ABSTRACT

SPIRITUAL WELL-BEING AND ACCULTURATIVE STRESS AMONG OLDER CHINESE IMMIGRANTS IN THE UNITED STATES

By

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The purpose of this study was to investigate the relationship among spiritual well-being, the level of acculturative stress, and demographic variables in a sample of Chinese older adults ($n = 129$) who immigrated from China, Taiwan, and Hong Kong to the United States at or after age 50. This exploratory correlational study used a combination of convenience and snowball sampling and a self-administered questionnaire consisting of the Spiritual Well-Being Scale (SWBS), the Acculturative Stress Scale, and Demographics. The results indicated that spiritual well-being did not predict acculturative stress among older Chinese immigrants. However, Chinese immigrant elders who had faith in God or a higher power and were more satisfied with their relationships with families tend to have higher spiritual well-being scores. Those with satisfactory relationships with their families also reported lower levels of acculturative stress. Implications for Gerontology practice and education for this population were discussed.
SPIRITUAL WELL-BEING AND ACCULTURATIVE STRESS AMONG OLDER CHINESE IMMIGRANTS IN THE UNITED STATES

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CHAPTER 1

INTRODUCTION

In the United States, the health of older immigrants has become an important issue in gerontological research because of the rapid growth of the immigrant population (Markides, Salinas, & Sheffield, 2009). Immigration has been identified as a life interruption that can create a tremendous amount of stress (Casado & Leung, 2002) and trigger psychological disorders among immigrants when “the sociocultural conditions of uprooting do not permit their coping with change” (Coelho, Yuan, & Ahmed, 1980, p.10). It has been reported, repeatedly, that there is a higher prevalence of depressive symptoms among older Asian immigrants as compared to their non-Asian or native-born peers (Ying, 1988; Lam, Pacala, & Smith, 1997; Stokes, Thompson, Murphy, & Gallagher-Thompson, 2002).

Statement of the Problem

Chinese elderly who are late-in-life immigrants, in particular, are considered to be a “high-need” population that encounters double jeopardy (Litwin, 1997; Speller, 2005). In addition to dealing with stressful life events and losses accompanying the aging process, they face multidimensional challenges including cultural, physical, psychological, social, spiritual, financial, and family adjustment during the resettlement in a new country to which they are unaccustomed (Kauh, 1999; Mui & Kang, 2006). Research found that the difficulties experienced in an unfamiliar environment
exacerbated vulnerabilities and resulted in depression among older Chinese immigrants (Speller, 2005). Despite high mental health risks, low utilization of social and psychological services has been noticed among this group (Kuo, Chong, & Joseph, 2008).

A phenomenon known as acculturative stress have been observed and identified as a stressor that leads to psychological distress (Padilla, Alvarex, & Lindholm, 1986). Despite the fact that immigration and its related problems are essential issues and have drawn much attention from the academic world, most studies on acculturative stress and post-immigration stressors were conducted in younger generations such as immigrant students (Chau, 2006; Mena, Padilla, & Maldonado, 1987; Wei et al., 2007) or other ethnic groups (Hovey & Magana, 2000; Padilla, Wagatsuma, & Lindholm, 2001), whereas only a few chose a sample of Chinese Americans who immigrated at an older age.

Moreover, while coping as a mediator of stressors and depressive symptoms is crucial in dealing with significant life events such as migration and acculturative stress (Kuo et al., 2008), research (Craig, Weinert, Walton, & Derwinski-robinson, 2006; Fry, 2000; Koenig, 2009; Levin, 1998; Moberg, 2008; Olive, 2004; Pargament, Smith, Koenig, & Perez, 2009; Rippentrop, Altmaier, Chen, Found, & Keffala, 2005; Yoshioka, 2007) revealed that spirituality is connected with physical, mental, and social well-being; and helped individuals, particularly older adults, to cope with an array of challenges including symptoms of depression (Mui & Kang, 2006), anxiety and physical illness (Baetz & Toews, 2009), and life transitions (Zhang & Zhan, 2006). However, in spite of its importance, spiritual well-being has not yet been utilized as a predictor to examine the linkage with acculturative stress among older Chinese immigrants.
Purpose Statement

The purpose of this study was to investigate the relationship between spiritual well-being and the level of acculturative stress among Chinese older adults who immigrated to the United States at or after age 50. This research also determined to what degree spiritual well-being had an impact on acculturative stress among Chinese elderly immigrants, if a relationship existed. In addition, the relationships between the demographic characteristics of older Chinese immigrants and spiritual well-being and acculturative stress were examined.

Research Questions

1. Is there a significant relationship between spiritual well-being and acculturative stress among older Chinese immigrants in the United States?

2. Is there a significant relationship between spiritual well-being and the demographics of older Chinese immigrants in the United States, including gender, age, marital status, country of origin, age at immigration, language spoken at home, living arrangement, education, religious affiliation, belief in God or a higher power, satisfaction with family relationships, and self-rated physical health?

3. Is there a significant relationship between acculturative stress and the demographics of older Chinese immigrants in the United States, including gender, age, marital status, country of origin, age at immigration, language spoken at home, living arrangement, education, religious affiliation, belief in God or a higher power, satisfaction with family relationships, and self-rated physical health?
Hypotheses

1. There is no significant relationship between spiritual well-being and acculturative stress among older Chinese immigrants in the United States.

2. There is no significant relationship between spiritual well-being and the demographics of older Chinese immigrants in the United States, including gender, age, marital status, country of origin, age at immigration, language spoken at home, living arrangement, education, religious affiliation, belief in God or a higher power, satisfaction with family relationships, and self-rated physical health.

3. There is no significant relationship between acculturative stress and the demographics of older Chinese immigrants in the United States, including gender, age, marital status, country of origin, age at immigration, language spoken at home, living arrangement, education, religious affiliation, belief in God or a higher power, satisfaction with family relationships, and self-rated physical health.

Operational Definitions

Acculturative Stress

In this study, acculturative stress is a score on the Acculturative Stress Scale (Sandhu & Asrabadi, 1994). In addition, participants were given the following definition of acculturative stress.

Acculturative stress is one kind of stress that may occur in the process of acculturation because of the difficulties in adjusting to the new cultural environment (Berry, Kim, Minde, & Mok, 1987). Variables that may cause stress among immigrants in the United States include language barrier, transportation, living arrangement,
acculturation, culture shock, need for services, psychological adjustment, and lack of family and/or social support (Deng & Walker, 2007; Yu, 1984).

**Older Chinese Immigrants**

In this study, the term *older Chinese immigrants* is defined as Chinese people who are age 50 and older, immigrated from China, Taiwan, and Hong Kong and immigrated to the United States at age of 50 and over. This group of Chinese elderly immigrants is distinguished from those who are native-born and who migrated when they were children or young adults (Gelfand & Yee, 1991).

**Spiritual Well-Being**

In this study, *spiritual well-being* was reflected as a score on the Spiritual Well Being Scale (SWBS; Bufford, Paloutzian, & Ellison, 1991). In addition, the researcher gave participants the following definition of spirituality.

Spirituality is the core component of human well-being and interrelates with our physical state, thoughts, feelings, and relationships (Ellison, 1983; Purdy & Dupey, 2005). Spirituality represents our inner life experience and feelings; and is influenced by our values and belief system, which influence our outward behavior (Thibault, Ellor, & Netting, 1991).

Characteristics of spiritual well-being (Spirituality):

1. Everyone has a spirituality, but not everyone is religious (Moberg, 1974);
2. It gives life meaning, purpose, and value (Craig et al., 2006);
3. A sense of harmony in a relationship with God, self, others, and environment (Moberg, 1978);
4. Feelings of love, hope, joy, selflessness, compassion, courage, and inner peace are involved (Moberg, 1974); and

5. The inner capacity that enables one to go beyond or transcend physical limitations and psychological suffering (Howden, 1993).

Assumptions

The topics of spiritual well-being and acculturative stress are uncommon to Chinese in general and may need further explanation and thus providing a handout of definitions of terminology in Chinese was necessary for participants to gain a better understanding.

The questionnaires may not be completely answered due to the limited understandings about the terms and the concepts used in the study, although definitions were given on the handout and explanations were offered during the participant recruitment.

Translation from English into Mandarin Chinese was necessary considering most participants may feel more comfortable in answering questionnaires in their native language. Even in the Chinese language, the ideology embedded in Chinese culture may lead to different interpretations of the terminology used in this study, especially in terms of the topic of spirituality, since “spiritual” is often referred to as something mystical in Chinese culture, whereas it is regarded as the integral part of the human being and an indispensable component of healthcare in Western cultures. Therefore, careful attention was given to translation of key concepts, with back translation.

Some older participants with visual problems or age-related problems of the hands may need assistance in administering the questionnaires and need time to think
while completing the survey. Due to a possibility that some participants may choose to take the self-administered questionnaire home and then mail it back to the researcher with a stamped, self-addressed envelope, the response rate may not be 100%.

**Delimitations**

The sample of the study is delimitated to Chinese immigrants, from China, Taiwan, and Hong Kong. The participants are delimited to those who came to the United States at age 50 and over. The study was conducted in Southern California using convenience sampling.

**Importance of the Study**

A rapid growth of older Chinese immigrants suggested a greater demand for more research on this group. Between 1990 and 2006, the number of foreign-born people 65 years and older has almost doubled, from 2.7 million to 4.3 million. It is projected that the older immigrant population in the United States will continue to rise and reach 16 million by 2050 (Leach, 2009). To focus specifically on those with Chinese background, Terrazas and Batalova (2010) from the Migration Policy Institute reported that there are 1.6 million Chinese immigrants, which is the fourth-largest immigrant group in the United States after Mexican, Filipino, and Indian immigrants. In 2008, of the total foreign-born Chinese American population, 23.6% were seniors (Terrazas & Batalova, 2010).

Since recently arrived older immigrants may share different and more diverse demographic characteristics as compared to those who immigrated in earlier days due to different historical or life events (Yu, 1984), professionals in the field of aging will inevitably serve clients with many variations in values, attitudes, and varying levels of
acculturative stress because of older Chinese immigrants’ dissimilarities (Speller, 2005). The results may be helpful in understanding challenges faced by later-life immigrants; enhancing cultural sensitivity among gerontology specialists such as health and social service providers, educators, researchers, and even policy makers, in order to deliver culturally appropriate service and care; as well as raising awareness about the spiritual dimension of health among older Chinese immigrants in the United States.

Hence, a study exploring the relationships among acculturative stress, spiritual well-being, and demographic factors among older Chinese immigrants should be addressed in a timely and effective manner.
CHAPTER 2

LITERATURE REVIEW

The purpose of this study was to investigate the relationship between spiritual well-being and acculturative stress in Chinese immigrants who are age 50 and older living in the United States. In addition, this study examined the relationship between demographic characteristics of the sample and spiritual well-being and acculturative stress. This chapter presents a review of literature, including: older Chinese immigrants in the United States and reasons for immigration; acculturative stress; factors influencing acculturative stress among older Chinese immigrants; spirituality and spiritual needs of older adults; and spiritual involvement among older Chinese immigrants.

Older Chinese Immigrants and Reasons for Immigration

Chinese immigrants who arrive in the United States at age 65 and older are distinguished from the other two elderly immigrant groups—Chinese older persons who immigrated when they were children or young adults and their descendants who were born, grew up, and aged in America (Gelfand & Yee, 1991; Phua, Kaufman, & Park, 2001).

Instead of selecting highly skilled workers that leads to an early wave of immigration from Asia (Treas, 2008), the Immigration and Nationality Act Amendments of 1965 gave priority admission to immediate relatives of U.S. citizens, with the intention of emphasizing family reunification (Keely, 1971). The changes of immigration laws
opened the door to substantial increases in older immigrants, who, otherwise, would have stayed in their native land and lived to be old. During the 1970s and early 1990s, it was estimated that the number of foreign-born parents of U.S. citizens over the age of 21 grew from 10,000 to 60,000 (U.S. Immigration and Naturalization Service, 1993). A large portion of these aged new arrivals consisted of Chinese from China, Taiwan, and Hong Kong (Cheung, 1989; Tsai & Lopez, 1997). Apart from reuniting with their immigrant family members and relatives (Gelfand, 1989; Phua et al., 2001) under the influence of traditional filial piety (Yu, 1984), many Chinese elderly people came to help provide care for their grandchildren as well as assist their working children with housework (Kauh, 1999; Treas & Mazumdar, 2004; Treas, 2008). However, for some, immigration was “a necessity to prevent themselves from being left behind when the remainder of the family leaves the home country” (Gelfand, 1989, p. 367).

