Assessing the well-being Koreans and Korean Americans: psychometric validation study for a multidimensional assessment of well-being

Esther Lee

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ASSESSING THE WELL-BEING KOREANS and KOREAN AMERICANS:
PSYCHOMETRIC VALIDATION STUDY FOR A MULTIDIMENSIONAL ASSESSMENT
OF WELL-BEING

A clinical dissertation submitted in partial satisfaction
of the requirements for the degree of
Doctor of Psychology

by

Esther Lee

November, 2017

Shelly P. Harrell, Ph.D. – Dissertation Chairperson
This clinical dissertation, written by

Esther Lee

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF PSYCHOLOGY

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VITA

Esther Lee

EDUCATION

Pepperdine University, Graduate School of Education and Psychology - Los Angeles, CA
Doctor of Psychology in Clinical Psychology Candidate 2017

Columbia University, Teachers College - New York, NY
Master of Arts in Psychology in Education, Clinical Psychology 2010

Korea University - Seoul, South Korea
Bachelor of Arts in Psychology with Great Honor 2007

CLINICAL EXPERIENCE

Counseling and Psychological Service, California State University- Long Beach, CA
Psychology Intern August 2016- August 2017
Supervisors: Diane Hayashino, Ph.D., Michael Johnston, Ed.D., Ferdinand Arcinue, Ph.D. Rosa Moreno, Ph.D., Pamela Ashe, Ph.D.

- Provide brief and long-term individual therapy with a culturally diverse undergraduate and graduate student population (10-12 hours per week)
- Conduct walk-in/crisis intervention (4-hour/week)
- Conduct initial intakes and making referral to on-campus/community resources
- Create and facilitate outreach programs for students in collaboration with various university departments
- Co-facilitate an interpersonal process group with a staff psychologist
- Co-facilitate a support group for Asian and Asian-American Women with a staff psychologist in the spring semester
- Participate in a biweekly diversity seminar series and attend biweekly training in university outreach and consultation
- Collaborate with case manager to provide multidisciplinary treatment for clients
- Provide consultation to the Center for International Education (e.g., conduct needs assessments, advise a staff member running a support group for international students, and create faculty and staff training, etc.)

Sepulveda Ambulatory Care Center, VA Greater Los Angeles Healthcare System – North Hills, CA
Veteran Integration to Academic Leadership (VITAL) program September 2015- May 2016
Supervisor: Marissa Burgoyne, Psy.D.

- Provided individual psychotherapy to veteran students to address various presenting problems such as anxiety, depression, PTSD, anger problem, and adjustment issues, utilizing evidence-based treatments (e.g., CBT, PE, CPT, and etc.)
- Provided assessment services for academic accommodations for student veterans (e.g., learning disability, ADHD, and etc.)
- Performed crisis triaging for veteran population who indicate dangerousness to self or others by assessing risk factors as well as the urgency of their presenting problem to determine if safety plan, referrals for psychiatric evaluation, or hospitalization is appropriate
• Co-facilitated CBT Groups to teach veterans cognitive-behavioral skills to alleviate symptoms of depression, anxiety, and other mental health-related challenges and increase overall quality of life (e.g., Anxiety Group and Maintenance Group)
• Conducted clinical interviews to gather relevant history and write Mental Health Initial Assessment reports for veteran population, including mental status exam and DSM-V diagnosis, to inform treatment planning
• Completed a weekly mental health assessment and treatment plan for Veterans referred for Intensive Outpatient Care, with a focus on recovery-oriented goals
• Attended weekly multidisciplinary staff meeting to discuss client’s referral and progress
• Consulted with staff psychiatrists for adjunctive treatment planning when the use of medication appear to be warranted and schedule psychiatric evaluation as necessary
• Collaborated with multiple professional on college and university campuses on outreach and educational events to facilitate veteran integration to higher education
• Collaborated with Veteran Resource Center to assist with case management of student veterans
• Attended weekly individual supervision with a staff psychologist to review session audiotapes and learn cognitive-behavioral theories and techniques for individual psychotherapy, assessment, and intake cases
• Attended monthly group supervision with licensed psychologist for overall practicum experience

**The Help Group – Sherman Oaks, CA**
**Practicum Psychology Trainee**
Supervisors: Alisa Dennis, Ph.D., Priscilla Barajas, Ph.D.

- Conducted clinical intake interviews with parents
- Completed comprehensive intake reports
- Developed and implemented treatment plans according to individual client needs
- Provided individual therapy to a diverse population of children in a day-rehabilitation program with various psychiatric conditions (i.e., anxiety disorders, mood disorders, ADHD)
- Provided family therapy as well as collateral sessions for child clients
- Collaborated with parents, teachers, and other professionals (i.e., psychiatrist, case manager, school staff, DMH personnel, DCFS social workers) regarding child development and progress as well as treatment planning
- Conducted behavioral observation in a day-rehabilitation program
- Planned and facilitated a social skills group for children (3rd and 4th grade) with learning difficulties in a classroom setting
- Co-facilitated a process group for 7th and 8th grade boys with learning difficulties

**Wiseburn School District – Hawthorn, CA**
**Child Therapist Extern**
Supervisor: Keegan Tangeman, Psy.D.

- Conducted clinical intake interviews with parents
- Completed comprehensive intake reports
- Developed and implemented treatment plans according to individual client needs
- Provided individual therapy to a diverse population of child clients in a school setting with various psychiatric conditions (i.e., anxiety disorders, mood disorders, ADHD)
- Planned and performed behavioral interventions with students
- Consulted with parents and teachers regarding child development and progress and observed children in classrooms
UCLA Center for the Assessment and Prevention of Prodromal States (CAPPS)
Neuropsychology Extern  
Supervisor: Carrie Bearden, PhD
- Attended weekly staff meetings
- Collected neuropsychological data for the 22q Deletion Syndrome (22q DS) study
- Administered, scored and interpreted various neuropsychological measures
- Completed comprehensive neuropsychological reports
- Compiled neuropsychological and clinical data into comprehensive reports, including recommendations for treatment
- Performed comprehensive neuropsychological evaluations with children and young adults (ages 7-25)

Rich & Associates – Los Angeles, CA
Group Child Therapist Extern  
Supervisor: Erika Rich, PhD
- Co-facilitated social skills groups (ages 6-12)
- Provided individual behavioral management to children on the autism spectrum or with disruptive behaviors (ages 6-12)
- Provided feedback on individualized behavioral management plans to parents
- Conducted research on a variety of topics for the development of clinical materials (e.g., sensory integration group, anger management, anxiety)

Pepperdine University Community Counseling Center - Los Angeles, CA
Adult Therapist Extern  
Supervisor: Aaron Aviera, Ph.D. (September 2011-August 2013)
Supervisor: Carol Falender, Ph.D. (September 2013-July 2014)
- Provided individual therapy to a diverse population of adult clients (ages 25-45) with various psychiatric conditions including anxiety disorders, mood disorders, somatoform disorders, impulse-control disorders, personality disorders, and sexual trauma
- Conducted clinical intake interviews and completed comprehensive intake reports to facilitate client conceptualization, and treatment planning
- Participated in weekly case conference presentations discussing diagnostic impressions, treatment recommendations, and cultural considerations
- Administered, scored and interpreted psychological assessment measures, including the Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS), the Multidimensional Scale of Perceived Social Support (MSPSS), the Outcome Questionnaire (OQ-45.2), the Health Questionnaire (PHQ), and the Working Alliance Inventory – Short Version (WAI-S)
- Provided comprehensive assessment services for deferential diagnosis and treatment recommendation
- Trained in crisis intervention and put on call for 24-hour emergency calls

SUPERVISION, RESEARCH, TEACHING ASSISTANT EXPERIENCE
Pepperdine University Community Counseling Center – Los Angeles, CA
Peer Supervisor  
Supervisor: Aaron Aviera, PhD
- Co-facilitated case conference and group supervision
• Provided weekly individual peer supervision and consultation (i.e., diagnostic formulation, theoretical conceptualization, treatment recommendations) for 1st, 2nd, and 3rd year doctoral student therapists
• Reviewed video-taped sessions of clinical cases
• Reviewed and provided feedback on case notes and clinical intake reports
• Conducted audits of clinical charts
• Trained therapists in clinic-specific procedures
• Trained therapists in the use and interpretation of clinical measures (i.e., BMMRS, MSPSS, OQ-45.2, Y-OQ-SR, Y-OQ-2.01, WAI-S)

Pepperdine University, Graduate School of Education and Psychology – Los Angeles, CA
Teaching Assistant
Shelly Harrell, Ph.D.

• Completed research necessary to support coursework materials
• Reviewed and provided feedback on student research papers for doctoral level courses: Research Methods in Clinical Psychology

Pepperdine University, Graduate School of Education and Psychology - Los Angeles, CA
Wellbeing Research Lab, Research Assistant
Supervisor: Shelly Harrell, Ph.D.

• Participated in the development of the Multidimensional Well-being Assessment (MWA)
• Attended weekly lab meetings for a psychometric study examining validity and reliability of MWA
• Collaborated with the research team to organize poster presentations and symposia for various conferences

Columbia University, Teachers College - New York, NY
Emotions, Stress and Relationships Lab, Research Assistant
Supervisor: George Bonanno, Ph.D.

• Coded facial expressions of participants of different ethnic groups in a bereavement study examining emotional regulation in Complicated Grief
• Conducted qualitative and quantitative data entry for ongoing research
• Recruited participants for a bereavement study through mailings and review of periodicals
• Participated in biweekly lab meetings to present and discuss weekly findings

New York State Psychiatric Institute - New York, NY
Child Psychiatric Epidemiology Group, Research Assistant
Supervisor: Christina Hoven, Ph.D.

• Administered comprehensive structured clinical interviews to both parents and children for an epidemiological study assessing familial transmission of trauma to children of first-responders
• Administered the Kaufman Brief Intelligence Test – Second Edition (KBIT-2) to children of first-responders and corresponding control group
• Participated in monthly meetings to present and discuss research findings

PROFESSIONAL PUBLICATIONS AND PRESENTATION
Feminist Perspectives on the Integration of Career and Family. Workshop presented at the Fall 2016 conference of Organization of Counseling Centers Directors in higher Education (OCCDHE), Shell Beach, CA.


