家鄉友人的友誼是困難的</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我感覺自己拋棄了仍在家鄉的人</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>維持做為家族中一份子的責任是困難的</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我想念家鄉的食物</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我得去適應美國的社交法則</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我不能如願實現家鄉文化中的習俗或儀式</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我得學習美國人的審美標準</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我很難維持在家鄉習得的價值觀或信念</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>用英文完整表達自己是困難的</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我得去了解美國式的幽默</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我得去熟悉美國的流行文化</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>據英文很費力氣</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我的能力被我的英語能力限制</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>使用母語時，我可以看起來更聰明</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>使用英文時，我比較無法掌握他人對我的觀感或評價</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我懷念家鄉的缺陷和瑕疵</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
請以目前的情況回答下列問題。

<table>
<thead>
<tr>
<th>我認為自己是美國人</th>
<th>1 當然反對</th>
<th>2 有點反對</th>
<th>3 有點同意</th>
<th>4 強烈同意</th>
</tr>
</thead>
<tbody>
<tr>
<td>我認為自己是一個重要的美國文化的一部分</td>
<td>1 當然反對</td>
<td>2 有點反對</td>
<td>3 有點同意</td>
<td>4 強烈同意</td>
</tr>
<tr>
<td>我對英國人有強烈反感</td>
<td>1 當然反對</td>
<td>2 有點反對</td>
<td>3 有点同意</td>
<td>4 強烈同意</td>
</tr>
<tr>
<td>我對中國文化感到自豪</td>
<td>1 當然反對</td>
<td>2 有點反對</td>
<td>3 有點同意</td>
<td>4 強烈同意</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>我認為自己是原生文化的其中一員</th>
<th>1 當然反對</th>
<th>2 有點反對</th>
<th>3 有點同意</th>
<th>4 強烈同意</th>
</tr>
</thead>
<tbody>
<tr>
<td>我認為自己是原生文化的其中一員</td>
<td>1 當然反對</td>
<td>2 有點反對</td>
<td>3 有點同意</td>
<td>4 強烈同意</td>
</tr>
<tr>
<td>我對原生文化的其中一員感到自豪</td>
<td>1 當然反對</td>
<td>2 有點反對</td>
<td>3 有点同意</td>
<td>4 強烈同意</td>
</tr>
<tr>
<td>我對原生文化的其中一員感到自豪</td>
<td>1 當然反對</td>
<td>2 有點反對</td>
<td>3 有點同意</td>
<td>4 強烈同意</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>您的英文口語能力有多好？</th>
<th>1 一點也不好</th>
<th>2 能說一些</th>
<th>3 不錯</th>
<th>4 非常好</th>
</tr>
</thead>
<tbody>
<tr>
<td>在學校或工作</td>
<td>1 一點也不好</td>
<td>2 能說一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>和英國朋友在一起</td>
<td>1 一點也不好</td>
<td>2 能說一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>講電話</td>
<td>1 一點也不好</td>
<td>2 能說一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>和陌生人</td>
<td>1 一點也不好</td>
<td>2 能說一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>一般來說</td>
<td>1 一點也不好</td>
<td>2 能說一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>您的英文理解能力有多好？</th>
<th>1 一點也不好</th>
<th>2 能懂一些</th>
<th>3 不錯</th>
<th>4 非常好</th>
</tr>
</thead>
<tbody>
<tr>
<td>在學校或工作</td>
<td>1 一點也不好</td>
<td>2 能懂一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>和英國朋友在一起</td>
<td>1 一點也不好</td>
<td>2 能懂一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>講電話</td>
<td>1 一點也不好</td>
<td>2 能懂一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>和陌生人</td>
<td>1 一點也不好</td>
<td>2 能懂一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>一般來說</td>
<td>1 一點也不好</td>
<td>2 能懂一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>您的母語口語能力有多好？</th>
<th>1 一點也不好</th>
<th>2 能說一些</th>
<th>3 不錯</th>
<th>4 非常好</th>
</tr>
</thead>
<tbody>
<tr>
<td>與家人</td>
<td>1 一點也不好</td>
<td>2 能說一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>與原生文化的朋友在一起</td>
<td>1 一點也不好</td>
<td>2 能說一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>講電話</td>
<td>1 一點也不好</td>
<td>2 能說一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>和陌生人</td>
<td>1 一點也不好</td>
<td>2 能說一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>一般來說</td>
<td>1 一點也不好</td>
<td>2 能說一些</td>
<td>3 不錯</td>
<td>4 非常好</td>
</tr>
<tr>
<td>項目描述</td>
<td>1.一點也不好</td>
<td>2.能懂一些</td>
<td>3.不錯</td>
<td>4.非常好</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>-------------</td>
<td>-------------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>電視或電影</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>雜誌或雜誌</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>歌詞</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>一般來說</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>您對下列項目了解的程度？</th>
<th>1.一點也不</th>
<th>2.了解一些</th>
<th>3.很了解</th>
<th>4.非常了解</th>
</tr>
</thead>
<tbody>
<tr>
<td>美國國家英雄</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>受歡迎的美國電視節目</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>受歡迎的美國報紙或雜誌</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>受歡迎的美國明星或演員</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>美國歷史</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>美國政治領袖</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>原生地的國家英雄</td>
<td>1.一點也不</td>
<td>2.了解一些</td>
<td>3.很了解</td>
<td>4.非常了解</td>
</tr>
<tr>
<td>原生文化中受歡迎的電視節目</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>原生文化中受歡迎的報紙或雜誌</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>原生文化中受歡迎的明星或演員</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>原生地的歷史</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>原生地的政治領袖</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
請為每一個敘述選擇一個適當的答案，以形容過去一個星期您如此感覺或行為的频率。