Acculturative Stress

To examine the issues among immigrants, the topic of acculturation is an important approach. In their work, Redfield, Linton, and Herskovits (1936) contended that acculturation explains the phenomena that cultural changes take place when two or more parties with different cultures “come into continuous first-hand contact” (p. 150). The stressors originating from the acculturation process were called acculturative stress (Rudmin, 2009). According to the work of Berry and Kim in 1988, a specific set of difficulties that can be identified as acculturative stress includes physical (new climatic and housing conditions), biological (changes in diets and diseases), social (dislocation of social networks and formation of new relationships), cultural (changes in contexts of politics, economics, and religion), and psychological (need for changing attitudes, values,
and mental health connotations) (as cited in Krishnan & Berry, 1992). Padilla’s (1980) work further identified language familiarity and usage; cultural heritage; ethnic pride, and ethnic identity; and inter-ethnic interaction and inter-ethnic distance as important dimensions to the determination of acculturative changes. To gain a more comprehensive picture of understanding immigrants’ acculturation experience, individual characteristics and environmental factors (nature of the larger society) also need to be considered (Duan & Vu, 2000; Social Science Research Council [SSRC], 1954). The above suggested a multidimensional nature of acculturative stress.

Factors Influencing Acculturative Stress among Older Chinese Immigrants

Studies (Casado & Leung, 2002; Lai, 2004; Lam et al., 1997; Mui & Kang, 2006) on older Chinese immigrants found that the relationships existed between adjustment and demographic characteristics including age, gender, marital status, country of origin, length of stay in the United States, living alone or with others, education level, religiosity, satisfaction with family relationships, and self-rated physical health, which were also reported to be associated with depressive symptoms. However, linguistic, familial, cultural, and social challenges were the most common factors leading to stress and increasing the sense of vulnerabilities of these older individuals.

English Language

English language is an immediate and the most common acculturative stress to older Chinese immigrants when settling in the United States. Not only learning a new language is a serious challenge in later life (Casado & Leung, 2002), but also due to the vast difference in the structure of the Chinese and English languages (Ying, 1996), and fewer opportunities and resources to learn and practice (Steven, 1999), older Chinese
immigrants oftentimes face difficulties acquiring English. Lower English proficiency restricts these older newcomers’ abilities to communicate effectively and function independently (Lam et al., 1997) when accessing employment, education, social services (Barresi, 1987), and health care institutions (Kramer, Kwong, Lee, & Chung, 2002). It further impedes them from forming meaningful relationships with non-Chinese peers, and thus slows down the process of their adaptation to the host society (Ying, 1996).

In Casado and Leung’s (2002) study with 150 Chinese immigrants aged between 55 and 86, results showed that poor command of English was one of the factors that caused difficulties in adjusting and psychological distress. Although some researchers found that community dwelling older immigrants are more likely to get language support at the local community centers by attending English classes and asking help from bilingual staff within the agency, English-speaking adult children are still the primary source in solving language problems (Wong, Yoo, & Stewart, 2005). These perceived language barriers exacerbate social isolation, as well as indirectly result in depressive symptoms among Chinese older persons (Barresi, 1987; Gonzalez, Haan, & Hinton, 2001; Tsai & Lopez, 1997).

**Family Support and Kin Relations**

Research has investigated the effect of acculturation on ethnic families and showed that the acculturation process impacts immigrant families in the United States with regard to family socialization, family functioning, and parent-child relations (Chun & Akutsu, 2003). Having spent most of their lives living in another country, the process of resettlement can be very difficult for older immigrants due not only to the foreign language and unfamiliar values and norms, but also to the additional impact on role
adaptation within a family unit (Gelfand, 1989). It is noteworthy that family plays a powerful role in the acculturative experience and life satisfaction among older Chinese immigrants.

Great family interdependency is a characteristic of the families of older immigrants (Glick & Hook, 2002). Lubben and Becerra (1987) used the California Senior Survey (CSS) conducted in 1982 and 1983 as their data. There were 79 older Chinese Americans of 1,037 elderly respondents with different ethnicities, all over age 65, who were randomly chosen from a central MediCal identification file and were interviewed face-to-face to administer a close-ended questionnaire. The researchers’ findings demonstrated that spouses and children were the most common sources of domestic support among Chinese elderly. Compared to the White and Black elderly, the young-old (65-79 years) Chinese persons were found more likely to be married and live with their spouses; the likelihood of living with an adult child increased among the old-old (age 80 years and older) Chinese elderly. An assumption was made in the study that children may compensate for the loss of spousal support. While adult children played a key role in helping older individuals with shopping and transportation, older family members provided great contributions to their families by caring for younger generations and helping with household responsibilities because of adult children’s working situations (Gelfand, 1989; Treas & Mazumdar, 2002).

Despite intergenerational solidarity, exchange, and reciprocity (Wong et al., 2005), late life satisfaction is not guaranteed (Kritz, Gurak, & Chen, 2000). Treas (2009) noted that even though they live with their kin, older immigrants usually suffer from boredom and loneliness because their family members are usually too busy going to school or
earning a living to provide companionship. With the responsibilities of babysitting
children and housekeeping, many older immigrants also face homebound situations that
limit their social participation outside of home (Gelfand & Yee, 1991). Kauh’s (1999)
study revealed that many Asian elderly actually desired to be independent and wished to
avoid being a burden to their adult children as they recognized that children oftentimes
could not perform traditional ideals due to some limitations, and realized that they had to
change their expectations toward their families.

Cultural Difference

Glick and Hook’s (2002) work indicated that unique cultural values and the sense
of obligation to support new older arrivals increased the likelihood of extended-family
households among older Asian Americans. In Chinese culture, family is considered the
vital component of a social support system to care for one another (Tsai & Lopez, 1997).
It is known that Chinese culture features filial piety in Confucianism and that taking care
of elders in the family is a highly regarded virtue (Chu, 1991). On the one hand,
supporting aged parents is often interpreted as a duty or obligation to fulfill (Chu, 1991).
On the other hand, it is a way for the Chinese to express gratitude for parents’ nurturance,
to respect and love them, and to be considerate and attentive to their needs (Xintain,
1985). These reflect the basic ideas of collectivism emphasizing “duty and obligations to
the ingroup, interdependence on other individuals within the group, and fulfillment of
social roles” (Chun, Moos, & Cronkite, 2006, p. 31). However, living in the United
States favors individualist ideas such as youth, independence (Osako & Liu, 1986), rights
of individuals, a concern for oneself and immediate family, and self-fulfillment (Chun et
al., 2006), older family members often undergo stress that traditional Chinese values are not encouraged at the larger society but are diminishing (Treas, 2008).

Role Change

In addition to “the discrepancies between the new cultural demands and the traditional,” different attitudes between adult children and aged parents on “suitable and needed roles” may result in intergenerational conflicts (Gelfand, 1989, p. 367). Gelfand (1989) pointed out that “there are well-defined roles for children and parents for all cultures” (p. 367). Traditional knowledge, being called grandfather and grandmother, and the ability to provide inheritance property for children all symbolize respect, power and authority to elderly and guarantee their position in the traditional Chinese family (Gelfand, 1989; Hsu, 1985). Nonetheless, immigration may disrupt the older persons’ roles, which are the long-standing norms intrinsic to their native culture (Gelfand, 1989), and may discontinue and alter the expected roles between two generations within the family due to the pressure of new roles in a new setting (Kauh, 1999).

Many Chinese older persons find themselves having to rely on their children for social and material support (Kritz et al., 2000) due to smaller social networks and insufficient personal income (Treas & Mazumdar, 2002). With language barriers and limited knowledge of American culture and customs, older parents oftentimes depend on their children for assistance in the things they do (Treas, 2008). Under these circumstances, many older Chinese immigrants may experience more vulnerability due to the loss of familiar family roles and status (Casado & Leung, 2002), in addition to the possibly already existing losses of other roles with age such as marital and occupational roles (Moberg, 1971).
Ethnic Identity

Ethnic identity is another essential dimension of acculturation (Padilla, 1980) that determines psychological adjustment among immigrants. Luborsky and Rubinstein (1987) noted that ethnicity “shapes individual identity and self-conception;” “influence the dominant values and modes of communication of ethnic individuals;” “influence how individuals typically relate to one another;” and “is a popular language of family function” (p. 36). A person’s identity in late life is “constructed from a lifetime of varied experiences.” In addition, “past experiences relating to ethnic identity serve as salient complements, contrasts, or settings to present-day ethnic identity” (Luborsky & Rubinstein, 1987, p. 36). The loss of identity can evoke the experience of grief that may lead to emotional distress (Casado & Leung, 2002).

According to Disman (1987), ethnic identity can be presented in a number of ways including “stated preference for traditional foods, extensive use of the mother tongue, and friendship and information networks from the same background” (p. 68). Ying (1996) conducted face-to-face interviews with 95 Chinese immigrants aged 19 and older who resided in two Chinatowns and other areas in San Francisco. She found that a high enjoyment among Chinese immigrants was shown because of the easy access to Chinese food, books, magazines, television programs and movies, and recognition and celebration of traditional holidays and festivals. In addition, all respondents in the study had their close friends within their ethnic group; a minority (37.9%) had at least one non-Chinese among their closest friends; and there were no respondents who only had non-Chinese friends.
Social Support

According to Lubben and Becerra (1987), “the support system of the elderly can be characterized as an interwoven network of informal services provided by family and friends and formal services provided by public and private agencies” (p. 130). Interviewing 52 Chinese and Korean immigrants in San Francisco, Wong et al. (2005) found that adult children were the primary support for older immigrants considering material needs and personal situations such as carrying heavy grocery and talking to a doctor. Meanwhile, friends were the sources of companionship and information about learning English and applying for citizenship. Among those belonging to a church, church participation also met their emotional needs. For instance, praying to God, talking to other people in the congregation, and singing Christian songs helped them deal with negative emotions. In addition to financial support from adult children, many received financial aid from the government.

Tsai and Lopez (1997) explored the use of social supports among older immigrants by utilizing a self-administered questionnaire with ninety-three older Chinese individuals. They found that the majority of the respondents (75.3%) usually tried to handle problems by themselves. To indicate their primary social support resources, 90.3% of the respondents reported family and kin, with children noted most frequently as a support, followed by children-in-law, spouses, and grandchildren. In the same sample, friends and neighbors (52.7%), social service agencies (39.8%), religious groups (34.4%), and Chinese clubs or associations (33.3%) were included as other sources of social support.
Ryan, Mui, and Cross (2003) interviewed 407 Asian immigrants aged 65 and older in New York City. There were 105 Chinese among the participants while the rest consisted of Koreans, Indians, Filipinos, Vietnamese, and Japanese. The results showed that children resided in the United States, and that familiar neighbors and close friends were major sources of informal support among these individuals. In general, children assisted their parents with shopping, driving, fixing things around the house, and direct financial assistance. Also, older immigrants who lived with their children were more likely to get help from children. Regarding formal support, about 60% of the respondents reported seeking help from formal sectors such as Social Security, Medicare and Medicaid, senior centers, and religious leaders. However, the usage rate of formal services was relatively lower than was informal support.

**Spirituality and Spiritual Needs of Older Adults**

According to Thompson (1969), old age has been described as:

…more time along, neglect, a back seat, less money, giving up many things, loss, accepting help from others, facing death, the threat of illness or disability, being frightened, accepting past failures and realizing that much of one’s record of life is in, trying to figure out what one’s life has meant, figuring out what you want to get done before you die, more time and greater freedom, greater importance than ever in getting along with other people, and more demand upon inner resources. (as cited in Moberg, 1971, p. 6)

Spirituality is a complex topic. Nearly three decades ago, through discussions at a series of meetings among different religious bodies and special consultants with backgrounds in theology and in the sociology of religion, spiritual well-being was
defined as “the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness” (Moberg, 1978, p. 6). Later, studies (Craig et al., 2006; Lee, 2007; Levin & Taylor, 1997; Seybold & Hill, 2001) have demonstrated that spirituality has significant positive effects on subjective well-being among older adults by supporting them in many changing situations in old age, improving life satisfaction, and decreasing depressive symptoms.

Back in 1971, Moberg identified six areas of spiritual need among the aging in the background paper on spiritual well-being for the White House Conference on Aging. First, once spiritual needs are met, they provide strong inner resources to assist older individuals in coping with changes and losses in life, as well as helping them to face other difficulties such as “a sense of uselessness and rejection; inner emptiness and boredom; loneliness and fear” (Moberg, 1974, p. 262). Second, religious institutions can help meet spiritual needs because they “provide comfort, love, sympathy, hope, assurance, and other forms of spiritual support” (p. 8) in addition to enabling the aged to deal with anxiety and fears that emerged from a variety of losses and problems. Third, Feder (1965) stated that “spiritual well-being of the aging necessitates preparation for life in the midst of preparation for death” (as cited in Moberg, 1971, p. 10). Fourth, being in the later period of the life cycle, older adults’ self-concept may be altered due to retirement, widowhood, residency change, shifts in the position of social organizations, and other social role changes. Under this situation, spiritual well-being facilitates better coping and enhances personality integration, which is related to all aspects of well-being and is also influenced by every other aspect. Fifth, since “one’s sense of personal worth reflects his roles in society” (Moberg, 1971, p. 11), many major changes that result in some degree of
social disengagement in late life may undermine self-concept. Spirituality, which can be emphasized most clearly by the Judeo-Christian religion “in its affirmation that man is created in the image of God” (Moberg, 1974, p. 262), empowers aged persons to restore dignity and affirm self-worth (Payne, 1988). Sixth, cultivating and strengthening one’s philosophy of life is a spiritual task. Losses and the absence of hope lead people to think about fundamental questions of life such as “Who am I?,” “Why am I?,” and “What is the meaning of my life?” (Moberg, 1974, p. 263). With a satisfactory philosophy of life that is usually developed and established through a wide range of religious, ideological, and philosophical perspectives, older individuals are able to find “stability in the midst of the confusions resulting from rapid social change and the personal deprivations associated with aging, including the removal of familiar landmarks by which life has been oriented in the past” (Moberg, 1974, p. 263).