**ADDITIONAL RELATED EXPERIENCE**

**Korean Community Services - Orange County, CA**

*May 2012*

*Guest Speaker, Pacific Clinics Consumer Training Program*

- Provided a workshop on “Family self-care and recovery from mental illnesses to family members of individuals with mental illness”

*Continuing Education, APA Annual Convention – Toronto, ON*  

*August 2009*

Continuing Education Monitor

- Monitored workshops and assisted presenters in the workshop (Memory Action System / Post Traumatic Growth)

*New York Korean American Family Center - Flushing, NY*  

*February 2009 – December 2009*

*Volunteer*

**Domestic Violence Division**

*Supervisor: Hye-won Kwon, LCSW*

- Revised a manual for a domestic violence survivor telephone hotline service
- Coordinated volunteer schedules for hotline service
- Collaborated with colleagues to develop and facilitate psychoeducational workshops for the public about domestic violence and to raise funds for domestic violence survivors

**Immigrant Family Division**
Supervisor: Mi Jung You, M.S., LMHC

- Conducted individual counseling to Korean-American children to address acculturation issues and familial adjustment stressors
- Collaborated with school counselors in observing immigrant children in the classroom setting who were referred by teachers or parents for maladjustment behaviors (e.g., social withdrawal, decreased concentration, bullying)
- Facilitated the psychosocial development of students by utilizing positive reinforcement strategies and behavior management strategies
- Facilitated the academic development of Korean-American students by providing education and homework support in the areas of reading, writing, and mathematics

The Tree Group, Center for International Psychology Service - Seoul, South Korea
Staff Member, Counseling Trainee
Supervisor: Yong Cho, Ph.D. (NY License: 015603)

- Provided individual and group therapy utilizing a cognitive behavioral approach to survivors of childhood abuse to develop coping skills and enhance interpersonal functioning
- Conducted phone intakes and facilitated the referral process to ensure linkage to community resources
- Co-facilitated psychoeducational workshops on various topics (e.g., suicide prevention, Dialectical Behavioral Therapy Skills)
- Collaborated with colleagues to conduct fundraising events and host annual conferences
- Participated in publishing newsletters
- Conducted literature reviews on topics of battered woman syndrome, battered children syndrome, and childhood sexual abuse to enhance understanding of clinical material and relevant cases
- Presented case studies of child sexual abuse survivors with Posttraumatic Stress Disorder to the public and sponsors to increase public awareness of child abuse and its impact on psychological development
- Co-facilitated “Human Rights and Social Problems” forums for the public to increase awareness of human rights issues and the psychological aspects of social problems (e.g., suicide, rape, child abuse)

CERTIFICATIONS AND TRAINING
Nonviolent Crisis Intervention 2014
Training in DMH Welligent 2014
Trauma-Focused Cognitive Behavioral Therapy 2013
Facial Action Coding System (FACS) 2009
Training in the Structured Clinical Interview (SCID-I) 2009

HONORS AND AWARDS
Dongan Leadership Scholarship, Dongan Scholarship Foundation 2014-2017
Great Honors, Korea University 2007
Honors Scholarship, Korea University 2006
Semester High Honors, Korea University 2005-2006
Steven Jung Scholarship, Korea University 2003-2004
Service Scholarship, Korea University 2004
SB Church Scholarship, Seok-byeong Presbyterian Church 2002-2004
LANGUAGES AND TRANSLATION EXPERIENCE
Bilingual English and Korean

*Pepperdine University - Los Angeles, CA*
**Wellbeing Research Lab, Research Assistant** September 2010 – Present
- Translated the Multidimensional Well-being Assessment (MWA) from English into Korean
- Translated the Asian American Multidimensional Acculturation Scale from English into Korean
- Translated the Iowa-Netherlands Comparison Orientation Scale from English into Korean

*New York Korean American Family Center - Flushing, NY*
**Volunteer** February 2009 – December 2009
- Translated various resources from English to Korean for domestic violence survivors, including a handbook for survivors of domestic violence, a domestic violence hotline volunteer booklet, and community resources for survivors of domestic violence

*The Tree Group, Center for International Psychology Service - Seoul, South Korea*
**Staff Member, Counseling Trainee** December 2005 – December 2007
- Collaborated with a team to facilitate of the Korean translation of the book, "Dialectical Behavioral Therapy" by Marsha Linehan
ABSTRACT

Current measures of well-being have most commonly been developed to measure well-being in a manner consistent with how it is conceptualized in individualistic, Western cultures. The Multidimensional Well-Being Assessment (MWA) was developed based on the multidimensional contextual model of well-being and is intentionally culturally inclusive. A non-random sample of 259 Koreans and Korean Americans participated in a study to examine the psychometric properties of the MWA. In addition, a number of demographic variables (e.g., gender, age, immigration status, and financial status) were evaluated to explore correlates of well-being. The MWA demonstrated robust internal consistency as well as strong validity with multiple measures of well-being and distress. Significant group differences in multidimensional well-being were found on gender, age, and financial status. Methodological limitations are acknowledged, and implications for future study are discussed.
Introduction

While the field of clinical psychology focuses on the assessment and treatment of psychopathology and mental illness, the fact that a person is not mentally ill does not necessarily signify his or her mental wellness (Deci & Ryan, 2000; Keyes, 2005; Keyes, Shmotkin, & Ryff, 2002; Provencher & Keyes, 2011). The absence of mental illness appears neither necessary nor sufficient in measuring the vitality, productivity, and actualized nature of an individual’s life (Lamers, Westerhof, Bohlmeijer, ten Klooster, & Keyes, 2011). It has become clear that the field must also define and explore positive psychological health and wellness. When a person says he or she is well, would it mean the same thing to someone of a different cultural, racial, or ethnic group?

In the past three decades, psychological research on well-being has become remarkable and in the works of positive psychology dating from 2000 in particular (Rich, 2001; Seligman & Csikszentmihalyi, 2000). However, racial and ethnic diversity has been the focus of very few studies while some researchers have conducted cross-cultural investigations on well-being (Harrell, 2014). Historically, psychology has marginalized and pathologized difference as such that the normative standard for human behavior (and therefore also mental illness) has been primarily Euro-American, male, and heterosexual (Harrell, 2014). However, considering diversity is a prerequisite of understanding and assessing well-being if we were to devise an extensive and inclusive measurement of well-being to capture the facets of well-being which are relevant to culturally diverse and marginalized groups. Asians were found to be the ethnic group in the U.S. with the fastest population growth in 2012, of which increase is largely contributed by foreign-born individuals (U.S. Census Bureau, 2013). Among the Asian groups, the Korean American population increased by 39% between 2000 and 2010 (Hoeffel, Rastogi, Kim, &
Shahid, 2012), and this increase in the Korean population in the U.S. is due to international migration. Despite this trend, there is a dearth of research on the well-being of Korean and Korean American populations. Thus, this research aims to examine the construct of well-being through a recently developed instrument, the Multidimensional Well-being Assessment (Harrell, Moshfegh, Anderson, Orozco, Park, & Pena, 2012), in a cultural minority group of Korean and Korean American individuals.
Review of Relevant Literature

Current Conceptualizations of Well-Being

The term well-being has been operationalized in many ways and there is yet a consensus on a common definition from which to measure the concept (McGillivray & World Institute, 2007; Mizohata & Jadoul, 2013). While some well-being constructs focus on objective indicators, such as income, nutrition, employment status, safety, and life expectancy, it is clear that well-being is more complex than their sum (Gasper, 2005; Sointu, 2005). In fact, research indicates that a variety of factors influence well-being, including socio-demographic (e.g., gender, age, education, and marital status), economic (e.g., socioeconomic status and type of work), situational (e.g., health and social relationships), individual determinants (e.g., self-esteem, optimism, and other personality traits), and institutional factors (e.g., discrimination; Binder, 2013; Frey & Stutzer, 2002). Therefore, it is important to distinguish between objective and subjective components of well-being. In the research literature, quality of life is commonly measured through objective indicators while life satisfaction and fulfillment are usually measured by an individual’s subjective self-report. The following section describes common conceptualizations of well-being and their origins.

Subjective well-being. Hedonic well-being, often referred to as subjective well-being (SWB), reflects the feelings one has about one’s life as a whole (Diener, 1984; Diener, Wirtz, Biswas-Diener, et al., 2009; Ryan & Deci, 2001; Waterman, 2007a). Later on, subjective well-being became inclusive of the evaluation of overall life satisfaction or cognitive appraisals of one’s lifetime and one’s emotional reactions to major life experiences (Diener & Diener, 1995). Subjective well-being thus involves affective (i.e., high positive affect and low negative affect) as well as cognitive aspects (i.e., the perception of one’s satisfaction with life). The construct
itself is highly individualistic and broadly used to denote an individual’s overall happiness (Diener, Lucas, Shimmack, & Helliwell, 2009; Ryan & Deci, 2001; Waterman, 2007a).

**Psychological well-being.** In addition to hedonic or subjective well-being, researchers have identified the construct of psychological well-being, describing it by using the construct of eudaimonia. The eudaimonic construct proposes that people are more satisfied with their lives and feel a higher level of well-being, given that they have a life purpose and experience difficulties as well as chances for self-development (Deci & Ryan, 2000; Keyes et al., 2002). Psychological well-being focuses on to which extent people gain contentment from believing they have recognized their highest potentials and are functioning to their fullest because they are doing what they believe they are meant to do (Waterman, 2007a). It is, therefore, the integration of what has been realized and intrinsic pursuits such as interpersonal relationships and professional goals (Camfield & Shevington, 2008; Waterman, 1993). As the components of the construction and definition of psychological well-being, researchers have pointed out factors which are known to be closely associated with life quality. Ryff (1989) determined that most research on psychological well-being is defined according to the following criteria: self-acceptance, ability to choose or create appropriate contexts, quality of interpersonal relationships, intention and goal of life, sense of direction, personal growth, and autonomy. Accordingly, the term *psychological well-being* was operationalized by Ryff and her colleagues based on six characteristics: autonomy, environmental mastery, personal growth, positive relationships with others, purpose in life, and self-acceptance (Ryff, 1989; Ryff & Singer, 1998; Ryff & Singer, 2008).

**Eudaimonic well-being.** Although Ryan and Deci (2001) equated psychological well-being with a reconceptualization of Aristotle’s eudaimonic philosophy, Waterman (2007a)
distinguished Ryff’s definition of psychological well-being from eudaimonic well-being in significant aspects. While eudaimonic well-being and psychological well-being scales which focus on life purpose and personal growth appear to be conceptually related, other parts of psychological well-being such as autonomy and positive interpersonal relationships are absent in the eudaimonic construct. Eudaimonic well-being is thereby distinguished as a separate conceptualization of well-being (Diener & Suh, 1999).