<table>
<thead>
<tr>
<th></th>
<th>1極少或從來沒有</th>
<th>2稍微或少許的時間</th>
<th>3偶爾或多中量的時間</th>
<th>4大部分或所有的時間</th>
</tr>
</thead>
<tbody>
<tr>
<td>我對通常不會困擾我的事情感到困擾</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我不想吃東西：我的胃口不好</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我覺得即使有家人和朋友的幫助，我無法走出憂鬱的心情</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我覺得我比別人一樣的好</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我很難專注在我正在做的事情上</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我覺得沮喪</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我覺得我做的每一件事都花了我很大的力氣</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我對未來是懷著希望的</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我認為我的人生是失敗的</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我覺得害怕</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我睡得不穩</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我是快樂的</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我比平常少說話</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我覺得寂寞</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>人們對我不友善的</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我享受人生</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我哭泣</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我覺得悲傷</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我覺得人們不喜歡我</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我無法開始做事</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

請仔細思考一下，是什麼讓您感到您的移民經驗是重要並有意義的。請注意這是非常主觀的問題，並沒有對或錯的答案。

<table>
<thead>
<tr>
<th></th>
<th>1完全不正確</th>
<th>2大部分不正確</th>
<th>3少許不正確</th>
<th>4難辯正與否</th>
<th>5少許正確</th>
<th>6大部分正確</th>
<th>7完全正確</th>
</tr>
</thead>
<tbody>
<tr>
<td>我明白我移民的意義</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我正在尋找能讓我移民經驗感到有意義的東西</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我總是在尋找，以便找到我移民的目的</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我移民有一個明確的目的</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我心中有數什麼讓自己的移民經驗有意義</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我已經發現了一個令人滿意的移民目的</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我一直在尋找可以讓我移民經驗感到重要的東西</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我正在為自己的移民尋找一個目的或者使命</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我移民沒有明確的目的</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>我正在尋找移民的意義</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

感謝您寶貴的時間協助填寫本問卷。如有興趣，請翻至下頁參加抽獎。
如何搜尋您附近的諮商資源

Behavioral Health Treatment Services Locator
http://findtreatment.samhsa.gov/

American Psychological Association: Find a Psychologist
http://locator.apa.org

其他有用的心理健康資源


如果你有任何意見或疑問，歡迎聯繫研究學生與指導教授

Christine Chih-Ting Chang, M.Ed.
cchang4@luc.edu

Eunju Yoon, Ph.D.
(312) 915-6461
eyoon@luc.edu

華人移民的失落與憂鬱：檢視文化適應與移民意義之間調節變量的效應

博士候選人：張智婷 (Chih-Ting Chang, M.Ed.)
指導教授：尹恩主博士 (Eunju Yoon, Ph.D.)

感謝您的參與，本研究提供共二十個機會獲得美金二十元的 gift card，如果你願意參加抽獎，請留下你的 Email 地址（Email 將會與您的問卷答案分開保存，僅供抽獎，不另他用），謝謝！
REFERENCE LIST


VITA

Christine Chih-Ting Chang was born and raised in Taipei, Taiwan. Before attending Loyola University Chicago, she attended National Taiwan University, where she earned a Bachelor of Arts in Sociology. She then attended Harvard University, where she received a Master of Education in Human Development in Psychology.

After completing her APA-accredited predoctoral internship at Counseling and Psychological Services (CPAS) at Stanford University, Chang is currently doing her postdoctoral fellowship at Counseling and Psychological Services (CPS) at University of California at Berkeley. She lives in the San Francisco Bay Area, California.