**Spiritual Involvement among Older Chinese Immigrants**

According to Moberg (1974), “All people are spiritual, even if they have no affiliations with religious institutions, reject the interests and concerns of religious bodies, and practice no personal religious rites or sacred pieties” (p. 259). In an earlier work on spirituality, Ellison presented this view:

> The spiritual dimension does not exist in isolation from our psyche and soma, but provides an integrative force. It affects and is affected by our physical state, feelings, thoughts, and relationships. If we are spiritually healthy we will feel generally alive, purposeful, and fulfilled, but only to the extent that we are psychologically healthy as well. (Ellison, 1983, p. 332)
Spirituality can be expressed both publicly and privately without relying on the context of the institution of organized religion, whereas not all aspects of religiosity are assumed to be spiritual matters (Chandler, Holden, & Kolander, 1992; Hinterkopf, 1994; Westgate, 1996) since it is the spirit in man (Ellison, 1983), the inner drive and need, that motivates a person to seek meaning and purpose in his or her life through religion (Brown, 1980). This may provide an interpretive framework and serves as a crucial institutional space through which individuals can make sense of everyday reality (Ellison & Smith, 1991; Ng, 2002).

Conducting a secondary analysis of qualitative data focusing on 277 older adults in the Kansas City area, Daaleman, Perera, and Studenski (2004) revealed that elders with greater spirituality, rather than with greater religiosity, were more likely to perceive their health positively. They further elaborated that “elders with a greater degree of spirituality might share characteristics with health optimists, who tend to use a health-transcendent approach to appraise their health and attribute their symptoms, and to incorporate a broader, more inclusive view of health” (Daaleman et al., 2004, p. 52).

Although the concept of religion does not necessarily equate to spirituality but reflects only a partial spirituality, positive association has been observed between the two. Like the positive effects of spirituality on well-being (Cohen, 2002; Maton, 1989), religious participation can also contribute to personal adjustment, happiness, and life satisfaction among older adults (Payne, 1988). For example, several researchers (Johnson, 1995; Zhang & Zhan, 2006) indicated specifically that elderly who have Christian faith generally benefit from its ideologies and institutional behaviors. Since Christianity does not share contemporary mainstream valuing of individuals according to
their youthful appearance and productivity, older people who experience physical, mental, and social decline are able to retain and regain their self worth through Christian faith (Payne, 1988).

Lee and Chan (2009) interviewed 12 older Chinese immigrants, who shared the experiences of managing life challenges including socio-emotional, cognitive, and instrumental aspects, through their spiritual beliefs and practices. Among these respondents, half of them indicated that their annual income was less than $5,000; they were relatively isolated, and faced tremendous difficulties in seeking help from those surrounding them. Cultural differences and language barriers impeded their acculturation process and restricted their access to resources. Under these circumstances, spiritual and religious coping became even more important for them. Individuals with chronic illness or potential fatal disease, prayed to God for comfort and affirmation of the meaning of life. Those who were lost in the midst of confusion due to resettling in an unfamiliar cultural environment regained balance in life and found peace and a sense of protection through a Christian belief system. Additionally, the study showed the importance of shared belief/religious affiliation in respondents’ families. Having the same belief helped older persons establish another framework that reinforced the reciprocal relationship in a family and faith-based community (Lee & Chan, 2009).

Moreover, given the ethnic, cultural and linguistic uniqueness, religious institutions are important places for those who are immigrants to preserve their cultural traditions and ethnic identities (Yang & Ebaugh, 2001), to build social networks (Maxwell & Cockriel, 1995), as well as to increase their sense of belonging (Zhang & Zhan, 2006). Studies (Yang & Ebaugh, 2001a; Yang & Ebaugh, 2001b) on older Chinese
immigrants’ Christian involvement indicated that Christian churches are not only the sites of religious worship but also become more comprehensive social institutions. Zhang and Zhan (2006) interviewed twenty older Chinese immigrants participated in a Chinese Christian church with a brief questionnaire and a list of semi-structured and open-ended questions. The study found that this ethnic Christian church had developed multiple roles by organizing various formal services, such as health tests, English classes, and daycare. Informal services, such as information exchange and emotional support were found to be especially appreciated by these older immigrants. Fellowship groups and weekly meetings at church helped new immigrants find social belonging, frequent and intimate interaction with compatriots, and spiritual peace and psychological ease in the loving and harmonious community created because of the proclaimed teachings (Yang, 1998). The study also revealed that gaining social support still served as a major motivation for Mainland Chinese elders’ involvement in Christian gatherings, due to their limited access to other social resources and services (Zhang & Zhan, 2006). Furthermore, individuals who attended religious services frequently tended to have larger social networks, more contact, and more social support than those who attended less often or not at all (Koenig, McCullough, & Larson, 2001).

Summary

In the review of literature, several topics regarding older Chinese immigrants in the United States have been discussed, in depth: (a) reasons for immigration; (b) acculturative stress; (c) factors influencing acculturative stress; (d) spirituality and spiritual needs; (e) and spiritual involvement among this specific group.
The studies provided a wealth of information that there are a variety of challenges encountered by older Chinese immigrants regarding linguistic, cultural, physical, emotional, social, intergenerational, financial, and instrumental aspects that all exacerbate and deepen their existing vulnerabilities and result in depressive symptoms. However, spiritual well-being as an effective coping mechanism seemed seldom to attract attention from scholars to address issues of post-immigration life among older individuals. Considering the importance of the quality of life among the large number of older Chinese immigrants to the United States, a study with regard to spiritual well-being and acculturative stress among this group is necessary.
CHAPTER 3

METHODOLOGY

The purpose of this study was to investigate the relationship between spiritual well-being and acculturative stress in Chinese immigrants who are age 50 and older living in the United States. In addition, this study examined the relationship between demographic characteristics of the sample and spiritual well-being and acculturative stress. In this chapter, the research design, selection of a sample, instruments, procedure, and data analysis are discussed in detail. A summary is provided in the end of this chapter.

Research Design

This exploratory study employed a correlational research design to gather cross-sectional data. This research method was selected because it measured the degree of the association among variables. A self-administered questionnaire was used. In this study, the independent variable was spiritual well-being of older Chinese immigrants while the dependent variable was their level of acculturative stress after immigration to the United States. Additional variables in demographic questions were gender, age, marital status, country of origin, age at immigration, language spoken at home, education, religious affiliation, belief in God or a higher power, and self-rated physical health. The sites for this study were local senior centers, senior apartments, and private residences.
Sample Selection

A combination of non-random convenience and snowball sampling methods were used in this research. This was an appropriate sampling method because the researcher already had regular contact and access to a local senior center, which is located in a senior community with a large Chinese population. Participant referrals were made by subjects from the original sample and acquaintances. To participate, the subjects were required to be Chinese immigrants 50 years of age and older and to have immigrated from China, Taiwan, or Hong Kong at age 50 and over. A total of 150 study participants were recruited.

Instruments

A self-administered questionnaire was utilized in this study. The questionnaire was divided into three sections: (a) demographics, (b) the Acculturative Stress Scale, and (c) the Spiritual Well-Being Scale (SWBS).

Demographics (Appendix A)

The first section, demographics, was designed by the researcher. Demographic information included gender, age, marital status, country of origin, age at immigration, language spoken at home, living arrangement, education, religious affiliation, belief in God or a higher power, satisfaction with family relationships, and self-rated physical health. The expert reviewers for the pilot testing of the demographics section included the Director of a local Asian senior service center, two staff members from the service center, and the thesis Committee.
Acculturative Stress Scale (Appendix B)

The Acculturative Stress Scale was originally named the Acculturative Stress Scale for International Students (ASSIS; Sandhu & Asrabadi, 1994). No acculturative stress scales for Chinese adults who immigrated at older ages were found that addressed the variety of issues faced by this population as addressed in the literature. The ASSIS was chosen for this study because the issues covered in the ASSIS appeared to be more suitable for evaluating psychological distress caused by immigration among Chinese older adults compared to other existing instruments (Padilla et al., 1986). To accommodate a sample of older adults in this study, permission was obtained from the authors to use the name “Acculturative Stress Scale” instead of its full name.

The Acculturative Stress Scale developed by Sandhu and Asrabadi (1994) is a 36-item scale. Seven subscales covered in this measure are Perceived Discrimination (8 items; e.g., “I am treated differently in social situations”), Homesickness (4 items; e.g., “I miss the people and country of my origin”), Perceived Hate/Rejection (5 items; e.g., “People show hatred toward me nonverbally”), Fear (4 items; e.g., “I fear for my personal safety because of my different cultural background”), Stress Due to Change/Culture Shock (3 items; e.g., “I feel uncomfortable to adjust to new cultural values”), Guilt (2 items; e.g., “I feel guilty to leave family and friends behind”), and Nonspecific Concerns (10 items; e.g., “I feel nervous to communicate in English”). Each item is measured on a 5-point Likert scale ranging from 1 as strongly disagree to 5 as strongly agree with 3 as unsure. A total score range is 36 to 180 by summing the scores of the 36 statements. A higher score represents higher levels of acculturative stress.
Internal consistency coefficients (Chronbach’s alpha) for the Acculturative Stress Scale total score range from .92 to .94 for the full scale (Constantine et al., 2004; Yeh & Inose, 2003). The reliabilities for all the subscales were shown to be relatively high, ranging from .79 to .90 apart from subscale Guilt (.44; Poyrazli, Thukral, & Duru, 2010). Construct validity was shown in Constantine et al.’s (2004) study of 320 international students from Africa, Asian, and Latin America. The permission to use the Acculturative Stress Scale was released by the authors and the publisher.

Spiritual Well-Being Scale (Appendix C)

The Spiritual Well-Being Scale (SWBS; Bufford et al., 1991) was developed by Ellison and Paloutzian (1982) as a general indicator of perceived well-being. The SWBS consisted of 20 items measuring the perception of spiritual quality of life and evenly divided into two subscales, religious well-being (RWB) and existential well-being (EWB). To indicate the relationship to God or another spiritual being, the RWB items (Questions 1, 3, 5, 7, 9, 11, 13, 15, 17, and 19) contain a reference to God; while the EWB items (Questions 2, 4, 6, 8, 10, 12, 14, 16, 18, and 20) do not contain such reference because these items evaluate the sense of life satisfaction and life purpose (Ellison & Paloutzian, 1982). Each subscale has half of the items (Questions 3, 4, 7, 8, 10, 11, 14, 15, 17, 19, and 20) worded in a positive direction and has the other half (Questions 1, 2, 5, 6, 9, 12, 13, 16, and 18) negatively worded to control for possible bias. Each item is rated on a 6-point Likert-type scale with equal weight. For instance, in response to the question, “I don’t have a personally satisfying relationship with God,” the response range begins with score 1 for strongly agree to score 6 for strongly disagree. The higher the score, the more the spiritual well-being is represented (with a score in the range of 20-40 represents a
sense of low spiritual well-being; 41-99 as moderate; and 100-120 as high). Negatively worded items are reverse scored (Paloutzian & Ellison, 2009).

The reliability and validity of the SWBS were established by Ellison and Paloutzian (1982) with a sample of 100 students at the University of Idaho (Ellison, 1983) with the reliability coefficient alpha of .93. The subscales of RWB and EWB had alphas of .96 and .86, respectively. Coefficient Alphas that reflect internal consistency were .89 (SWB), .87 (RWB), and .78 (EWB). In a more recent study, Bonet (2009) found the reliability coefficient alphas as .92 (SWB), .96 (RWB), and .88 (EWB) when examining spiritual well-being and stressful life experiences on traumatic stress in a sample of 120 college students.

The SWBS and its subscales (RWB and EWB) demonstrated good validity. It is found that SWB, RWB, and EWB were all positively correlated with other theoretically related scales such as the Purpose in Life Test, Intrinsic Religious Orientation, and self-esteem, while negatively correlated with the UCLA Loneliness Scale (Ellison, 1983). In addition, having been utilized with various samples such as church samples from several denominations, college students, nursing students, convicts, counseling patients, medical patients, and caregivers for the terminally ill, the SWBS did not seem to be affected by the age and sex of subjects.