**Well-being as processes and outcomes.** Well-being can alternatively be conceptualized in terms of processes and outcomes (Peterson, Park, & Seligman, 2005). Peterson and his colleagues (2005) differentiated between the processes (e.g., activities) that precede well-being experiences from what actually results from experiencing well-being or, in other words, the outcome. They point out that changes in mental health and enhanced vitality may be included in this outcome. From a positive psychology perspective, Bhullar, Schutte, and Malouff (2013) described well-being processes as *states of becoming* in the sense that behaviors allowing individuals to acknowledge their functioning and capabilities would lead them to positive outcomes.

**Multicultural well-being.** Approaches to well-being include the dimensional approach, a universalist position, which views that there are common causes of well-being that are applicable to everyone (Diener & Tov, 2009; Kahneman, Diener, & Schwarz, 1999). According to Diener and Tov (2009), the universalist *identity approach* acknowledges that the causes of well-being may differ for each person, while the level of subjective well-being is globally relevant and everyone shares the goal of happiness. Meanwhile, according to researchers, the idea of well-being differs for each group since the conceptualization of well-being, as well as the measurement method, can be affected by cultural norms and traditions (Kitayama, Markus, &
Matsumoto, 1995). It is supported by further research (Uchida, Norasakkunkit, & Kitayama, 2004) that universalist positions are not applicable when framing multicultural well-being. Researchers, therefore, are considering several factors (e.g., beliefs, multicultural values, and practices) when examining the conceptualization of well-being. According to Diener and Tov (2009), the uniqueness approach involves the various understandings of well-being—subjective, socioeconomic, and historic aspects—upon which its construction relies.

**Current Measurements of Well-Being**

Well-being inventories are divided into two major parts: theory-driven construct areas, such as psychological and subjective well-being, and specific life domain areas, such as physical, mental, relational, and religious/spiritual well-being. Self-reports, centered on research participants’ most recent life experiences, account for a large part of these inventories. Items on the measures were found to be related to personal values and agency (Binder, 2013). The measurement of well-being often employs subjective indicators of well-being. Frequent indications of well-being that are commonly used for studying and making inferences of the determinants of well-being include: quality of life judgments, life satisfaction judgments, domain satisfaction judgments, measures of hedonic balance, or positive and negative affect (Zou, Schimmack, & Gere, 2013). The following represents an overview of well-being measures which are currently widely used.

**Subjective well-being measures.**

*The Satisfaction With Life Scale (SWLS).* The SWLS is frequently used for assessing overall life satisfaction or subjective well-being’s judgmental parts (Diener, Emmons, Larson, & Griffin, 1985). While subjective well-being is measured, this scale does not contain items covering components of emotion or affect. There are five items which are interrelated, and each
is rated from Strongly Disagree (1) to Strongly Agree (7) on a 7-point scale, giving the individual to use discretion in integrating and weighing the items (Diener, Emmons, Larsen, & Griffin, 1985; Pavot & Diener, 1993; Pavot & Diener, 2008). The average of these ratings represents a respondent's overall satisfaction with life. There are a relatively few items in the SWLS, but it has been in popular use as a measurement for assessing subjective well-being and is available in 25 languages. Diverse populations—adolescents (Neto, 1993) and non-psychiatric outpatients (Arrindell, Meeuwesen, & Huyse, 1991)—were used to finalize the measurement’s psychometric properties. Additionally, the reliability and validity of the SWLS were also established in different countries, such as Brazil (Gouveia, Milfont, da Fonseca, & de Miranda Coelho, 2009), the Netherlands (Arindell, Heesink, & Fegi, 1999), China (Bai, Wu, Zheng, & Ren, 2011), and Turkey (Durak, Senol-Durak, & Gencoiz, 2010).

**International Well-being Index/Personal Well-being Index—Adults (PWI-A).** The PWI-A, an abbreviation for the Australian Unity Well-being Index within Australia, has seven items which aims at measuring life quality in the subjective sense. To ensure good construct validity, the items were based on the research on and indicators of SWB. Meanwhile, to enhance cross-cultural validity, domain areas were chosen as semi-broad ones. The measure uses a 0–10 scale (0 = completely dissatisfied; 10 = completely satisfied) to assess domains including one’s life quality, achievements, interpersonal relationship, sense of belonging in the community, and prospective security. The PWI-A has been utilized in over 50 countries and provinces by more than 100 researchers, according to the 2013 statistics of the Australian Centre on Quality of Life.

**Psychological well-being measures.**

**Ryff’s Scales of Psychological Well-being (PWB).** The PWB was developed in 1989, aiming at measuring the well-being of patients who report continued psychological ill-being. It
is also for patients whose scores indicate ill-being on traditional psychological measures. The psychological dimensions in the Ryff’s Scales include self-acceptance, establishment of quality ties with others, sense of autonomy, environmental mastery, sense of purpose and fulfillment, and personal growth. The original scale had 32 items (16 positive and 16 negative) for each of the six scales. Subsequently, each scale was edited to consist of 20 items with an even number of positive and negative questions. Respondents use a 6-point Likert scale, indicating the degree of agreement with each statement from 1 (strongly disagree) to 6 (strongly agree). Higher scores on each scale indicate greater well-being of that dimension. The correlations with other scales which measure positive functioning—such as affective balance, satisfaction with life, self-esteem, and internal morale—range from a low to high positive significance (i.e., coefficients ranging from .25 to .73). In the meantime, correlations with previous scales measuring negative functioning are of moderate negative significance (i.e., with -0.30 to -0.60 range in coefficients). The instrument has been translated into Dutch, Swedish, Chinese, Spanish, Italian, Arabic, and Japanese, and has been used with the Dutch, Swedish, Chinese, Latino/a, Portuguese, Italian, European-Arabic, and Japanese ethnic populations.

The 18-item Psychological Well-Being Short Scale (PWBSS) was created in 1995 with three items in each category. The abbreviated scales had a correlation of .70 to .89 and had parent items consisting of 20 items. Scale intercorrelations ranged from .13 (e.g., Purpose in Life and Autonomy) to .46 (Self-Acceptance and Environmental Mastery). Estimates of internal consistency (alpha) coefficients were low to moderate, ranging from .33 (Purpose in Life) to .56 (Positive Relations with Others; Ruff & Singer, 1998; Ryff, 1995).

**Flourishing Scale.** As a self-report measure, the Flourishing Scale assesses one’s functioning, psychological and social, based on psychological and social well-being theories
(Diener et al., 2010). The scores provide an overview of psychological functioning which is believed to be important for well-being. The scale, for instance, is made up of eight items involving positive relationships, a purposeful sense in life, and competent feelings. The higher the score, the more it is indicative of an optimistic perspective of the self and the future as well as psychological strengths. The Flourishing Scale demonstrated strong correlations with other psychological well-being scales, although it had slightly less psychometric strength due to its brevity (Diener et al., 2010).

**Quality of life measures.**

_The Quality of Well-Being Scale (QWB)._ The QWB consists of 71 items and has two versions, one for administration by an interviewer and another as a self-administered version. The interviewer-administered QWB was initially developed in the 1970s to comprehensively measure health-related quality of life (Kaplan, Bush, & Berry, 1976). Despite the scale’s well-established psychometric properties, it has not been widely used because administration takes much longer than that of other published scales (Seiber, Groessl, David, Ganiats, & Kaplan, 2008). The Quality of Well-Being Scale Self-Administered (QWB-SA) was developed afterwards to resolve the challenges identified in the interviewer-administered version. Considered a general health quality of life questionnaire, the QWB-SA measures status indicators and well-being in four areas: physical activity, social activity, mobility, and symptom/problem complexes (McDowell, 2006). The QWB was validated among individuals with various medical conditions, such as HIV infection (Kaplan et al., 1995), Alzheimer’s disease (Kerner, Patterson, Grant, & Kaplan, 1998), and chronic obstructive pulmonary disease (Kaplan, Atkins, & Timms, 1984).
Quality of Life Inventory (QOLI). The QOLI is a domain-based, 32-item self-report measure of an individual’s quality of life. This measure requires individuals to rate each of the 16 domains (i.e., Goals and Values, Self-Esteem, Health, Relationships, Work and Retirement, Play, Helping or Service, Learning, Creativity, Money or Standard of Living, and Surroundings - Home, Neighborhood, and Community) using both a 3-point scale to indicate importance and a 6-point scale to rate satisfaction. The importance scores for each domain are multiplied by the respective satisfaction scores, which are then totaled to determine the overall quality of life score for each individual. This method is used to accurately reflect the relative weight of more significant domains in a person’s life. A higher overall quality of life is indicated by a higher score (Frisch, 1992; Frisch, Cornell, Villanueva, & Retzlaff, 1992). The range of test-retest coefficients for the QOLI was .80 to .91, while that for internal consistency coefficients was .77 to .89.

Multidomain well-being measures.

Gallup-Healthways Well-Being Index-5 (Well-Being 5). In 2013, Gallup and Healthways began to measure well-being in almost every major country in the world. Utilizing the Gallup-Healthways Well-Being Index-5, the world’s largest dataset on well-being was amassed through a population-based survey interview conducted via telephone self-selection. In addition to demographic information, the index is composed of 42 well-being questions. It is a measures which covers experiential well-being (i.e., one’s affective experiences which took place in the past 24 hours) as well as evaluative well-being (i.e., memory of one’s experiences) in six domains: life evaluation, emotional health, physical health, healthy behavior, work environment, and basic access. At least 500 respondents were polled daily, allowing for daily variation and evaluation as well as an historical database of real time changes in well-being.
Based on comparisons with the established Well-Being Assessment and Wellbeing Finder measures, the convergent validity across three samples was .82–.95. Cronbach’s alpha for the overall Well-Being 5 was .89 to .91 across three samples, and the element intercorrelations ranged from 0.69 (financial, sample 3) to .84 (community, sample 3; Sears et al., 2014).

World Health Organization Quality of Life Indicator—Brief Version (WHOQOL-BREF). The 26-item WHOQOL-BREF is a shortened version of the WHOQOL-100 which assesses the four domains of physical health, psychological well-being, social relationships, and environment. The WHOQOL-100 also consists of four domains including 24 facets relating to quality of life. The measure was designed simultaneously across international centers and suggested universal domains and facets which are cross-culturally important determinants of quality of life (Power, Bullinger, & Harper, 1999). The WHOQOL-BREF’s four domains were found to correlate with the domains of the longer version as well as with quality of life scales. The WHOQOL-BREF demonstrated moderate to excellent performance in its reliability through analyses in internal consistency, construct and discriminant validity through confirmatory analysis, and item-total correlations (Skevington, Lotfy, & O’Connell, 2004).

Emotion and affect-based measures. The Positive and Negative Affect Schedule (PANAS). The PANAS scale was developed to measure the two primary dimensions of mood—positive (PA) and negative affect (NA) (Watson, Clark, & Tellegen, 1988). The 10-item version consists of two terms that create five affect themes: distressed and upset (distressed), hostile and irritable (angry), scared and afraid (fearful), ashamed and guilty (guilty), and nervous and jittery (jittery). The PANAS has been translated into Japanese, Italian, Greek, Dutch, Portuguese, and Spanish and administered to populations which speak these languages. Both PANAS scales (i.e., PA and NA) showed high correlation with each solution’s corresponding regression-based factor
scores and the convergent correlations were .89–.95. On the contrary, the range of discriminant correlations were low, from -02 to -18. Cronbach's alpha was .86 to .90 for PA and from .84 to .87 for NA (Watson et al., 1988).

**The Scale of Positive and Negative Experience (SPANe).** The SPANE assesses a wide range of emotional experiences using a few items, and the responses are based on the frequency of both positive and negative feelings during the past month. The 12-item questionnaire scale has six items each for positive and negative feelings. For both items, there are three general ones and three more specifics ones for each subscale. The letters P, N, or B are added to the name SPANE to indicate the following scores, respectively: Positive Experience, Negative Experience, and the Balance between the two (Diener, Wirtz, Tov, et al., 2009).

**World Health Organization’s Well-being Index - Five (WHO-5).** First presented by the World Health Organization (WHO) Regional Office in Europe in 1998 as the results from a well-being study and an on-going project, studies conducted worldwide indicate that the WHO-5 covers the most basic life perceptions of well-being. Originally designed as a 28-item measure which was then scaled down to 10 items, the current 5-item questionnaire assesses positive mental health in the following five content areas: (a) feeling cheerful and in good spirits, (b) feeling calm and relaxed, (c) feeling active and vigorous, (d) feeling fresh and rested when waking up, and (e) feeling interested in day-to-day activities (Bech, 2012). The 5-item questionnaire measures current well-being (i.e., as perceived in the last two weeks) and is rated along a 6-point Likert scale ranging from 0 (“at no time”) to 5 (“all of the time”). The WHO-5 demonstrated moderate internal and external validity in various samples including an elderly population (Heun, Bonsignore, Barkow, & Jessen, 2001), adolescents with Type I diabetes (De
Wit, Pouwer, Gemke, Delemarre-van de Waal, & Snoek, 2007), an outpatient sample in Japan (Awata et al., 2007), and participants in Thailand (Saipanish, Lotrakui, & Sumrithe, 2009).

**Targeted measurements of well-being.** There are many scales available for measuring specific aspects of well-being (e.g., sense of community, spirituality, and social identity). Two of them are described below: the Spiritual Well-Being Scale and the Social Well-Being Scale.

**Spiritual Well-Being Scale (SWBS).** The SWBS comprises 20 items to measure the overall subjective evaluation of one’s spiritual life (SWB). The Religious subscale specifically assesses perceived religious well-being (RWB) or one’s relationship with God while the Existential subscale (EWB) assesses one’s sense of purpose and satisfaction with life. The SWBS may be used for the assessment of both individual and congregational spiritual well-being (Paloutzian, & Ellison, 1982). While the three scales all had a negative correlation with a loneliness measure, they had a positive correlation with scales assessing intrinsic religious orientation, life purpose, and self-esteem (Ellison, 1983). The correlations with life satisfaction were .96, .86, and .93, for the RWB, the EWB, and the SWB, respectively.

**Social Well-Being Scale.** Social well-being primarily focuses on the public aspects of the self and social challenges which may be encountered by adults in their communities (Keyes & Magyar-Moe, 2003). The Social Well-Being scale consists of five components measuring an individual’s evaluation of his or her social functioning (e.g., social tasks as a neighbor, co-worker, and citizen; Keyes, 1998). The five elements of social well-being are conceptualized as follows: social integration, social contribution, social coherence, social acceptance, and social actualization. The scale includes 50 items—one item per domain—and asks respondents to give a self-evaluation on each item, using a 7-point Likert scale. Confirmatory factor analysis indicated that the theoretical five-factor model of social well-being yielded a superior goodness
of fit (Goodness of Fit Index > .90). Moreover, the scale demonstrated discriminant correlations with several measures including dysphoria and optimism; meanwhile, convergent correlations were found with other measures such as anomie, perceived social constraints, and neighborhood quality.

The measures described above provide a sampling of some of the most widely used scales across the primary ways of operationalizing well-being. Most of the current well-being measures have demonstrated robust psychometric properties. However, the instruments are often unidimensional and tend to focus on aspects of well-being that are thought to be important in Western cultures.

**Culture, Collectivism, and Well-Being among Asians**

Culture is a central component of one’s identity; how individuals define and express themselves is influenced by the culture one inhabits. However, defining well-being in a way that can be measured across cultures has proved challenging. The fact that well-being is often subjective and idiographic may contribute to the difficulty of obtaining cross-cultural definitions (Bech, 2012; Cheng et al., 2011; Tov & Diener, 2009). It has been argued that any notion of well-being lacks cross-cultural applicability since the notion of well-being is formulated based on a particular perspective which is given more weight in a society (Bauer, McAdams, & Pals, 2008; Christopher, 1999; Kitayama & Marcus, 2000). Cultures convey their own expectations of life and fulfillment; therefore, it would be important to examine the different evaluations and meanings of well-being from different cultural perspectives. As subjective well-being is currently defined by individualistic assumptions, its premise may be less relevant to collectivistic societies whose view of well-being considers the group’s well-being or the interdependency of self-construal. In other words, it is notable that a collectivistic worldview has been largely
absent in the early research on well-being. Due to researcher context and bias, theories of universal well-being fail to account for the assumptions and influences of Western cultural history (Christopher, 1999). With the expansion of cultural competence and multicultural practice in psychology, it has become essential to consider the diverse ways wellness is experienced by individuals and, in particular, the cultural factors and complexity involved (Bauer et al., 2008).

**Asian collectivism.** In a landmark cross-cultural study, Hofstede (1980) theoretically defined four principal cultural values (i.e., power distance, individualism-collectivism, uncertainty avoidance, and masculinity) and conceptualized cultures for 40 represented countries by ordering them according to the value system. Individualism-collectivism, one of the four primary cultural dimensions, refers to “the degree to which individuals are integrated into groups” (Hofstede, 1991, p. 51). In his initial analysis, Asian countries such as China, Korea, and Taiwan were classified as highly collectivistic cultures, while Western countries including the USA, the UK, and Australia were identified as individualistic.

Many Asian cultures, such as China, Japan, and Korea, are regarded as collectivistic. In these cultures, the self may be defined by a group, the locus of agency, such as family, clan, lineage, and community (Kirmayer, 2007). For example, in Chinese culture there is a character called *ren* which represents the culture’s sociocentric value. Regarding this value, Kirmayer (2007) explained that “a person with *ren* is fundamentally a social being that he or she expresses unique qualities through a mature commitment to family or some larger social group” (p. 242). The conception of the interdependent self was introduced in an extensive cross-cultural analysis of the self by Markus and Kitayama (1991). The authors proposed two distinct construals of the self: an independent view of the self in Western cultures and an interdependent view of the self.
in non-Western cultures. They suggested that in many Asian cultures (i.e., collectivistic cultures), the notion of the self is based on interpersonal relatedness and group cohesion (e.g., Sodowsky, Kwan, & Pannu, 1995). Therefore, family and ethnic groups are the strongest social source of self-definition. In general, interpersonal context seems to have a larger impact on individuals’ identity issues and mental well-being in these collectivistic cultures (Kitayama, Markus, & Kurokawa, 2000; Spencer-Rodgers, Peng, Wang, & Hou, 2004).

Researchers have examined differences in determinants of well-being in collectivistic and individualistic cultures. For instance, Schimmack, Radhakrishnan, Oishi, Dzokoto, and Ahadi (2002) found that culture influences subjective well-being. Their findings suggest that the influence of personality on an individual’s hedonic balance (i.e., one’s perceived balance between positive and negative affect), is pancultural. On the other hand, it is implied that how personality affects one’s subjective evaluation of their own life, or life satisfaction, is moderated by culture.

**Feelings.** Kitayama et al. (2000) found that individuals from a collectivistic society (i.e., Japan) were more likely to experience positive emotions when feeling interpersonally engaged emotions (e.g., close and friendly feelings), while people from an individualistic society (i.e., U.S.) reported positive feelings when experiencing socially disengaged emotions (e.g., pride). Suh, Diener, Oishi, and Triandis (1998) found significant cultural differences in how much individuals consider their affect when deciding how satisfied they are. For people in individualistic cultures, emotions were far more important predictors of life satisfaction than norms, whereas emotions and norms were equally significant correlates of life satisfaction in collectivistic cultures. Moreover, the frequency of pleasant emotions was found to be a reliable predictor of life satisfaction in individualistic cultures. In addition, satisfaction with freedom,
self-esteem, and self-consistency were less correlated with life satisfaction in collectivistic societies compared to individualistic ones (Diener & Diener, 1995; Suh, 2000).

**Group harmony.** Kwan, Bond, and Singelis (1997) provided evidence that in collectivistic cultures, engaging in compatible relationships affects one’s life satisfaction relatively more than in individualistic cultures. This research suggests that interpersonal relationships and group acceptance may be significant sources of well-being, in addition to subjective well-being, for people of Asian descent.