A 31-page specimen set that includes an original copy of the Spiritual Well-Being Scale (SWBS), the manual, scoring method, and research bibliography were purchased by the researcher through an official website of the Spiritual Well-Being Scale, LifeAdvance.com (n.d.). An authorization letter to translate the SWBS from English into
Chinese was obtained from the authors. The researcher informed the authors the number
of individual copies needed for the study and payment transaction was made.

Translation into Chinese

Considering the majority of participants speak only limited English and may feel
more comfortable to give responses in Mandarin, only a Chinese version of the
questionnaire was used in this study. The questionnaire (including three sections:
demographics, the Acculturative Stress Scale, and the Spiritual Well-Being Scale) were
translated from English into Chinese including the same questions and sections as the
original English version questionnaires. The demographics section was translated by the
researcher and has the translated work verified by another bilingual person.

Permission to translate the Acculturative Stress Scale into Mandarin Chinese was
obtained from the publisher. However, since the Acculturative Stress Scale was
previously translated into Chinese and used in a study with 189 international college
students from China and Taiwan (Wei et al., 2007), the researcher contacted the author of
the study and was provided a Mandarin version of the scale for this research. To make
sure the translated version was understandable to older Chinese immigrants, the
researcher pre-tested the obtained Chinese version with three older Chinese immigrants
and refined it accordingly by comparing the revised translation and the original English
scale, and then had two bilingual persons review the revised translation to finalized the
Chinese version.

The translation procedure for the SWBS was according to the translation steps
provided by the authors of the Spiritual Well-Being Scale (SWBS). Although there are
two Chinese version of the SWBS available, the authors of the original English version
suggested that the researcher use those two Chinese versions as starters to refine a Chinese translation of the SWBS for a valid translation. Therefore, to follow the guideline of translation steps requested by the authors, the researcher translated the SWBS from English into Chinese first and had two other bilingual persons, who have good knowledge of both English and Chinese, check the accuracy of the translation done by the researcher through comparing with the two pre-existing Chinese version scales. An initial version of the Chinese translation of the SWBS was thus created. Then, three persons who possess bilingual skills but are different individuals from those in the previous step, translated the preliminary Chinese version of the SWBS back into English without seeing the original work of the text. A panel of experts compared the back translation with the original English version. Based on the above steps, the Chinese version of the SWBS was finalized.

**Definition of Spiritual Well-Being**

To define spiritual well-being to the sample in this study, the researcher reviewed the definitions provided in previous studies (Craig et al., 2006; Howden, 1993; Moberg, 1974), including studies in Chinese (Chang & Chen, 2008; Lee, 2006), to make sure that basic concepts of spirituality are congruent even in different cultural contexts. Although a wide variety of characteristics of spiritual well-being were presented in different definitions, the present study focused on Moberg’s (1978) work that captured the essence of spirituality:

The Spiritual is not one dimension among many in life; rather it permeates and gives meaning to all life. The term Spiritual Well-Being therefore indicates
wholeness in contract to fragmentation and isolation. “Spiritual” connotes our dependence on the source of life, God the Creator.

We cannot regard well-being as equated solely with physical, psychological, or social good health. Rather, it is an affirmation of life. It is to say “Yes” to life in spite of negative circumstances. This is not mere optimism which denies some of life’s realities; rather, it is the acknowledgement of the destiny of life. In the light of that destiny it is the love of one’s own life and of the lives of others, together with concern for one’s community, society, and the whole of creation, which is the dynamic of Spiritual Well-Being. (p. 6)

Therefore, as mentioned in Chapter 2, this study adapted the definition suggested by the National Interfaith Coalition on Aging (1975) – “Spiritual well-being is the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness” (as cited in Moberg, 1978, p. 6).

In addition, a fundamental work of Moberg (1971) conceptualized that spiritual well-being have two dimensions: vertical and horizontal. “The vertical dimension refers to our sense of well-being in relation to God. The horizontal dimension refers to a sense of life purpose and life satisfaction, with no reference to anything specifically religious” (Ellison, 1983, p. 331). The concepts were further summarized by Moberg and Brusek (1978) as religious well-being and existential well-being, which were the key components considered during the development of the SWBS (Ellison, 1983).

Procedure

To start the research process, the researcher contacted the Community Services Supervisor of a local senior center, where the study was carried out, and the Executive
Director of a local Asian senior service center, which uses the facility of this senior center to provide a variety of services to its Chinese elderly members, for permission to conduct the study. Recruitment letter (Appendix D), informed consent form (Appendix E), definition sheet (Appendix F), and questionnaires were provided for review. With the approval from both Directors, the instructors of the Dance Class and Singing Class were approached by the researcher regarding the research protocol and they gave their permission to help implement the study. The permission letters from two Directors and two class instructors were submitted to the Institutional Review Board for the Protection of Human Subjects (IRB) of California State University, Long Beach. Upon gaining the approval from the IRB, subject recruitments were scheduled on Wednesdays before the Dance Class and Singing Class, the most popular leisure classes among Chinese attendees.

At the first recruitment meeting, a representative from the Asian senior service center introduced the researcher to the potential participants. The researcher distributed the Chinese version of the recruitment letters with the key terms and definition sheet attached and explained the purpose of the study, criteria for participation, research procedure, anonymity and confidentiality, length of time required (approximately 30-40 minutes), the voluntary nature of participation, and the rights to withdraw at any time or to refuse to answer any questions. Questions regarding the study from the group were answered to satisfaction. The researcher also explained that although there was no monetary compensation for participation because this was an independent research project, a small gift bag was prepared for each participant as appreciation. Meanwhile, the individuals were asked to spread the word to their friends and neighbors whom they
knew to be qualified and might be interested in participating in the study. The researcher’s contact information was given for future referrals.

Then, for the meeting attendees who did not wish to participate or did not meet participation criteria were freed to continue their activities at the center. Those who wished to participate were guided to a room where they were given the Chinese version of the consent form and questionnaire. The participants were reminded not to put their names or any other identifying information on the survey; and to deposit their signed consent forms into one secure box labeled “Consent Form” and their answered surveys in the separate secure box labeled “Survey”. The researcher also stated that any participants who, after reviewing the survey, decided that they preferred not to participate, should place their unsigned consent form and blank survey into the boxes. After giving the participants instructions, the researcher left the room and waited outside while the subjects were filling out the survey. Upon completion, the participants placed their consent form and survey into the designated boxes. As they exited, they were given a small gift bag including a tea bag, cookies, and a thank-you note as appreciation.

For those who stated an interest in participating but did not have enough time to stay to complete the documents, each individual was given a copy of the consent form, questionnaire, and two stamped, self-addressed envelopes separately labeled “Consent Form” and “Survey”, while still keeping the recruitment letter for their information. Participants were informed that they could either return the consent form and questionnaire by mailing them back to the researcher; or put the documents in the envelopes, seal the envelopes and leave them in the collection boxes at the senior center. Again, these subjects were reminded not to put their names or other identifying
information on the survey and the return envelope. The researcher would return for
survey collection. Gift bags were given along with the survey materials to these
participants to thank them in advance for their participation.

Also, the representatives of the Asian senior service center whom the researcher is
familiar with made phone calls to other potential participants who resided in the senior
apartments in the surrounding area as additional initial recruitment to inform them of the
study and pass on researcher’s contact information to them. A recruitment script was
prepared to make sure that the recruitment information was correctly given (Appendix G).
For those who were interested in participating and contacted the researcher, an
appointment was set up to meet at their own residence or the senior center. The
recruitment process that was done with the class members at the senior center was
repeated. The researcher waited for the individual participants to finish the survey and
collected it with the consent form designed for those who had individual appointments
separately with two envelopes labeled “Consent Form” and “Survey.” The researcher left
the survey materials and two envelopes for those who wished to return the survey later
and came back to collect them. Permissions were obtained from the apartment
management to conduct the study with individuals at these facilities when the researcher
was invited to the tenants’ own apartments through individual contact.

To increase the recruitment, another local senior center where a large number of
older Chinese immigrants gathered was referred by an acquaintance. Permission to
recruit individual participants during their regular meeting days was released by the
Chairman of the Chinese Senior Association. Participant recruitment procedure at the
individual level was repeated.
Data Analysis

Descriptive statistics including frequencies and percentages were analyzed for describing demographic variables. All data were entered for analysis using the SPSS (Statistical Package for the Social Sciences) software version 18.0.

The first hypothesis, “There is no significant relationship between spiritual well-being and acculturative stress among older Chinese immigrants in the United States,” was tested using simple linear regression. The second hypothesis, “There is no significant relationship between spiritual well-being and the demographics of older Chinese immigrants in the United States, including gender, age, marital status, country of origin, age at immigration, language spoken at home, living arrangement, education, religious affiliation, belief in God or a higher power, satisfaction with family relationships, and self-rated physical health,” was tested with the Pearson r correlation coefficient. Then, a simple linear regression or a multiple linear regression analysis was conducted to further examine the significantly correlated variables on spiritual well-being. The third hypothesis, “There is no significant relationship between acculturative stress and the demographics of older Chinese immigrants in the United States, including gender, age, marital status, country of origin, age at immigration, language spoken at home, living arrangement, education, religious affiliation, belief in a God or a higher power, satisfaction with family relationships, and self-rated physical health,” was also tested by performing Pearson’s correlation and then simple linear regression or multiple linear regression analysis for examining significant variables on acculturative stress.
Summary

This study utilized an exploratory correlative research design with a combination of non-random convenience and snowball sampling to investigate the correlations among spiritual well-being, acculturative stress, and demographic information. Instruments consisted of the demographics, the Acculturative Stress Scale, and the Spiritual Well-Being Scale (SWBS). The sample was recruited at local senior centers and senior apartments in Southern California and through referrals. All the data was analyzed with SPSS (Statistical Package for the Social Sciences) software version 18.0.
CHAPTER 4

RESULTS

The purpose of this study was to investigate the relationship between spiritual well-being and the level of acculturative stress among Chinese older adults who immigrated to the United States at or after age 50. In addition, this study examined the relationship between demographic characteristics of the sample and spiritual well-being and acculturative stress. This chapter describes the sample, the results of the proposed hypotheses, and a brief summary.

Sample

A total of 150 Chinese immigrants were recruited and participated in this quantitative study. All participants signed consent forms and answered survey questionnaires. However, 13 questionnaires were determined to be invalid and were excluded from the study since the participants did not meet the criteria. Among them, 7 participants did not immigrate to the United States at or after age 50, while the other 6 did not immigrate from China, Taiwan, or Hong Kong but from other Asian countries (e.g., Cambodia, Vietnam, and Malaysia); and thus their data were removed from analysis. Instead of eliminating all surveys that had at least one blank in the Demographics section, the Acculturative Stress Scale, and/or the Spiritual Well-Being Scale (SWBS), the researcher adopted a 50% principle and removed 8 incomplete questionnaires with a response rate of less than 50% from analysis. The resulting total sample size was
129 participants. Additionally, the number in the sample in the analyses regarding religious affiliation and belief in God or a higher power was reduced since a few participants missed the questions of either the former or the latter.

As shown in Table 1, the sample of this study consisted of 44 male participants (34.11%) and 85 female participants (65.89%) who ranged in age from 55 to 98 years ($M = 77.67$, $SD = 8.96$). By marital status, over half (51.16%) were married and one-third (36.44%) were widowed. By country of origin, most subjects (74.42%) were from China, followed by Taiwan (21.70%) and Hong Kong (3.88%). All were born in Asian countries. By age at immigration, ages ranged from 50 to 86 ($M = 60.80$, $SD = 7.46$), with the majority of subjects immigrated to the United States in the late middle ages (88.38%). By primary language used at home, almost the entire sample (93.80%) spoke mainly their mother tongue (Mandarin, Cantonese and other Chinese dialects or other languages). By living arrangement, the majority of subjects (61.24%) lived with others (spouse, children, other family members, or other) while 38.76 percent lived alone. By education, most of the subjects (46.51%) completed college; smaller numbers responded that they had less education than elementary school, including no formal education (9.30%), or were educated beyond college (6.98%).