**Social approval.** In collectivistic cultures, social acceptance and approval are regarded as important factors in determining well-being. A cross-cultural study presented by Suh and Diener (2001) discovered that perceived acceptance by others had a predictive value as much as feelings in life satisfaction among Asian Americans. Meanwhile, perceived acceptance by parents and friends was not a reliable predictor of life satisfaction among European Americans. Diener and Diener (1995) found that self-esteem is strongly related to subjective well-being in individualistic cultures such as the U.S., but only moderately so in collectivistic cultures such as Japan. Individuals from collectivistic cultures may consider social appraisal when assessing life satisfaction. Suh and Diener (1999) found that Asian American participants tended to emphasize the importance of a significant other’s evaluation of their lives over their emotions when judging life satisfaction compared to European American individuals. Suh et al. (1998) also revealed that emotions coming from one’s assessment of social approval and cultural connectedness were strong predictors of life satisfaction in collectivistic cultures, while social approval did not produce any significant differences in life satisfaction in individualistic cultures. In other words, individuals from collectivistic cultures tend to consult norms and consider the social evaluations of their lives made by family members or friends when making life satisfaction judgments.
In Asian cultures, perceived social approval for the social group one belongs to also seems to impact individuals’ well-being. For example, Crocker, Luhtanen, Blaine, & Broadnax (1994) found a strong relationship between collective self-esteem (i.e., individuals’ evaluation of their social group and individuals’ beliefs about others’ evaluations of their social group) and psychological well-being among Asian college students.

Diversity in collectivistic cultures. Due to the culturally-situated difficulties of defining well-being, differences in operationalization and meaning are often identified between individualistic and collectivistic societies (e.g., United States compared to Japan). This distinction can also be seen among ethnic groups within the United States (Diener & Suh, 1999). However, Vargas and Kemmelmeier (2013) argued that the two cultural orientations—individualism and collectivism—are not mutually exclusive. More recently, researchers have claimed that individuals from all cultural backgrounds and societies may subscribe to both individualistic and collectivistic values and that the multidimensionality of individualism-collectivism may vary depending on the degree to which specific values are expressed or practiced by individuals (Komarraju & Cokley, 2008; Oyserman & Lee, 2007). In a recent research which examined socio-cultural differences in subjective well-being, a hybrid model suggested that not only the well-being of the self but also the group’s well-being may contribute to subjective well-being for individuals from East Asian Countries (Cheng et al., 2011). This finding reflects the multidimensionality of individualism and collectivism in the conceptualization of well-being. According to this model, bicultural individuals in modern societies are under the influence of two disparate, competing sets of values. One pertains to the self, as achieving one’s goals, expression of the self, and accomplishments are regarded significant. Due to the self-oriented nature of this set of values, people are required to be
individualistic, focusing on their own achievements rather than complying with the norm. Meanwhile, the other kind emphasizes social standards, stressing a sense of duty individuals should have. As opposed to the former set of values, individuals are required to consider other people’s opinions important and behave according to agreed standards. This hybrid model suggests that the fundamental sources of well-being come from both the independent self and the well-being of the group, which contrasts with the previous independence model as well as the interdependent model (Diener & Lucas, 2000; Uchida et al., 2004). Researchers posit that many cultural values are shared among different ethnic groups although distinct socialization processes could yield group differences in specific meanings attached to shared values or practices of cultural values (Schwartz, Zamboanga, & Jarvis, 2007; Tyler et al., 2008). As a result, while sharing a broad cultural orientation (e.g., collectivism), distinct ethnic groups practice shared values in a group-specific way. In this regard, many collectivistic cultures share many values and construct group-specific collectivism practices simultaneously. It would be meaningful and important to examine the well-being of a specific ethnic group among collectivistic cultures.

**Korean and Korean American Well-being**

**Collective and relational well-being.** Korean culture is considered as highly collectivistic and can be described within the framework of collectivism which is common across Asian cultures. However, it is also important to examine more specific aspects for particular Asian ethnic groups. For example, in collectivistic cultures, people tend to emphasize interpersonal harmony and group cohesion (e.g., Hofstede, 1980; Kim, 1994). In fact, if a person pays or draws too much attention to one’s thoughts and feelings without considering the influence on others, they are considered as selfish or immature (Kim, Deci, & Zuckerman, 2002). Relational well-being could be one of the major factors of well-being in a collectivistic society.
Specifically, in Korean culture, there is a crucial notion related to interpersonal relationships called *jeong*. *Jeong* refers to a special emotional bond encompassing strong interpersonal trust and closeness (Kim, 1996). It is the basis of interpersonal relationships in Korean culture. There is no equivalent in the English lexicon that simply conveys this concept. Not only getting along well with others but also the well-being of others could be an important determinant of well-being for Korean individuals. In other words, as interdependent selves (Markus & Kitayama, 1991), an individual’s well-being could be influenced by the well-being of others to whom he or she is close. On the other hand, the ill-being of a family member or a close group member could be regarded as losing face (Yamashiro & Matsuoka, 1997).

Collectivism in the Korean cultural context can be explained by Confucianism. Confucianism has played a major role in Korean culture in regard to social values, ethics, and behaviors, even after Korea’s rapid industrialization in the 1960s (Pak, 2006). According to Park and Bernstein (2008), Confucian values can be characterized by “filial piety, the worship of ancestors, respect for authority, and a relatively rigid social hierarchy based upon age, gender, and social class” (p. 13). It would be important to understand the social hierarchy in Korea when understanding an individual’s well-being in a group context. For example, gender, age, and socioeconomic status could play a crucial role in one’s well-being in the Korean cultural context, depending on where the individual is located in the social hierarchy.

**Spiritual and transcendent well-being.** Almost half of South Korea’s population reported religious affiliations. According to the Census 2015 in Korea, 19.7% of the population were self-identified as Protestant Christian, while 15.5% reported Buddhism and 7.9% Catholicism as their religious affiliation (National Statistical Office, 2015). Compared to Koreans residing in Korea, Korean Americans reported a higher percentage in religious
affiliations. While 56.1% of Koreans reported they had no religious affiliation in Korea, only 23% of Korean Americans indicated that they did not have any religious affiliation in the U.S. (Statista, 2017). In 2012, 61% of Korean Americans identified themselves as Protestant Christian, 10% Catholic, and 6% Buddhist.

As Shamanism and Buddhism are traditional religions in Korea, they provide the cultural context of religiosity and spirituality of the country (Kim, 2002). Ancient Koreans were found to be spiritual and religious as evidenced by many historical records dating back to 375 A.D. These early records suggest that Shamanism, an indigenous folk belief, was one of the crucial cultural identities to Koreans (Guisso & Yu, 1988). Shamanism has remained a major force in shaping Koreans’ spiritual behaviors and religious principles (Kim, 2002). Four important functions of shamans are being a priest, healing, exorcising, and prophesying; Koreans tend to seek spiritual power when experiencing hardships (Kim, 2000). It is not surprising that spirituality and religion functioned as a buffer against stressors for Koreans and Korean Americans (Jung, 2014). Within the collectivistic cultural context, it was found that involvement in religious groups provided Koreans and Korean Americans with a sense of community, social support, a sense of belonging, and a sense of meaning and purpose (Yi & Bjorck, 2014). One of the main principles of Buddhism is that life is suffering and that accepting it is a way of achieving well-being (Kwon-Ahn, 2001). Transcendent well-being seems to be consistent with Korean cultural values because enduring hardships, overcoming difficulties, and maintaining inner peace in the face of challenges were found to be often valued in Korean culture (Kwon-Ahn, 2001).

**Immigration, acculturation and well-being.** Well-being processes and outcomes may be influenced by factors such as immigration and acculturation. The challenges of acculturation are not only relevant to first generation immigrants. As Portes and Rumbaut (2005) claimed,
U.S.-born children of first generation immigrants are also likely to experience acculturation since they often grow up in the context of their parents’ original culture. This makes the issue of acculturation salient for Korean Americans, particularly as these processes impact overall adjustment and psychological well-being. Most studies examining the psychological impacts of acculturation focus on pathological outcome variables, such as acculturative stress and depression (Yoon, Lee, & Goh, 2008). For example, the acculturation gap seems to be an inevitable experience for immigrant families since, generally, children would generally acculturate to the mainstream culture more quickly than their immigrant parents (Lau, Cummins, & McPherson, 2005; Yu, Huang, Schwalberg, Overpeck, & Kogan, 2003). Acculturation experiences among immigrant families generally have been associated with family conflict and negative mental health outcomes, especially for their children (e.g., Costigan & Dokis, 2006; Le & Stockdale, 2008). However, acculturation can also be a growth experience for immigrant individuals. Yoon, Lee, and Goh (2008) suggested that acculturation can be a learning process of “expanding one’s worldview, cultural competence, and adaptability to multiple cultural contexts” (p. 247). Cross (2003) viewed culture as a great resource for emotional healing, social support, problem solving, physical health, and mental wellness. These positive aspects of the acculturation process or multicultural experiences should be taken into account for the measurement of subjective well-being.

Lu (2006) found that cultural fit and cultural agreement between one’s individual and societal culture regarding independent identity was important for certain subgroups of Chinese individuals. People who endorsed a higher independent self but expected lower societal approval had higher SWB than those who expected higher societal approval but endorsed a lower independent self. For South Koreans, for those who are more likely to have a strong relational
self-view as opposed to an internally congruent one, identity consistency was less predictive of SWB (Suh, 2002). Compared to North American individuals, Koreans were more likely to view themselves flexibly depending on the situation and be affected by the perspectives of others, while being less assertive. Identity consistency did not seem to be a prerequisite condition of psychological well-being for Koreans although the level of identity consistency predicted the subjective well-being of North American participants. An interesting dynamic could be created for Korean individuals living in individualistic cultures where the level of identity consistency is positively correlated with positive social evaluations from others.

**Limitation of Current Measures and Rationale**

In the group of research which aims to measure and comparatively analyze psychological well-being among different groups, the cultural and experiential uniqueness of each group and their individuals has not been sufficiently recognized. Many dimensions that may be of importance, such as communal and spiritual processes, have not been adequately explored. Furthermore, such studies usually observe national samples of university students to describe and conjecture *cultural variability* (Greenfield, Keller, Fuligni, & Maynard, 2003). However, the well-being literature that has considered cultural variability has used existing measurement tools which have not indicated the incorporation of cultural and contextual variability in forming the item content or designing the scale structure. According to Fox and Prilleltensky (1997), changes in the group of values for well-being, which are required for measuring human well-being over time, necessitate examining well-being values across communities. A specific set of constructs that define and develop conceptions of well-being is provided by culture (Lu, 2006; Suh, 2000). In addition, culture also provides appropriate methods of expressing well-being due
to socialization processes (Diener & Lucas, 2000), emotional norms (Eid & Diener, 2001), and cognitive biases (Diener, Lucas, & Oishi, 2002).