By religious affiliation, Protestants or Christians (58.91%) made up the largest group among the subjects while 19.38 % identified themselves as non-affiliated with religion. A few subjects were identified as Buddhists (10.08%), Catholic (8.53%), or having other faiths (1.55%). By belief in God or a higher power, the majority (84.50%)
TABLE 1. Demographics of the Overall Sample

<table>
<thead>
<tr>
<th>Variables</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>44</td>
<td>34.11</td>
</tr>
<tr>
<td>Female</td>
<td>85</td>
<td>65.89</td>
</tr>
<tr>
<td><strong>Age</strong></td>
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<td></td>
</tr>
<tr>
<td>55-59</td>
<td>3</td>
<td>2.33</td>
</tr>
<tr>
<td>60-69</td>
<td>17</td>
<td>13.18</td>
</tr>
<tr>
<td>70-79</td>
<td>53</td>
<td>41.08</td>
</tr>
<tr>
<td>80-89</td>
<td>44</td>
<td>34.11</td>
</tr>
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<td>90-98</td>
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</tr>
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<tr>
<td>Never married</td>
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<td>1.55</td>
</tr>
<tr>
<td>Currently married</td>
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<td>51.16</td>
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<tr>
<td>Widowed</td>
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<tr>
<td>Divorced</td>
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<tr>
<td>Separated</td>
<td>4</td>
<td>3.10</td>
</tr>
<tr>
<td><strong>Country of Origin</strong></td>
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<td></td>
</tr>
<tr>
<td>China</td>
<td>96</td>
<td>74.42</td>
</tr>
<tr>
<td>Taiwan</td>
<td>28</td>
<td>21.70</td>
</tr>
<tr>
<td>Hong Kong</td>
<td>5</td>
<td>3.88</td>
</tr>
<tr>
<td><strong>Age at Immigration</strong></td>
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<td></td>
</tr>
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<td>10.07</td>
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<td>80-89</td>
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<td>1.55</td>
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<tr>
<td><strong>Primary Language Spoken at Home</strong></td>
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<tr>
<td>Mandarin</td>
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</tr>
<tr>
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<tr>
<td>Both Chinese and English</td>
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<tr>
<td>Other Language(s)/Dialogue</td>
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<td>Living Alone</td>
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<td>Living with Someone</td>
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<tr>
<td><strong>Education</strong></td>
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<td></td>
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<tr>
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<tr>
<td>Elementary School</td>
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<td>6.20</td>
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<tr>
<td>Junior High</td>
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<td>High School</td>
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<tr>
<td>College</td>
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<td>46.51</td>
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<td>Master’s Degree and Above</td>
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<td>6.98</td>
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</table>


TABLE 1. Continued

<table>
<thead>
<tr>
<th>Variables</th>
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<th>Percent</th>
</tr>
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<tbody>
<tr>
<td>Religious Affiliation</td>
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<td>No Religious Affiliation</td>
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<tr>
<td>Buddhism</td>
<td>13</td>
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</tr>
<tr>
<td>Protestant/Christian</td>
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<td>58.91</td>
</tr>
<tr>
<td>Catholic</td>
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<td>8.53</td>
</tr>
<tr>
<td>Other</td>
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<td>1.55</td>
</tr>
<tr>
<td>Believing in God/a Higher Power</td>
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<td></td>
</tr>
<tr>
<td>No Responses</td>
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<td>2.32</td>
</tr>
<tr>
<td>No</td>
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<td>13.18</td>
</tr>
<tr>
<td>Yes</td>
<td>109</td>
<td>84.50</td>
</tr>
<tr>
<td>Satisfaction with Family Relationship</td>
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<td></td>
</tr>
<tr>
<td>Very Dissatisfied</td>
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<td>1.55</td>
</tr>
<tr>
<td>Dissatisfied</td>
<td>3</td>
<td>2.32</td>
</tr>
<tr>
<td>Not Sure</td>
<td>9</td>
<td>6.98</td>
</tr>
<tr>
<td>Satisfied</td>
<td>63</td>
<td>48.84</td>
</tr>
<tr>
<td>Very Satisfied</td>
<td>52</td>
<td>40.31</td>
</tr>
<tr>
<td>Self-rated Physical Health</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very Poor</td>
<td>3</td>
<td>2.33</td>
</tr>
<tr>
<td>Poor</td>
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<td>7.75</td>
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<tr>
<td>Fair</td>
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<tr>
<td>Good</td>
<td>49</td>
<td>37.98</td>
</tr>
<tr>
<td>Excellent</td>
<td>22</td>
<td>17.05</td>
</tr>
</tbody>
</table>

Note. N = 129.

reported believing in God or a higher power, whereas a small percentage (13.18%) did not. Three left the question blank.

By satisfaction with family relationships, a very high percentage (89.15%) of the subjects seemed to be satisfied or very satisfied with their relationship with family members. However, 6.98 % expressed uncertain family relationships while the remaining 3.87 % expressed some dissatisfaction. By self-rated physical health, most
subjects (55.03%) indicated that their health was good or excellent; 34.88 % indicated health as fair; and the others (10.08%) as poor or very poor.

Hypotheses

Spiritual Well-Being and Acculturative Stress

The first null hypothesis stated “There is no significant relationship between spiritual well-being and acculturative stress among older Chinese immigrants in the United States.” Simple linear regression analysis was conducted with Acculturative Stress Scale scores as the dependent variable and the Spiritual Well-Being Scale (SWBS) scores as the predictor variable to test whether the acculturative stress level was related to the level of spiritual well-being. The result showed that spiritual well-being ($M = 83.28$, $SD = 16.69$) did not significantly predict acculturative stress scores ($M = 87.81$, $SD = 19.91$), $\beta = -.150$, $t(127) = -1.71$, $p > .05$. Spiritual well-being explained an insignificant proportion of variance (2%) in acculturative stress scores, $R^2 = .02$, $F(1, 127) = 2.92$, $p > .05$. Older Chinese immigrants’ spiritual well-being did not influence the level of their acculturative stress. The null hypothesis was accepted.

Spiritual Well-Being and Demographics

The second hypothesis, “There is no significant relationship between spiritual well-being and the demographics of older Chinese immigrants in the United States, including gender, age, marital status, country of origin, age at immigration, language spoken at home, living arrangement, education, religious affiliation, belief in God or a higher power, satisfaction with family relationships, and self-rated physical health,” was tested by running a Pearson’s product-moment correlation to examine whether the
demographic variables of participants were significantly associated with their spiritual well-being. The 12 demographic variables were used as predictor variables and the SWBS scores were used as the outcome variable.

As shown in Table 2, the results demonstrated the positive association of spiritual

<table>
<thead>
<tr>
<th>Variables</th>
<th>df</th>
<th>r</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
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<td>.16</td>
</tr>
<tr>
<td>Age</td>
<td>127</td>
<td>-.02</td>
</tr>
<tr>
<td>Marital Status</td>
<td>127</td>
<td>.15</td>
</tr>
<tr>
<td>Country of Origin</td>
<td>127</td>
<td>.09</td>
</tr>
<tr>
<td>Age at Immigration</td>
<td>127</td>
<td>.05</td>
</tr>
<tr>
<td>Primary Language Spoken at Home</td>
<td>127</td>
<td>.08</td>
</tr>
<tr>
<td>Living Arrangement</td>
<td>127</td>
<td>.10</td>
</tr>
<tr>
<td>Education</td>
<td>127</td>
<td>-.05</td>
</tr>
<tr>
<td>Belief in God/a Higher Power</td>
<td>124</td>
<td>.44***</td>
</tr>
<tr>
<td>Satisfaction with Family Relationships</td>
<td>127</td>
<td>.32***</td>
</tr>
<tr>
<td>Self-Rated Physical Health</td>
<td>127</td>
<td>.26**</td>
</tr>
</tbody>
</table>

Note. N = 129 for all analyses except for belief in God or a Higher Power (N = 126). **p < .01. ***p < .001.
well-being among older Chinese immigrants with belief in God or a higher power, \( r(124) = .44, p < .001 \), satisfaction with family relationships, \( r(127) = .32, p < .001 \), and self-rated physical health, \( r(127) = .26, p < .01 \). Since 3 participants missed the question of belief in a Higher Power/God, the sample size of this analysis decreased to 126, and the resulting degrees of freedom was 124. The subjects’ spiritual well-being did not manifest significant correlation with the other demographics, including gender, age, marital status, country of origin, age at immigration, language spoken at home, living arrangement, and education. The demographic variable, religious affiliation, was excluded from this and the following analyses since the design of the questionnaire and the method of coding data were not able to determine the levels of religiosity. In addition, since the correlation between religious affiliation and belief in God or a higher power was high, \( r(124) = .65, p < .001 \), the researcher decided to use only the latter variable. From this analysis, it is possible that older Chinese immigrants who have faith in God or a higher power, have a satisfactory relationship with family, and rate their own physical health as above average tend to have higher levels of spiritual well-being.

To explore which variable(s) best predicted the subjects’ spiritual well-being, a multiple linear regression was conducted among the three variables (belief in God or a higher power, satisfaction with family relationships, and self-rated physical health) that showed significant correlation with spiritual well-being scores. In this analysis, three participants did not give responses to the question of belief in God or a higher power. Therefore, the resulting sample size was 126. Results of analyses showed that the combination of all three predictors was significantly related to the spiritual well-being in elderly Chinese immigrants, \( F(3, 122) = 15.49, p < .001, R^2 = .28 \), indicating that
approximately 28% of the variance in older Chinese immigrants’ spiritual well-being could be accounted for by a combination of all three predictor variables. Of the predictors investigated, as displayed in Tables 3 and 4, belief in God or a higher power \( (\beta = .35, t[122] = 4.34, p < .001) \) and satisfaction with family relationships \( (\beta = .24, t[122] = 3.09, p < .01) \) were significant. Self-rated physical health was not a significant predictor of spiritual well-being, \( \beta = .16, t(122) = 1.97, p > .05 \). Chinese immigrant elders who believed in God or a higher power and were more satisfied with their family relationships tended to report higher overall spiritual well-being. Higher physical health ratings did not lead to an increase of older Chinese immigrants’ sense of spiritual well-being.

### TABLE 3. Correlations between Belief in God or a Higher Power, Satisfaction with Family Relationships, Self-Rated Physical Health, and Spiritual Well-Being Scores

<table>
<thead>
<tr>
<th>Predictor variables</th>
<th>df</th>
<th>( r )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belief in God/a Higher Power</td>
<td>122</td>
<td>.44***</td>
</tr>
<tr>
<td>Satisfaction with Family Relationships</td>
<td>122</td>
<td>.32**</td>
</tr>
<tr>
<td>Self-Rated Physical Health</td>
<td>122</td>
<td>.28</td>
</tr>
</tbody>
</table>

Note. \( N = 126 \). **\( p < .01 \). ***\( p < .001 \).
TABLE 4. Multiple Linear Regression Analyses Predicting Spiritual Well-Being Scores from Belief in God or a Higher Power, Satisfaction with Family Relationships, and Self-Rated Physical Health

<table>
<thead>
<tr>
<th>Predictor variables</th>
<th>Spiritual well-being scores</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$B$</td>
</tr>
<tr>
<td>Belief in God/a Higher Power</td>
<td>16.64</td>
</tr>
<tr>
<td>Satisfaction with Family Relationships</td>
<td>4.81</td>
</tr>
<tr>
<td>Self-Rated Physical Health</td>
<td>2.71</td>
</tr>
</tbody>
</table>

Note. $N = 126$. $B = \text{unstandardized beta coefficient}; SE\,B = \text{standard error}; \beta = \text{standardized beta coefficient}$. **$p < .01$. ***$p < .001$. 

Acculturative Stress and Demographics

The third hypothesis, “There is no significant relationship between acculturative stress and the demographics of older Chinese immigrants in the United States, including gender, age, marital status, country of origin, age at immigration, language spoken at home, living arrangement, education, religious affiliation, belief in God or a higher power, satisfaction with family relationships, and self-rated physical health,” was tested by running Pearson’s correlations to detect whether the demographic variables of participants were significantly associated with their acculturative stress. Again, the 12 demographic variables were used as predictor variables and the Acculturative Stress Scale score was used as the outcome variable. As shown in Table 5, the results demonstrated the positive association of acculturative stress among older Chinese immigrants with satisfaction with family relationships, $r(127) = -.27$, $p < .01$. The subjects’ acculturative
stress level showed no significant correlation with the other demographics, including gender, age, marital status, country of origin, age at immigration, language spoken at home, living arrangement, education, belief in God or a higher power, and self-rated physical health. The results indicated that the more elderly Chinese immigrants were

TABLE 5. Correlation Analyses for Demographic Predictors and Acculturative Stress Scores

<table>
<thead>
<tr>
<th>Variables</th>
<th>df</th>
<th>r</th>
</tr>
</thead>
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<td>Gender</td>
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<td>-.10</td>
</tr>
<tr>
<td>Age</td>
<td>127</td>
<td>-.01</td>
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<tr>
<td>Marital Status</td>
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<td>-.08</td>
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<td>Country of Origin</td>
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<td>.06</td>
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<tr>
<td>Age at Immigration</td>
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<td>.08</td>
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<td>Primary Language Spoken at Home</td>
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<td>.04</td>
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<td>Living Arrangement</td>
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<tr>
<td>Education</td>
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<td>-.17</td>
</tr>
<tr>
<td>Belief in God/a Higher Power</td>
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<td>-.13</td>
</tr>
<tr>
<td>Satisfaction with Family Relationships</td>
<td>127</td>
<td>-.27**</td>
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<tr>
<td>Self-rated Physical Health</td>
<td>127</td>
<td>-.15</td>
</tr>
</tbody>
</table>

Note. N = 129 for all analyses except for belief in God or a higher power (N = 126). **p < .01.
satisfied with their relationships with their families the lower their levels of acculturative stress.

To determine the impact of satisfaction with family relationships on Chinese immigrant elders' acculturative stress levels, a simple linear regression was performed with acculturative stress as the dependent variable and satisfaction with family relationships as the independent variable. As shown in Table 6, satisfaction with family relationships ($M = 4.24$, $SD = .81$) significantly predicted acculturative stress scores ($M = 87.81$, $SD = 19.91$), $\beta = -.27$, $t(127) = -3.14$, $p < .01$. Satisfactory relationships in families explained 7% ($R^2 = .07$) of the variance in acculturative stress among elderly Chinese immigrants. Older Chinese immigrants who reported higher levels of family satisfaction tended to have lower acculturative stress levels.

<table>
<thead>
<tr>
<th>Predictor variable</th>
<th>$B$</th>
<th>$SE$</th>
<th>$\beta$</th>
<th>$t$</th>
<th>$p$</th>
</tr>
</thead>
</table>

Note. $N = 127$. $B =$ unstandardized beta coefficient; $SE$ $B =$ standard error; $\beta =$ standardized beta coefficient. **$p < .01$. 

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Summary

Statistical analyses suggested that older Chinese immigrants’ spiritual well-being did not result in lower acculturative stress levels. However, Chinese immigrant elders who believed in God or a higher power and were satisfied with family relationships tend to experience a sense of spiritual well-being. Also, those who have satisfactory relationships with families are more likely to report lower level of acculturative stress.
CHAPTER 5
DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

The purpose of this study was to investigate the relationship between spiritual well-being and the level of acculturative stress among Chinese older adults who immigrated to the United States at or after age 50. In addition, this study examined the relationship between demographic characteristics of the sample and spiritual well-being and acculturative stress. This chapter presents discussion of the study findings, limitations, implication for Gerontology practice and future research, and a summary.

Discussion

Spiritual Well-Being and Acculturative Stress

The finding that the spiritual well-being of older Chinese immigrants did not influence their acculturative stress levels contradicted the previous studies, suggesting that higher spiritual well-being levels may lead to lower acculturative stress levels (Chau, 2006; Lee & Chan, 2009). A possible reason for this was the instrument used in the present study. Since the Acculturative Stress Scale was originally designed for foreign college students who came to the U.S. to study (Sandhu & Asrabadi, 1994), the questions on the scale may not be able to accurately reflect the situations faced by the Chinese who are late-in-life immigrants. Although international students (Wei et al., 2007) and elderly immigrants (Mui & Kang, 2006) undergo acculturative stress during their adjustment.
period, the two groups generally experience stresses generated from different issues or difficulties.

**Spiritual Well-Being and Demographics**

The results showed in this study concurred with previous research. At an older age when people have to face multiple losses, unavoidable life transitions, and death—the inevitable part of life, immigrant elderly who encounter additional difficulties like acculturative stress may realize that inner strength must be established. These are the needs and desires originating from spirituality (Moberg, 1974). In general, those who have faith in God or a higher power tend to have a higher sense of spiritual well-being, for spirituality requires a relationship with God or a higher power (Moberg, 1978). If the recognition of God or a higher power exists, older Chinese immigrants are enabled to find hope, comfort, and inner peace in a time when they can hardly carry on, and to accept a situation that is beyond their control through praying to God, talking to other people in the congregations, and other spiritual practices (Fry, 2000; Mui & Kang, 2006; Wong et al., 2005).

A sense of spiritual well-being among older Chinese immigrants is doubly reinforced when there are good relationships between family members (Moberg, 1971; 1978). Spiritual well-being contains the need for relating, which means to feel a sense of belonging, to experience intimacy, and to be needed (Ellison, 1983). Getting alone well with family members helps older individuals feel loved and secure because it meets social and relational aspects of spiritual well-being and thus the quality of life is improved (Lee & Chan, 2009; Moberg, 1971; 1974).
Acculturative Stress and Demographics

The finding of the present study concurred with the existing literature that the immediate family is the primary support source for older new arrivals with regard to material, instrumental, emotional, social, and intergenerational needs, although elderly family members may not want to bother their children and try to manage things themselves unless something serious happened (Casado & Leung, 2002; Litwin, 1997; Wong et al., 2005). Hence, when a cultural gap and unstable relationships between themselves and their adult children were perceived by elders, stress and depressive symptoms occurred (Mui & Kang, 2006; Tsai & Lopez, 1997). In other words, when the relationships with family are harmonious and enjoyable without conflicts, Chinese elderly feel a sense of love and belonging and are generally happier (Mui, 1996; Wong et al., 2005).

Implications for Gerontology Practices and Education

The present study demonstrated the importance of spiritual guidance and care among the Chinese who are late-life immigrants. Inward spirituality and outward religious participation should be encouraged in late-in-life Chinese immigrants. For service deliverers at the religious settings and other institutions that provide spiritual counseling, cultural values regarding spirituality should be given careful attentions; and bilingual services for this ethnic group are preferred to avoid misunderstandings.

This study also suggested that family relationship satisfaction plays a big part in these older Chinese newcomers’ lives. It may imply that at an older age, companionship is the most important for this group, especially when living in a foreign land. Spouse, adult children, and other relatives or close friends are crucial to meet older family
members’ psychological and social needs that connect with their overall spiritual well-being. Practitioners, educators, and future professionals in the field of aging should understand the importance of family-centered care among the Chinese elderly. Ways of gaining awareness and knowledge of issues related to this population and their families include promoting discussions in educational workshops, academic meetings, and even classrooms. Moreover, educational and intergenerational programs for Chinese older adults and their families could be designed and encouraged at community and/or religious settings to improve the understanding between the different generations. For example, stress management and the art of communication in the family might be helpful workshop lessons to provide to older family members, and young and middle-aged adults to develop communication skills, constructive attitudes, and mutual respect in the relationships so that intergenerational conflicts can be diminished.

Limitations

1. The research questions (2\textsuperscript{nd} and 3\textsuperscript{rd} hypotheses) in the present study were vague and broad and the hypotheses were not precise enough to conduct further investigations. Instead of putting all the demographic variables to be investigated in one research question, variables of interest should be developed into independent research questions that lead to specific research directions. For example, a research question can ask if immigration at different ages has an impact on acculturative stress.

2. When selecting instruments to measure acculturative stress and spiritual well-being among older Chinese immigrants, no proper, suitable, or standard instruments for older Chinese immigrants were found. For scales measuring acculturative stress, only measurements for younger Chinese generations (Chau, 2006; Mena et al., 1987; Wei et al.,
2007) and other ethnic groups (Hovey & Magana, 2000; Padilla et al., 2001) were available. For measuring spiritual well-being, no scales specifically targeted to a Chinese sample, particularly for older adults who are late-life immigrants, were found. Therefore, issues covered in the selected scales might not be able to truthfully reflect the situation of the older individuals in this study.

**Recommendations for Future Study**

For future study, it is suggested to use a questionnaire that contains both close-ended and open-ended questions. Developing a set of questions that specifically focus on issues faced by older Chinese immigrants who are newcomers is recommended. Short survey length that required less than 30 minutes may be a good choice in selecting and developing a questionnaire to avoid fatigue that affected survey completion among older subjects. Future investigators may use either a qualitative research to conduct one-on-one interviews with a smaller group or a mixed method that combines interview and survey when conducting studies with a sample of older Chinese immigrants in order to gain a more comprehensive picture of their situations.

Culture differences should be considered in terms of the topic of spiritual well-being among Chinese immigrants. It is preferred that future investigators develop survey materials in Chinese instead of translating the available instruments from English to Chinese so the terminology can be more precise and culturally appropriate, considering that a divergent idea about the term “spiritual” exists between Western and Eastern cultures. In addition, although the scales were translated with careful attention, including back translation, the internal consistency of the translated instruments was not established in the present study. Thus, it is suggested that future research focus on establishing

This exploratory study helped to identify the variables (satisfaction with family relationships and belief in God or a higher power) in predicting spiritual well-being and acculturative stress, respectively, among older Chinese individuals who immigrated in later life. Future investigators may look into the spiritual well-being among newcomers with different religious backgrounds (Cohen, 2002).

Furthermore, each component of the topic (acculturative stress, spiritual well-being, and Chinese older adults as later life immigrants) studied in this research is broad and connected with a variety of aspects and requires in-depth discussions in each area (i.e. physical, psychological, social, instrumental, familial, and cultural dimensions). It is suggested that future investigators narrow the topic since each issue may be associated with a serious or major problem that is already undermining Chinese older adults’ well-being.

**Summary**

The Chinese adults who are late-in-life immigrants to United States encounter a variety of challenges. This study found that those who believe in God or a higher power and have satisfactory family relationships are more likely to report high levels of spiritual well-being. Also, the more satisfied they were with their family relationships, the lower their acculturative stress levels were.
APPENDIX A

DEMOGRAPHICS (ENGLISH AND CHINESE)
Demographics

Please check one that applies to you.
1. What is your gender? _____Male _____Female

2. In what year were you born? : ____________

3. What is your marital status?
   _____Never married _____Currently married _____Widowed
   _____Divorced _____Separated
   _____Living together not married

4. Where were you born?
   _____China _____Taiwan
   _____Hong Kong _____Other: ________________

5. What year did you come to the United States to live? _______(Year)

6. What is the primary language spoken in your household?
   _____Mandarin _____Cantonese _____English
   _____Both Chinese and English
   _____Other language(s)/dialogue: __________________

7. What is your living arrangement?
   _____Living along _____Living with someone: _____Spouse
   _____Children
   _____Other family members
   _____Friends _____Other

8. What is your education level?
   _____No formal education _____Elementary school _____Junior high
   _____High school _____College
   _____Master’s degree and above
9. What is your religious affiliation?
   ______ No religious affiliation    ______ Buddhism    ______ Taoism
   ______ Protestant/Christian    ______ Catholic    ______ Muslim
   ______ Other (please specify): __________________________

10. Do you believe in God or a higher power?
    ______ Yes     ______ No

11. How satisfied are you about your relationship with your family after your immigration?
    ______ Very Satisfied    ______ Satisfied    ______ Not Sure
    ______ Dissatisfied    ______ Very Dissatisfied

12. Please rate your physical health:
    ______ Very Poor    ______ Poor    ______ Fair    ______ Good    ______ Excellent
個人背景問卷

請選擇一項最適合您的答案

1. 您的性別?   ____男   ____女

2. 您出生的年份? ___________

3. 您現在的婚姻狀況?
   ____未婚   ____已婚   ____喪偶   ____離婚
   ____分居   ____同居

4. 您的出生地?
   ____中國   ____台灣   ____香港
   ____其他: ________ (哪個國家?)

5. 您移民到美國居住的年份? _________ (年)

6. 您家中最常使用哪種語言?
   ____中文(普通話)   ____粵語   ____英文
   ____中、英文皆有
   ____其他語言/方言: ______________________

7. 您的居住安排?
   ____獨居   ____與他人居住: ____配偶____子女
   ____其他親人
   ____朋友   ____其他

8. 您的教育程度?
   ____不識字   ____國小/小學   ____國中/初中
   ____高中/高職   ____大專/大學   ____研究所及以上

9. 您的宗教信仰:
   ____無宗教信仰   ____佛教   ____道教   ____基督教
   ____天主教   ____回教
   ____其他(請填寫): ______________________

60
10. 您相信有神/神明嗎？
    ______ 相信    ______ 不相信

11. 您對於您移民後與家人關係的滿意程度？
    ______ 很滿意    ______ 滿意    ______ 不確定    ______ 不滿意
    ______ 很不滿意

12. 自我個人健康狀況：
    ______ 很差    ______ 差    ______ 不好不壞    ______ 好    ______ 很好
APPENDIX B

ACCULTURATIVE STRESS SCALE (ENGLISH AND CHINESE)
Acculturative Stress Scale

Note: Reproduced with permission of authors and publisher from:

For each of the following statements, please circle the number that BEST describes your response. There are no right or wrong answers.