The MWA, from the very outset, was designed and created as an assessment which actively incorporates the aspects of well-being that are especially pertinent to groups of low socioeconomic status and those of racial/ethnic minorities. Also, the MWA supplements the limitations of the single-dimensional feature of other measures of well-being. At present, there is no unified multidimensional measure of well-being which captures the relevant aspects of well-being of various cultural groups. Meanwhile, the MWA not only concerns certain areas of life experience but is also accepting of psychological and subjective facets of well-being. In other words, the assessment comprises traditionally examined aspects (e.g., affective, behavioral, cognitive) and related constructs (e.g., social identity, sense of community, spirituality) at the same time. The MWA, moreover, contributes to the field since multidimensional constructs are placed in a single efficient instrument.

Research Questions

**Research Question 2.1.** Will the Multidimensional Assessment of Well-Being (MWA) context domains and specific dimensional subscales demonstrate adequate internal consistency reliability in a sample of Koreans and Korean Americans?

**Hypothesis 2.1.** There will be a coefficient alpha of at least .70 that is indicative of acceptable internal consistency reliability on all context domains and dimensional subscales of the MWA among Korean and Korean American sample.

**Research Question 2.2.** Will the MWA context domains and dimensional subscales establish acceptable construct validity in a sample of Koreans and Korean Americans?
**Hypothesis 2.2a.** The MWA context domains and dimensional subscales will demonstrate positive and statistically significant convergent validity coefficients with the following measures: the SWLS, SPANE-P, Flourishing Scale, QEWB, and PWI-A.

**Hypothesis 2.2b.** The MWA context domains and dimensional subscales will indicate negative and statistically significant validity coefficients with the BADD and the SPANE-N.

**Hypothesis 2.2c.** The MWA context domains and dimensional subscales will not show any statistically significant relations with the Social Desirability Scale.

**Descriptive Question 2.1.** What are the top five important dimensional indicators of well-being among the Korean and Korean American sample?

**Descriptive Question 2.2.** What demographic differences are identified on the overall context domains and specific dimensions of well-being among the Korean and Korean American sample?

**Descriptive Question 2.2a.** What gender differences are observed on the overall context domains and specific dimensions of well-being among the Korean and Korean American sample?

**Descriptive Question 2.2b.** What age differences are observed on the overall context domains and specific dimensions of well-being among the Korean and Korean American sample?

**Descriptive Question 2.2c.** What immigration status differences (e.g., current country of residence and immigration status) are observed on the overall context domains and specific dimensions of well-being among the Korean and Korean American sample?

**Descriptive Question 2.2d.** What socioeconomic status differences are observed on the overall context domains and specific dimensions of well-being among the Korean and Korean American sample?
Methodology

Participants

The sample included 259 individuals, ages 18 and up, who were self-identified as Korean or Korean American on the demographic section of the Background Questionnaire. According to the power primer developed by Cohen (1992), the necessary sample size was determined by the desired power, significance level (i.e., \( \alpha \)), and effect size. Multivariate analysis of variance (MANOVA) examining four variables (i.e., gender, age, immigration status, and socioeconomic status) requires a sample size of 63 to 97, depending on the number of subgroups of a variable, with a medium effect size and power set at .80 with a .01 significance level.

Participants were required to read either English or Korean fluently to complete the research materials. The sample was expected to include diverse religious and socioeconomic backgrounds, as well as immigration status (e.g., first generation, second generation, international student, etc.). Any individual who met the aforementioned inclusion criteria was eligible to participate in this study, and there were no exclusion criteria.

All 259 individuals included in the study completed the online questionnaire in Korean. An additional 13 individuals completed the questionnaires in English but were excluded from the data analysis due to the small sample size. Participants who completed the Korean version consisted of 177 females (68.3%) and 82 males (31.7%). The age of participants ranged from 20 to 63 years with a mean age of 39.22. A majority of the participants were born in South Korea (\( n = 257, 99.2 \% \)); 145 individuals (56.0%) reported currently living in Korea, while 101 individuals (39.0%) indicated their current residency as the U.S. Also, 94.2 % identified themselves as Korean while 5.4 % answered they are Korean American. A majority of the participants endorsed a Christian affiliation, with 79.9% identifying with a denomination of
Protestant Christianity (Methodist, Presbyterian, Baptist, etc.), 4.2% non-denominational Christians, and 4.6% Catholic. Approximately two percent (2.3%) identified themselves as Buddhist while 7.4% identified as Agnostic or Atheist. The majority of participants had obtained a college or university degree or higher (40.5% college or university degree; 39.8% graduate or professional degree), while 7.7% held community college/vocational/trade school degrees and 12% had high school degrees or high school equivalent. About 37% (37.1%) of the participants reported an annual income ranging from $50,000–100,000, while 32.4% fell in the $25,000–$50,000 range. Meanwhile, 14.7% made less than $25,000 and 15% had an annual income of over $100,000. Only 1.2% of the participants indicated that their basic needs were not being met, while 22% of the participants noted that only their basic needs were being met with no extras. Around half of the participants (50.6%) indicated that they had everything they needed plus a few extras, 10.8% noted that they were able to purchase many of the things they wanted, and 15.1% reported always being able to buy luxury items or buy nearly anything they wanted.

**Recruitment and Procedures**

Participants were recruited in accordance with an approved application to the Institutional Review Board (IRB) of Pepperdine University. A non-random sampling (i.e., convenience sampling) was used for data collection for this study. Participants were recruited in various ways in both South Korea and the U.S. The researcher contacted leaders of various organizations which have a high number of the target population to obtain permission to either make an announcement about the study at their meetings, post flyers at their properties, or distribute the online questionnaires to the members of the organization. The researcher contacted one Presbyterian church in Korea, two Korean community churches in the U.S., and three
Table 1

*Demographic characteristics of participants*

<table>
<thead>
<tr>
<th></th>
<th>Frequency (N)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>82</td>
<td>31.7</td>
</tr>
<tr>
<td>Female</td>
<td>177</td>
<td>68.3</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20–29</td>
<td>34</td>
<td>13.1</td>
</tr>
<tr>
<td>30–39</td>
<td>122</td>
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<tr>
<td>40–49</td>
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<td>50–59</td>
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<tr>
<td>60–69</td>
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</tr>
<tr>
<td><strong>Current Country of Residence</strong></td>
<td></td>
<td></td>
</tr>
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<td>Korea</td>
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<td>56.0</td>
</tr>
<tr>
<td>USA</td>
<td>101</td>
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</tr>
<tr>
<td>Other Countries</td>
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</tr>
<tr>
<td><strong>Level of Education</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than high school</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>High school</td>
<td>31</td>
<td>12</td>
</tr>
<tr>
<td>Community college</td>
<td>20</td>
<td>7.7</td>
</tr>
<tr>
<td>College or University</td>
<td>105</td>
<td>40.5</td>
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<tr>
<td>Graduate or professional</td>
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<td>39.8</td>
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<tr>
<td><strong>Annual Income</strong></td>
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<td></td>
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<tr>
<td>Less than 25,000</td>
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<td>14.7</td>
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<td>25,000–50,000</td>
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<td>50,000–100,000</td>
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<td>100,000–250,000</td>
<td>33</td>
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</tr>
<tr>
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<td><strong>Religious Affiliation</strong></td>
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<td>Protestant Christian</td>
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<td>Non-denominational Christian</td>
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</tr>
<tr>
<td>Catholic</td>
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</tr>
<tr>
<td>Buddhist</td>
<td>6</td>
<td>2.3</td>
</tr>
<tr>
<td>Agnostic or Atheist</td>
<td>19</td>
<td>7.4</td>
</tr>
</tbody>
</table>
universities in Korea to obtain permission for data collection. The researcher also obtained permission from a Korean community church in the U.S. and a private university in Korea. Additionally, a snowball sampling was used to encourage the available target population to participate in the study. The examiner also emailed members on the listservs of her affiliated organizations about the information on study participation and a direct link to the online questionnaires (e.g., Korean Psychologists Network and Psychology of Asian Pacific American Women (APA Division 35-Section V)). Recruitment messages with a direct link to the study were posted and reposted on social network services (i.e., Facebook) available to the public. In addition, personal recruitment emails and texts were sent to Korean and Korean American acquaintances of the researcher.

Recruitment messages were presented in both languages, English and Korean. All participants were informed that their responses would remain anonymous if they chose to participate. They were also notified that their participation was voluntary and that they could choose simply not to participate in the study at all, or that they can submit an incomplete questionnaire if they chose to discontinue.

Participants were able to choose either the English or Korean questionnaires based on their language preference. All data were collected on-line at a secured research software database. In the initial page of the online questionnaires, participants were provided with a brief description of the current study as well as an informed consent form. After checking a box to indicate their informed consent, participants were then asked to complete a series of questionnaires. Fifty-two percent of 497 individuals, who logged onto the Korean online questionnaires and consented to participate in the study, completed all sections of the protocol.
Eighty-seven percent of 15 individuals, who chose to participate in the English online study, completed all sections of the questionnaires.

**Instruments**

*The background questionnaire* (Harrell, 2014; See Appendix A). This 15-item demographic questionnaire was adapted from the original MWA psychometric study to obtain descriptive information about the research participants. In the current study, one item was added to request the participant’s immigration status. Fourteen questions requested information regarding the participant’s gender, age, race/ethnicity, country of birth and residence, immigration status, zip/postal code, education, employment, relationship status, parental status, and financial situation. To find out whether there was any ill-being or stressor which particularly affected the respondent’s condition in the last two weeks, two more questions were asked.

*Figure 1.* Multidimensional Well-Being Assessment (MWA). Adapted from “A Psychoecocultural Perspective on Positive Psychology and Well-Being,” by S. Harrell, 2014, *California Psychologist.*
The purpose of the Multidimensional Well-Being Assessment, devised by Harrell (2013), is to provide a more comprehensive (i.e., culturally-informed and inclusive) measure of well-being, as a more accurate measure which reflects diverse living contexts and the different values possessed by each culture and among cultures. The assessment’s inclusivity is represented by the reflection of facets of well-being which are especially relevant to persons of lower socioeconomic status and ethnic groups not of European descent. The MWA, in fact, is the first well-being measurement which has given significant attention to other scales—for example, collective well-being, transformational well-being, and transcendent well-being—which makes the measurement an extensive one on psychological and subjective well-being. Therefore, the MWA’s representative and unique contribution, as a single instrument in particular, would be forming a conceptualization of well-being by considering these multiple ideas and the respective multidimensional constructs. The disparate aspects of well-being can be found in different branches of psychology, such as feminist psychology, humanistic psychology, and multicultural psychology. Within these branches, noticeable themes include collectivism, overcoming adversity, and spirituality (Jackson, 2006). The MWA has 160 items, with five general contexts for wellness for which there are multiple (two to four) well-being dimensions for each context, or 15 ‘Well-Being Dimensions’ in total. The Psychological Wellness context is composed of four well-being dimensions: Emotional, Functional, Transformational, and Awareness; while the Physical Wellness context has three dimensions: Emotional, Functional, Transformational, and Awareness. For the Relational Wellness context, there are two dimensions: Prosocial and Relationship Quality; whereas the Collective Wellness context comprises four dimensions: Community, Sociocultural Identity, Participatory and National Context. Lastly, the Transcendent Wellness context has two dimensions: Meaning-Purpose-Flow and Spiritual-
Religious. A 6-point Likert-type scale is used to rate the items, and the range of responses is from “Never/Not at all” to “Always/Extremely.” Respondents rate each item according to the degree to which the statement is in agreement with their lives in the past two weeks. The score calculation of each Wellness context and well-being dimension is done by adding the ratings and dividing the outcome by the number of items. This way, scores can be compared among domains and dimensions.

A preliminary psychometric study included the first 94 persons who filled out an online form of the MWA’s demographic questions (Harrell, Moshfegh, Anderson, Orozco, Pena, et al., 2013). Moreover, among this initial group, 63 participants also responded to a set of validation instruments. The demographics of this sample was as follows: a mean age of 36.68 years (SD = 13.08), 72 women (76.6%) and 22 men (23.4%), 44 persons (46.8%) whose self-identified race was White, and 50 persons (53.2%) whose self-identified race was of color. In addition, the majority of this group had a college degree or higher (80.9%) and were born in the U.S. (71.7%). Some of the most relevant and remarkable findings of this initial sample were that participants of color showed a lower degree of subjective well-being (t (63) = 2.45, p<.05) as well as physical well-being (t (92) = 2.12, p<.05). In the meantime, participants of color indicated more negative emotions compared to Whites (t (61) = -2.86, p<.01). The top five major dimensions which contributed to participants’ whole well-being for this total initial sample were in the following order: “the quality of my relationships with the people closest to me” (71%), “having positive emotions and feelings” (60%), “my physical health” (55%), “my daily activities and achievements” (51%), and “have a sense of meaning and purpose” (48%).

More recently, a larger sample of 1170 participants were used to further examine the psychometric properties of the MWA (Harrell, Girma, & Johnson, 2017). Thirty-four percent of
the total participants \((N = 403)\) completed a set of validation instruments. The larger sample consisted of 715 women (61.1%) and 455 men (38.9%); 417 participants identified themselves racially as White which comprised 38.4% of the sample, with 295 participants (25.7%) identifying as Latino. The black group was the third largest racial/ethnic group (13%), followed by the Asian group (8.9%). The majority of the participants (78.5%) were born in the U.S., and most (61.9%) had obtained a college degree or higher. Cronbach’s alpha coefficient for the five MWA Contexts ranged from .903 to .962, demonstrating strong internal consistency reliability. The 15 MWA dimensions also produced strong reliabilities with Cronbach’s alphas ranging from .758 to .920. Significant positive validity coefficients ranging from .277 to .664 \((p<0.001)\) were found between the five MWA Contexts and PWI, SPANE-P, SWLS, Flourishing, and QEWB. Significant negative correlations were found between the MWA scores and SPANE-Negative \((N)\), with moderate to strong coefficients ranging from -.312 to -.538 \((p<0.001)\). Relationship quality demonstrated the highest importance rating among the MWA dimensions \((M = 3.825)\), followed by positive emotions and feelings \((M = 3.649)\), physical health and functioning \((3.642)\), sense of meaning and purpose \((3.551)\), and awareness of self and environment \((3.547)\).

**Other Well-Being Measurements**

To assess convergent construct validity, the instruments used were as follows: the Personal Well-Being Index (PWI; Lau et al., 2005), Satisfaction with Life Scale (SWLS), The Flourishing Scale (FLOURISHING; Diener, Wirtz, Tov, et al., 2009), and the Questionnaire for Eudaimonic Well-Being (QEWB; Waterman et al., 2010). The researcher obtained permission to use these measures for the larger psychometric study conducted by Harrell (2012). Additional instruments were used; namely, the Scale for Positive and Negative Emotions (SPANE) by
Diener et al. (2009) and the Broad Assessment of Distress and Dysfunction (BADD) by Harrell (2011) were employed for criterion validity. Furthermore, the Marlowe-Crown (MC) Social Desirability Scale by Crowne and Marlowe (1960), which is publicly available and does not require prior permission, was used for assessing discriminant validity.

**The Satisfaction With Life Scale (SWLS).** The SWLS is widely used for measuring overall satisfaction with life or subjective well-being judgment (Diener, Emmons, Larson, & Griffin, 1985), but it is absent of items which measure affective or emotional parts of subjective well-being. There are five relevant items on average, and items use a 7-point scale ranging from Strongly Disagree (1) to Strongly Agree (7) from which respondents can choose according to their level of agreement (Diener et al., 1985; Pavot & Diener, 1993, 2008). In its validation, the correlations with other subjective measures of well-being ranged from 0.5 - 0.75. The coefficient alpha was 0.87 and the internal consistency of the five items were .81, .63, .61, .75, and .66. The SWLS, composed of a relatively few items, has been one of the most popular measurements for assessing subjective well-being; it has been translated into more than 25 different languages. A strength of this scale is that its psychometric properties are based on different populations including adolescents (Neto, 1993) and non-psychiatric medical outpatients (Arrindell et al., 1991); furthermore, they are based on various countries including Brazil (Gouveia et al., 2009), China (Bai et al., 2011), the Netherlands (Arrindell, Heesink, & Feij, 1999), and Turkey (Durak et al. 2010).

**Flourishing Scale.** As a measure of psychological and social functioning, the Flourishing Scale’s theoretical basis comes from psychological and social well-being (Diener et al., 2010). It is a self-report measure consisting of eight items on the feelings of competence, positive relationships, and sense of purpose. The higher the score, the more it is indicative of
psychological strengths and positive perspectives on the self and the future. The Flourishing Scale has statistically strong internal consistency (Cronbach’s alpha = .87) and a .62 for convergence with the Satisfaction with Life Scale (Diener et al., 2010). Moreover, the scale is known to correlate significantly with other measures on well-being (e.g., Ryff scales of Psychological Well-being; Deci and Ryan’s Basic Need Satisfaction in General Scale).

**International Well-being Index/Personal Well-being Index—Adults (PWI-A).** The PWI-A, also known as the Australian Unity Well-being Index within Australia, aims to measure the subjective side of life quality with a 7-item measure. Items follow SWB research and indicators, ensuring theory-based content and a high construct validity. Meanwhile, domains of semi-broad nature are used for cross-cultural validity. Items are rated on a scale of 0 to 10 (0 = completely dissatisfied; 10 = completely satisfied) in several domains (i.e., achieving in life, community-connectedness, future security, health, relationships, safety, and standard of living). The construct of PWI-A was verified under the condition that each domain accounts for a unique variance when the domains altogether are regressed against “Satisfaction with life as a whole.” The Satisfaction with life scale demonstrated a convergent validity correlation of .78. The range of Cronbach alpha was from .70 to .85 in Australia and other countries. Meanwhile, inter-domain correlations were around .30 to .55, which is moderate, and item-total correlations were .50 at the least. The index also had good test-retest reliability, with a 1–2 week interval, showing a 0.84 correlation coefficient (Lau, Cummins, & McPherson, 2005).

**The Scale of Positive and Negative Experience (SPANE).** The SPANE consists of 12 questionnaire items of which half assesses positive feelings and the other half negative feelings. There are three general items (e.g., positive, negative) for both positive and negative items, and three per subscale which are more detailed (e.g., happy, angry, etc.). Specifically, the scale not
only covers particular negative or positive experiences and feelings but also those of wide scope, asking respondents to answer according to how often they felt those feelings over the past month. The name SPANE is indicated with a P, N, or B to represent the scales Positive Experience, Negative Experience, and the Balance between the two, respectively (Diener et al., 2009). Internal reliabilities of Positive, Negative, and Balance were .84, .80, and .88 (Cronbach’s alpha), respectively. There was a substantial positive correlation between the SPANE and the PANAS. The correlations of the SPANE and the corresponding PANAS scales were .59(positive), .70(negative), and .77(balance; Diener, Wirtz, Tov, et al., 2009).

The Questionnaire for Eudaimonic Well-Being (QEWB). The QEWB is a 21-item self-report inventory that purports to measure well-being in a consistent way with how eudaimonist philosophy conceptualizes well-being (Waterman, 2007b). The QWEB attempts to assess six content areas of eudaimonic well-being including “self-discovery, perceived development of one’s best potentials, a sense of purpose and meaning in life, intense involvement in activities, investment of significant effort, and enjoyment of activities as personally expressive” (p. 41). The QEWB demonstrated a high internal consistency (i.e., Cronbach’s alpha = 0.85) and proper correlations with other well-being measures such as subjective well-being and psychological well-being.

Broad Assessment of Distress and Dysfunction (BADD). The BADD was created and revised by Harrell (2011) as a measure of general psychological distress and symptomatology which does not fall into a certain diagnostic category. The scale has 36 items covering frequently used expressions and language describing psychological distress. For instance, items include “I could not stop worrying about things, “I felt guilty, ashamed, or bad about myself,” and “I had problems getting along with other people at work, school, or in other settings (stores,
social situations, etc.” A 5-point Likert-type scale is used for the degree to which the statement is personally true, ranging from “Never true for me” to “Always true for me,” during a specific time range such as the past week or month. The ratings of the 36 items are added up for the total score. In a preliminary data analysis of a psychometric study by Harrell, Moshfegh, Anderson, Orozco, Pena, et al. (2013), the internal consistency reliability was shown to be strong with an alpha reliability of .86. In addition, its construct validity was sound when the correlation patterns of measures of positive well-being and social desirability were examined.

**Marlowe-Crowne (MC) Social Desirability Scale.** The MC Social Desirability Scale was originally developed by Crowne and Marlowe in 1960 to measure individuals’ propensity to exhibit favorable images of themselves within social contexts. The short form, composed of 13 true or false items, asks respondents to choose from actions that are socially desirable but less feasible and those that are socially undesirable but more feasible (Reynolds, 1982). According to research, high scorers had a tendency to over-report socially favorable information about themselves and under-report the reverse information.