1= Strongly disagree, 2= disagree, 3= not sure, 4= agree, 5 = strongly agree

Because of my different cultural background, I feel that:

1. Homesickness for my country bothers me.
2. I feel uncomfortable to adjust to new foods and/or to new eating habits
3. I am treated differently in social situations.
4. I feel rejected when people are sarcastic toward my cultural values.
5. I feel nervous to communicate in English.
6. I feel sad living in unfamiliar surroundings here.
7. I fear for my personal safety because of my different cultural background.
8. I feel intimidated to participate in social activities.
9. Others are biased toward me.
10. I feel guilty to leave my family and friends behind.
11. Many opportunities are denied to me.
12. I feel angry that my people are considered inferior here. 1 2 3 4 5
13. I feel overwhelmed that multiple pressures are placed upon me after my migration to this society. 1 2 3 4 5
14. I feel that I receive unequal treatment. 1 2 3 4 5
15. People from some ethnic groups show hatred toward me nonverbally. 1 2 3 4 5
16. It hurts when people don’t understand my cultural values. 1 2 3 4 5
17. I am denied what I deserve. 1 2 3 4 5
18. I have to frequently relocate for fear of others. 1 2 3 4 5
19. I feel low because of my cultural background. 1 2 3 4 5
20. I feel rejected when others don’t appreciate my cultural values. 1 2 3 4 5
21. I miss the country and people of my national origin. 1 2 3 4 5
22. I feel uncomfortable to adjust to new cultural values. 1 2 3 4 5
23. I feel that my people are discriminated against. 1 2 3 4 5
24. People from some other ethnic groups show hatred toward me through their actions. 1 2 3 4 5
25. I feel that my status in this society is low due to my cultural background. 1 2 3 4 5
26. I am treated differently because of my race. 1 2 3 4 5
27. I feel insecure here. 1 2 3 4 5
28. I don’t feel a sense of belonging (community) here. 1 2 3 4 5

29. I am treated differently because of my color. 1 2 3 4 5

30. I feel sad to consider my people’s problems. 1 2 3 4 5

31. I generally keep a low profile due to fear from other ethnic groups. 1 2 3 4 5

32. I feel some people don’t associate with me because of my ethnicity. 1 2 3 4 5

33. People from some other ethnic groups show hatred toward me verbally. 1 2 3 4 5

34. I feel guilty that I am living a different lifestyle here. 1 2 3 4 5

35. I feel sad leaving my relatives behind. 1 2 3 4 5

36. I worry about my future for not being able to decide whether to stay here or to go back. 1 2 3 4 5

Thank you very much for your time and effort in completing this questionnaire.
文化適應壓力表量表 (Acculturative Stress Scale)

Note: Reproduced with permission of authors and publisher from:
Sandhu, D. S., & Asrabadi, B. R. Development of an Acculturative Stress Scale for
International Students: preliminary findings. Psychological Reports, 1994, 75,
435-448. © Psychological Reports 1994

請就每一題目，圈選最能描述您文化適應經驗的號碼。答案沒有對錯。

1 = 完全不同意， 2 = 不同意， 3 = 不確定，
4 = 同意， 5 = 完全同意

因為我的不同文化背景，我覺得...

1. 我因為想念我的家鄉而感到困難。.................................1 2 3 4 5
2. 我對於適應新食物及(或)新的飲食習慣感到不自在。.. 1 2 3 4 5
3. 在社交場合中，我受到差別待遇。.................................1 2 3 4 5
4. 他人譏諷我的文化價值時，我有被拒絕的感覺。......... 1 2 3 4 5
5. 用英文溝通令我感到緊張。.....................................1 2 3 4 5
6. 在不熟悉的環境生活，我感到難過。.............................1 2 3 4 5
7. 因為我不同的文化背景，我對我個人的安全感到
   害怕。........................................................................ 1 2 3 4 5
8. 我對於參加社交活動感到畏懼。................................. 1 2 3 4 5
9. 他人對我有偏見。.......................................................1 2 3 4 5
10. 對於留在國內的家人及朋友，我感到歉疚。.............. 1 2 3 4 5
11. 很多機會我都遭到拒絕。........................................... 1 2 3 4 5
12. 對於我的國人在這裡被視為低人一等，我感到憤怒。.. 1 2 3 4 5
13. 移民到這裡後，眾多的壓力令我感到無法承受。....... 1 2 3 4 5
14. 我覺得自己受到不平等的待遇。.............................. 1 2 3 4 5
15. 某些族群的人以非語言的方式對我表現出敵意。........ 1 2 3 4 5
16. 當人們不理解我的文化價值時，我覺得受到傷害。...... 1 2 3 4 5
17. 我在應得的事物上遭到拒絕。........................................ 1 2 3 4 5
18. 因對別人感到害怕，我必須經常搬家。......................... 1 2 3 4 5
19. 因為我的文化背景，我覺得情緒低落。........................... 1 2 3 4 5
20. 當別人不欣賞我的文化價值時，我有被拒絕感。............ 1 2 3 4 5
21. 我思念我出生的土地及在那裡的人們。.......................... 1 2 3 4 5
22. 在適應新的文化價值上，我感到不自在。..................... 1 2 3 4 5
23. 我覺得我的國人是被歧視的。........................................ 1 2 3 4 5
24. 某些其他種族的人們透過他們的行為對我表示
    憎惡。................................................................. 1 2 3 4 5
25. 因為我的文化背景，使我感覺我的社會地位較低。.... 1 2 3 4 5
26. 由於我的種族，我受到差別對待。................................. 1 2 3 4 5
27. 在這裡，我有不安全感。............................................. 1 2 3 4 5
28. 在這裡，我沒有歸屬感。............................................. 1 2 3 4 5
29. 由於我的膚色，我受到差別待遇。................................. 1 2 3 4 5
30. 當我思考到我的同胞所面臨的問題時，我感到難過。.. 1 2 3 4 5
31. 由於害怕其他的種族團體，我通常保持低調。............ 1 2 3 4 5
32. 我覺得有一些人，因為我的種族背景而不與我往來。.. 1 2 3 4 5
33. 某些種族的人，在言辭上對我表示憎惡。................... 1 2 3 4 5
34. 在這裡過著不同的生活方式，令我有罪惡感。............ 1 2 3 4 5
35. 留下我的親人在國內，令我感到悲傷。.......................... 1 2 3 4 5
36. 我擔心我的未來，因為我不知道是該留在這裡或是
    返回祖國去。...................................................... 1 2 3 4 5

非常感謝您參與此研究，並感謝您所付出的時間及您的協助！
APPENDIX C

SPIRITUAL WELL-BEING SCALE (ENGLISH AND CHINESE)
SWB Scale

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA = Strongly Agree  
MA = Moderately Agree  
A = Agree  
D = Disagree  
MD = Moderately Disagree  
SD = Strongly Disagree

1. I don’t find much satisfaction in private prayer with God.  
2. I don’t know who I am, where I came from, or where I’m going.  
3. I believe that God loves me and cares about me.  
4. I feel that life is a positive experience.  
5. I believe that God is impersonal and not interested in my daily situations.  
6. I feel unsettled about my future.  
7. I have a personally meaningful relationship with God.  
8. I feel very fulfilled and satisfied with life.  
9. I don’t get much personal strength and support from my God.  
10. I feel a sense of well-being about the direction my life is headed in.  
11. I believe that God is concerned about my problems.  
12. I don’t enjoy much about life.  
13. I don’t have a personally satisfying relationship with God.  
15. My relationship with God helps me not to feel lonely.  
16. I feel that life is full of conflict and unhappiness.  
17. I feel most fulfilled when I’m in close communion with God.  
18. Life doesn’t have much meaning.  
19. My relation with God contributes to my sense of well-being.  
20. I believe there is some real purpose for my life.
靈性安適量表 (Spiritual Well-Being Scale)

請依照您的個人經驗，圈選您對下列句子的同意程度。

<table>
<thead>
<tr>
<th>SA</th>
<th>MA</th>
<th>A</th>
<th>D</th>
<th>MD</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>完全同意</td>
<td>相當同意</td>
<td>同意</td>
<td>不同意</td>
<td>相當不同意</td>
<td>完全不同意</td>
</tr>
</tbody>
</table>

1. 我並沒有從獨自向神的禱告中獲得很大的滿足。 ............ SA MA A D MD SD
2. 我不知道自己是誰，我從哪裡來，或我會往哪裡去。 ... SA MA A D MD SD
3. 我相信神愛我且關心我。 ........................................ SA MA A D MD SD
4. 我覺得人生是個正向積極的體驗。 ............................. SA MA A D MD SD
5. 我相信神是冷淡的，而且對我的日常生活情況不感
   興趣。 ............................................................. SA MA A D MD SD
6. 我對於未來感到徬徨不安。 ....................................... SA MA A D MD SD
7. 我與神之間沒有有意思義的個人關係。 ........................ SA MA A D MD SD
8. 我對我的人生感到很滿足也很滿意。 ........................... SA MA A D MD SD
9. 我並沒有從神那裡得到很多的力量和支持。 .................... SA MA A D MD SD
10. 我對自己人生所朝的方向感到幸福安穩。 ..................... SA MA A D MD SD
11. 我相信神關注我的問題。  ........................................ SA MA A D MD SD
12. 我不好享受我的人生。 ............................................. SA MA A D MD SD
13. 我和神之間沒有令人滿意的個人關係。 ........................ SA MA A D MD SD
14. 我覺得我的未來是美好的。 ..................................... SA MA A D MD SD
15. 我與神之間的關係幫助我感到不孤單。 ....................... SA MA A D MD SD
16. 我覺得人生充滿著衝突和不快樂。 ............................. SA MA A D MD SD
17. 我覺得最滿足的時候是當我和神有密切交流的時候。 .... SA MA A D MD SD
18. 人生沒什麼意義。 ............................................... SA MA A D MD SD
19. 我與神的關係有助於我的幸福安穩。 ........................... SA MA A D MD SD
20. 我相信我的人生擁有一些真正的目標。 ........................ SA MA A D MD SD

APPENDIX D

RECRUITMENT LETTER (ENGLISH AND CHINESE)
Recruitment Letter

Dear Aunties and Uncles:

My name is Ying Han (Olivia) Liu, a Master’s candidate at California State University, Long Beach, Gerontology Program. I am inviting you to participate in my research study. The results of this study will contribute to my thesis work as required for completion of my graduate program and can be used for future research.

Spiritual well-being has become an important topic in the field of aging as it is an indispensable factor for human welfare and also influences an individual’s physical, psychological, and social well-being. As a gerontology student, I am interested in knowing if spiritual well-being can help older immigrants to cope with the stress since relocation to the new cultural environment at an older age is not easy.

This study is only for research use. The entire study is confidential and participation is voluntary. All participants will be given an informed consent letter prior to the study in order to protect their rights. Participants will be asked to fill out a self-administered questionnaire, which includes three sections: (a) demographics, (b) the Spiritual Well-Being Scale (SWBS), and (c) the Acculturative Stress Scale. Completion of the questionnaire should take 20-40 minutes of your time. The target population in this study is people who immigrated from China, Taiwan, and Hong Kong to the United States at age 50 and older.

Your participation is greatly appreciated. Your contribution will enrich knowledge of spiritual well-being and acculturative stress among older Chinese immigrants in the U.S. If you agree to participate in this study, or have any question regarding this research, please feel free to ask or contact me at (714) 717-3815. Thank you.

Sincerely,

Ying Han Liu
Graduate Student
Gerontology Program
California State University, Long Beach
親愛的阿姨，叔叔們：

您們好！我是劉穎涵（Olivia Liu），加州州立大學長堤大學（California State University, Long Beach）老人學系的研究生。我誠摯地邀請您參與我的研究！此研究的結果將會幫助我完成我的論文以完成我的碩士學位，研究結果並可供未來的研究參考使用。

「心靈層面的安適」是促進全人福祉不可或缺的要素，同時與人的生理、心理、及社會的需求息息相關，因此已在老年健康相關之議題中漸受重視。作為一位就讀老人學的學生，我想了解心靈（或稱靈性）的安適是否能影響甚至有助於在年長時移民到新的文化環境居住的美國華人銀髮族移民們在各方面壓力上的調適。

這個研究完全只是學術研究，此研究從頭到尾都為參與者保密，並採取自願參與的方式。所有自願參加者將會在研究開始前收到一份有關保護人權的詳細說明。參加者將需填寫一份問卷，其包含三個部分：(a) 個人背景資料，(b) 靈性安適量表，(c) 文化適應壓力量表。完成問卷的作答時間約為二十到四十分鐘。此研究的對象為來自大陸、台灣、或香港，並於五十歲以後才來美國居住的華人移民。

非常感謝您的參與。您的貢獻將有助於對於在美華人年長移民之心靈安適和文化適應壓力的了解與認識。如果您願意參與此研究，或有任何有關此研究的疑問，請不吝當場發問，或請以此電話與我聯絡：(714) 717-3815，非常感謝您的協助！

劉穎涵 敬上
APPENDIX E

INFORMED CONSENT FORM (ENGLISH AND CHINESE)
CONSENT TO PARTICIPATE IN RESEARCH

Spiritual well-being and acculturative stress among older Chinese immigrants in the U.S.

You are asked to participate in a research study conducted by Ying-Han Liu, a candidate for a Master’s Degree in Gerontology at California State University, Long Beach. I am collecting data for my thesis on spiritual well-being and acculturative stress of older Chinese immigrants. The results of this study will be contributed to my thesis. You were selected as a possible participant in this study because you immigrated from China, Taiwan, or Hong Kong to the United States at age 50 or older.

Purpose of this study
The purpose of this study is to investigate the relationship between spiritual well-being and the level of acculturative stress among older Chinese immigrants who are age 50 and older.

Procedure
If you volunteer to participate in this study, you will do the following things:
1. You will get a copy of the consent form and the survey at the same time. If you agree to participate, please sign the consent form first before starting the survey.
2. You should deposit your signed consent form in the box provided labeled “Consent forms” and your answered survey in the box provided labeled “Surveys” when finished.
3. If you choose not to participate you may place your unsigned consent form and blank survey into the boxes.
4. If you do not have time to stay and complete the documents, you will be provided with the consent form, survey, and two preaddressed, stamped envelopes. When completing your documents, return the consent form and survey in separate envelopes and do not put your name or any other identifying information on the survey or the return envelope.
5. If you have any questions about answering the survey, please do not hesitate to ask. You may also call the researcher by phone at the number below.

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Potential risks
The self-administrated questionnaire requires you to recall your past experiences, which may cause psychological discomfort or distress due to emotional memories. Therefore, if you wish, you may either call or talk with the researcher and/or trained staff members about your personal acculturative stress and/or spiritual well-being after finishing the survey.

Potential benefits to subjects and/or society
Your participation may help to guide you in identifying sources of stress in the process of relocating to the U.S. Also, participating in this study may provide you an opportunity to evaluate your spiritual dimension of well-being. Meanwhile, your participation may contribute to better understand the importance of spiritual well-being among older Chinese immigrants who undergo acculturation stress; and raise awareness among professionals in the field of aging of the role of spiritual well-being for the Chinese immigrant community in the United States.

Payment for participation
There is no monetary compensation for your participation in this study. However, you will be given a small gift bag as appreciation for completing the survey. If you choose to take the survey materials with you to be returned via mail or to the senior center, you will be given the gift with the survey materials. Also, when the study is completed, the research findings will be released and posted on bulletin boards at the Senior Center.

Confidentiality
Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. All questionnaires and consent forms will be kept separately and stored in a locked file until the data is analyzed. Then, all questionnaires and signed informed consent forms will be stored in a locked box in a secure place in researcher’s possession for three years. Only the thesis advisor and the researcher will have access to the questionnaires and informed consents. After three years, all documents related to this study will be shredded and destroyed.

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Participation and withdrawal
You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw from the study at any time without consequences of any kind. Participation or non-participation will not affect your status or any other personal consideration or right you usually expect. You may also refuse to answer any questions you don’t want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which in the opinion of the researcher warrant doing so.

Identification of investigators
If you have any questions or concerns about this research, please feel free to contact Ying Han Liu at (714) 717-3815 or my thesis advisor, Dr. Barbara White at (562) 985-1582, her office: California State University, Long Beach, 1250 Bellflower Blvd., Gerontology Program, FCS-Faculty Annex #14.

Rights of research subjects
You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights, or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, please contact the Office of University Research, California State University, Long Beach, 1250 Bellflower Blvd., Long Beach, CA 90840. Telephone: (562) 985-5314 or email to research@csulb.edu.

Signature of research subject
I understand the procedures and conditions of my participation described above. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

________________________________
Printed name of Subject

________________________________
Signature of Subject

________________________________
Date
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參與研究之同意書

美國年長華人移民之心靈安適和文化適應的壓力

您受邀參加由加州州立大學長堤分校家庭和消費者科學系老人學系研究生劉穎涵(Olivia Liu)所進行的研究。我需要收集年長華人移民之心靈安適狀態，及他們的文化適應壓力的數據做為我論文研究的資料。此研究結果有助於我論文的學習。您被選為參與者因為您符合來自大陸、台灣、或香港，並於五十歲後才移民來美國居住的條件。

研究目的
此研究的目的是要探索50歲以上年長華人移民之心靈安適狀況和文化適應壓力的關係。

研究過程
如果您自願參與此研究，您將會需要參與下列事項：
1. 您會得到一份參與者同意書及問卷，若您同意參與，請在同意書上簽名再作答問卷。
2. 填寫完畢後，請將您的同意書放置於標有「參與者同意書」的盒子裡；將您的問卷另外放置在標有「問卷」的盒子中。
3. 若您選擇不參與此研究，您仍可以將您空白的同意書和問卷分別放回此兩個盒子中。
4. 若您不便留下來完成這份問卷，研究人員將會提供您一份同意書、問卷、及兩個預先標有研究人員地址的回郵信封供您帶回填寫。請於填寫完畢後將同意書和問卷分別放入兩個提供給您的回郵信封中郵寄給研究人員，並請不要在問卷或回郵信封上標上您的姓名或其他識別身份的資料，以為您所提供的資訊保密。
5. 若填寫問卷時遇有任何的疑問，您可以現場發問，或撥打以下的電話號碼給研究人員詢問。

可能遇到的問題或狀況
當您填寫問卷時，您需要回想過去的往事，此回想過程可能觸及您不愉快的過去而帶給您心情上的不悅或憂傷。若您願意的話，可於填寫完問卷後，與研究人員或亞美老人中心的工作人員談談有關您個人在文化適應的壓力上的調適與心靈層面的狀況。

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此研究對您或社會可能帶來的利益
您的參與可能幫助您了解個人在移民美國後在文化適應上所面臨的壓力之來源。您也可以藉此研究的參與，來評估您個人在心靈上的安適程度。同時，在年長華人移民的文化適應壓力及心靈安適的議題上，您的參與有助於更深入地了解兩者的重要性；且能促進從事老人工作的專業人士對於美國年長華人移民之心靈的需求與關顧的認識。

參與研究的報償
您的參與此研究並不涉及任何的金錢補償，然而，在您作答完問卷後，您將得到小禮物一份。若您選擇將同意書和問卷帶回作答，並以郵寄或帶回老人中心的方式交回問卷資料，您將在拿到問卷資料時同時得到小禮物一份。研究結果並會於整個研究完成後，以文字的方式在老人中心的公佈欄上公佈。

研究資料的保密
任何在此研究中能提供識別您個人的資料將被保密，有關您個人的研究資料只在您個人核准或在法律要求的情況下可被調閱。所有的問卷會被存放在一個密封的檔案夾內直到資料分析結束，之後，所有的問卷及同意書將會被存放在一個箱子內三年，只有論文的指導教授及研究人員本身有接近問卷和同意書的機會和權力。三年後，所有和此研究有關的文件將會被銷燬。

參與及退出
您可以選擇是否參與此研究，如果您自願參與此研究，您仍舊可以在任何時候退出此研究且不會有任何的不利結果。參與或不參與並不會影響您的身份或任何其他的個人考量，或您舊有的各項權利，您也可以選擇不回答任何您不想回答的問題並仍能繼續參與此研究。若有特殊情況發生，研究人員有請您退出此研究的權力。

研究人員的識別身份
如果您有任何關於此研究的問題或顧慮，歡迎您打電話到 (714) 717-3815 與我劉穎涵聯絡，或您可以打電話到 (562) 985-1582 與我的論文指導教授 Dr. Barbara White 聯絡。她的辦公室地址為：California State University, Long Beach, 1250 Bellflower Blvd., Gerontology Program, FCS-Faculty Annex #14.

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參與者的權利
您可在任何時候收回您的同意書並退出參與，並且不會有任何的不利結果，您也不會因為參與此研究而需要放棄您任何法律上的主張，權力，或治療。如果您有任何關於參與者個人權力的疑問，請電(562)985-5314與加州州立大學長堤分校的大學研究管理辦公室聯絡，地址為 Office of University Research, California State University, Long Beach, 1250 Bellflower Blvd., Long Beach, CA 90840，或用電子郵件寄至 research@csulb.edu。

參與者的簽名同意
我了解以上所述我參與此研究的過程及情況，我的問題已得到滿意的答覆，而且我願意參與此研究，我也已經有一份此同意書的影本。

____________________________________
您的大名，請用正楷填寫

____________________________________
您的簽名

____________________________________
日期

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APPENDIX F

DEFINITION SHEET (ENGLISH AND CHINESE)
Definition of Term

What is spirituality?
Spirituality is the core component of human well-being and interrelates with our physical state, thoughts, feelings, and relationships (Ellison, 1983; Purdy & Dupey, 2005). Spirituality represents our inner life experience and feelings; and is influenced by our values and belief system, which influence our outward behavior (Thibault et al., 1991).

Characteristics of Spiritual Well-Being (Spirituality):
(a) Everyone has a spirituality, but not everyone is religious (Moberg, 1974).
(b) It gives life meaning, purpose, and value (Craig et al., 2006).
(c) A sense of harmony in a relationship with God, self, others, and environment (Moberg, 1978)
(d) Feelings of love, hope, joy, selflessness, compassion, courage, and inner peace are involved (Moberg, 1974)
(e) The inner capacity that enables one to go beyond or transcend physical limitations and psychological suffering (Howden, 1993).

Acculturative stress:
Acculturative stress is one kind of stress that may occur in the process of acculturation because of the difficulties in adjusting to the new cultural environment (Berry et al., 1987). Variables that may cause stress among immigrants in the U.S. include language barrier, transportation, housing, culture shock, need for services, psychological adjustment, and lack of family and/or social support (Deng & Walker, 2007; Yu, 1984).
References


名詞解釋

*什麼是靈性 (Spirituality)?

人除了有生理、情緒、社會的層面，還有稱之為「靈性」的層面。

靈性是人最核心的部分，也就是人的「心靈」和「精神」，它包含個人的意志和情感，是個人內在的心理活動，但也會影響個人的人生哲學、價值觀、生活方式、和外在的行為表現。

靈性的特性：

(1) 無論是否有宗教信仰，人人皆有靈性

(2) 探索生命的意義、了解生命的價值

(3) 感受與自己、他人、環境、和神之間的和諧感

(4) 表现出愛、希望、喜樂、無私、關懷、勇氣、和內在的平靜

(5) 使個人能超越生理和心理的限制或困難

*文化適應的壓力 (Acculturative stress)：

因適應新環境和文化所產生的不習慣或不適應所引起的壓力。

移民到美國生活可能會遇到各方面的壓力，包括語言、居住交通、文化差異、社會資源協助、個人內在的適應、及家庭或人際關係等等。
APPENDIX G

RECRUITMENT SCRIPT (ENGLISH AND CHINESE)
Recruitment Script for Senior Center Staff

Dear Sir/Madam,

This is Lawrence, the staff member of Asian American Senior Citizens Service Center (AASCSC). I am calling on behalf of Ying Han (Olivia) Liu, a Master’s candidate at California State University, Long Beach, Gerontology Program, who is currently working on her graduation thesis titled, “Spiritual Well-Being and Acculturative Stress among Older Chinese Immigrants in the United States.”

Ms. Liu is interested in investigating the relationship between spiritual well-being and acculturative stress among Chinese older adults who immigrated from China, Taiwan, and Hong Kong to the United States at age 50 and older. Participants will be asked to fill out a self-administered questionnaire. This study is voluntary and anonymous. The participants have a right to withdraw from the study at any time without penalty. The results are to enrich the knowledge of older Chinese immigrants particularly regarding their spiritual well-being and acculturative stress.

If you are interested in participating in this research, please contact Ying Han (Olivia) Liu at (714) 717-3815 or Lawrence Yang at (714) 973-8818 to set up an appointment. Ms. Liu is available to either go to the lobby of the apartment complex or your own apartments. Thank you very much.
參與者電話邀請文稿

親愛的先生/女士：

您好，我是亞美老人中心的 Lawrence，在這裡我為著一位正在加州州立大學長堤分校就讀老人學碩士班的學生劉穎涵(Olivia Liu)做一項她碩士論文研究的邀請。這項論文研究主題為：「美國年長華人移民之心靈安適與文化適應的壓力」。

Olivia Liu 正在研究關於年長華裔移民的心靈安適和文化適應之壓力兩者的關係，參與者的條件是五十歲以後才移民來美國、並是來自大陸、台灣、和香港的移民。參與者將會需要填一份問卷。此研究完全是採自願參加的方式，並全程保密，不會涉及您的隱私。參與者將有權力在任何時間退出此研究，並不會損及您原有的任何權利。研究結果將有助於對於在美年長華人移民之心靈安適和文化適應壓力的了解與認識。

若您有興趣參與此研究，請來電至(714)717-3815 與 Olivia Liu 連繫，或來電至(714)973-8818 與亞美老人中心的 Lawrence 連絡預約時間與 Olivia Liu 見面參與此研究。Olivia Liu 將可以到您公寓的大廳或您的住宅拜訪。非常謝謝您。
REFERENCES


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