**Translation of Research Materials**

The researcher, as well as a bilingual (English and Korean), bicultural (Korean American) professional translator with a master’s degree in psychology, translated (via the meaning by meaning translation method) all research materials. Then, another translator who has never been exposed to the original English version of the research material translated the Korean version back into English (Esposito, 2001; Rode, 2005). The researcher compared it with the original English version and conducted back-translation before revising the Korean version to improve the comparability between the two English versions. The revised Korean version was translated into English, and then the aforementioned steps were repeated until the equivalency between the
original English version and the back-translated English version of the research material was achieved.
Results

The Statistical Package for the Social Sciences (SPSS) version 21.0 was utilized to analyze the data in this study. Participant responses were imported from Qualtrics, an online research software, and then coded and entered into the SPSS database. Not Applicable responses were recoded as missing data. After cleaning the data, a descriptive analysis of the demographic variables and the MWA scores was conducted to assess the frequencies, ranges, means, and standard deviations. A three-part statistical evaluation of the MWA was further conducted with geographically and demographically diverse samples of Korean and Korean American adults. First, an assessment of psychometric properties of the MWA was conducted. Internal consistency reliabilities of the five MWA contexts and 15 dimensions were assessed. Second, convergent and discriminant validity were assessed by examining the correlations between the MWA scores and scores obtained from the PWI (Lau et al., 2005), SPANE (Diener, Wirtz, Tov, et al., 2009), SWLS, Flourishing Scale (Diener et al., 2009), QEWB (Waterman et al., 2010), BADD (Harrell 2011), and the short form of the MC Social Desirability Scale (Reynolds, 1980). Third, a series of comparisons of the MWA scores and MWA dimensions across demographic groups was examined. Four demographic variables were analyzed in connection with the MWA: gender, age, immigration status, and socioeconomic status.

Internal Consistency Reliability of the MWA

Coefficient alphas were computed for each of the five MWA contexts and 15 dimensions to assess the internal reliability of the MWA. Table 2 presents Cronbach’s alpha reliability coefficients as well as the mean scores and standard deviations for the MWA Contexts and Dimensions. The Cronbach’s alpha coefficient for five MWA Contexts ranged from .940 to .969,
demonstrating strong internal consistency reliability. The 15 MWA dimensions also produced strong reliabilities with Cronbach’s alphas ranging from .787 to .969.

The possible range of mean scores on the MWA Contexts and Dimensions was from 0 to 5 (6 points). The mean scores ranged from 2.28 to 3.58, falling at or somewhat below or above the midpoint of the scale. The levels of multidimensional well-being reported in the current study were in the moderate range.

Table 2

*Reliability Coefficients and Mean Values for the MWA Contexts and Dimensions*

<table>
<thead>
<tr>
<th>Context and Dimension</th>
<th># of Items</th>
<th>Cronbach’s Alpha</th>
<th>Mean (SD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical (PWB)</td>
<td>31</td>
<td>.940</td>
<td>3.16 (.72)</td>
</tr>
<tr>
<td>Environmental</td>
<td>11</td>
<td>.842</td>
<td>3.23 (.74)</td>
</tr>
<tr>
<td>Health</td>
<td>12</td>
<td>.883</td>
<td>2.85 (.82)</td>
</tr>
<tr>
<td>Safety</td>
<td>8</td>
<td>.870</td>
<td>3.58 (.85)</td>
</tr>
<tr>
<td>Psychological (YWB)</td>
<td>40</td>
<td>.969</td>
<td>2.86 (.78)</td>
</tr>
<tr>
<td>Emotional</td>
<td>12</td>
<td>.920</td>
<td>2.88 (.88)</td>
</tr>
<tr>
<td>Functional</td>
<td>10</td>
<td>.886</td>
<td>2.90 (.81)</td>
</tr>
<tr>
<td>Transformative</td>
<td>12</td>
<td>.911</td>
<td>2.85 (.82)</td>
</tr>
<tr>
<td>Awareness</td>
<td>6</td>
<td>.787</td>
<td>2.96 (.83)</td>
</tr>
<tr>
<td>Relational (RWB)</td>
<td>27</td>
<td>.945</td>
<td>3.12 (.75)</td>
</tr>
<tr>
<td>Prosocial</td>
<td>12</td>
<td>.912</td>
<td>3.05 (.77)</td>
</tr>
<tr>
<td>Relational Quality</td>
<td>15</td>
<td>.911</td>
<td>3.40 (.86)</td>
</tr>
<tr>
<td>Collective (CWB)</td>
<td>35</td>
<td>.957</td>
<td>2.65 (.76)</td>
</tr>
<tr>
<td>Identity</td>
<td>12</td>
<td>.896</td>
<td>2.89 (.81)</td>
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<td>Community</td>
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<td>.894</td>
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<tr>
<td>Participatory</td>
<td>8</td>
<td>.869</td>
<td>2.44 (.92)</td>
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<tr>
<td>National</td>
<td>5</td>
<td>.832</td>
<td>2.28 (.96)</td>
</tr>
<tr>
<td>Transcendent (TWB)</td>
<td>27</td>
<td>.954</td>
<td>2.94 (.90)</td>
</tr>
<tr>
<td>Meaning</td>
<td>14</td>
<td>.908</td>
<td>2.91 (.85)</td>
</tr>
<tr>
<td>Spirituality</td>
<td>13</td>
<td>.944</td>
<td>2.98 (1.08)</td>
</tr>
</tbody>
</table>

*Note. all p < .01*
Strong intercorrelations were generally observed among all MWA Contexts and Dimensions (p<0.01, see Table 3). The transcendent dimensions are generally more highly correlated with psychological than physical dimensions.

Table 3

<table>
<thead>
<tr>
<th>Intercorrelations of MWA Context Domains and Dimensions</th>
</tr>
</thead>
<tbody>
<tr>
<td>PWB</td>
</tr>
<tr>
<td>-----</td>
</tr>
<tr>
<td>B</td>
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<td>B</td>
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<td>B</td>
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</tbody>
</table>

Note. *p < .05; **p < .01
Scale Validity Analysis

The correlations of the MWA scores with scores on measures of PWI, SPANE-Positive (P), SWLS, QEWB, and Flourishing are reported in Table 4. Significant positive validity coefficients ranging from .554 to .755 ($p<0.01$) were found between the five MWA Contexts and PWI, SPANE-P, SWLS and Flourishing. Correlations between the MWA dimensions and the validity scales were more diverse, ranging from .264 to .762 ($p<0.01$). Strong correlations were found between the Psychological-Emotional(E) score and PWI, SPANE-P, SWLS, and Flourishing. The Psychological Context score also demonstrated a strong correlation with SPANE-P, SWLS, and Flourishing while the Psychological-Functional(F) dimension obtained a strong correlation with SWLS and Flourishing. The Psychological-Transformative(T) dimension and Collective Context scores showed strong correlations with Flourishing. The MWA scores demonstrated significant, yet relatively smaller, correlations with the QEWB, which ranged from .121 to .485 ($p<.01$). It should be noted that each correlation includes a different number of respondents since the mean substitution was not used.

Table 5 displays the correlations of the MWA scores with BADD, SPANE-Negative, and MC Social Desirability. Significant negative correlations were found between the MWA scores and BADD as well as SPANE-Negative (N), with moderate to strong coefficients ranging from -.309 to -.591 ($p<0.01$) except for the following MWA dimensions: Collective-Participatory (P), Collective-National (N), and Transcendent-Spiritual(S). The Collective-P and -N scores demonstrated significant but weak correlations with both BADD and SPANE-N, spanning from -.206 to -.280 ($p<.01$). Correlations obtained between the Transcendent-S dimension score and BADD were also significant but small (-.291, $p<.01$). Weak to moderate positive correlations were found between the MWA scores and Marlowe-Crown. Interestingly, there were also
statistically significant correlations between social desirability and other well-being measures (see Table 6). The pattern of correlations between the MWA and validity scales suggests strong overall construct validity but with some concern for socially desirable response.

Table 4

Validity Coefficients for the MWA Contexts and Dimensions with Alternate Measures of Well-Being

<table>
<thead>
<tr>
<th>Context and Dimension</th>
<th>PWI</th>
<th>SPANE-P</th>
<th>SWLS</th>
<th>SWLS</th>
<th>FLOURISHING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical</td>
<td>.649** (n=204)</td>
<td>.619*** (n=203)</td>
<td>.615** (n=209)</td>
<td>.283** (n=200)</td>
<td>.617** (n=202)</td>
</tr>
<tr>
<td>Environment</td>
<td>.544** (n=236)</td>
<td>.559*** (n=235)</td>
<td>.567** (n=245)</td>
<td>.262** (n=231)</td>
<td>.532** (n=234)</td>
</tr>
<tr>
<td>Health</td>
<td>.638** (n=221)</td>
<td>.604** (n=220)</td>
<td>.586** (n=226)</td>
<td>.337** (n=217)</td>
<td>.611** (n=219)</td>
</tr>
<tr>
<td>Safety</td>
<td>.481** (n=238)</td>
<td>.385** (n=237)</td>
<td>.405** (n=247)</td>
<td>.121 (n=233)</td>
<td>.398** (n=236)</td>
</tr>
<tr>
<td>Psychological</td>
<td>.675** (n=205)</td>
<td>.720** (n=204)</td>
<td>.741** (n=210)</td>
<td>.430** (n=202)</td>
<td>.755** (n=203)</td>
</tr>
<tr>
<td>Emotional</td>
<td>.713** (n=238)</td>
<td>.763** (n=237)</td>
<td>.740** (n=246)</td>
<td>.365** (n=233)</td>
<td>.740** (n=236)</td>
</tr>
<tr>
<td>Functional</td>
<td>.652** (n=236)</td>
<td>.674** (n=235)</td>
<td>.720** (n=244)</td>
<td>.359** (n=233)</td>
<td>.728** (n=234)</td>
</tr>
<tr>
<td>Transformative</td>
<td>.630** (n=219)</td>
<td>.679** (n=218)</td>
<td>.694** (n=225)</td>
<td>.396** (n=216)</td>
<td>.704** (n=217)</td>
</tr>
<tr>
<td>Awareness</td>
<td>.564** (n=241)</td>
<td>.556** (n=240)</td>
<td>.616** (n=250)</td>
<td>.391** (n=237)</td>
<td>.648** (n=239)</td>
</tr>
<tr>
<td>Relational</td>
<td>.610** (n=194)</td>
<td>.633** (n=193)</td>
<td>.657** (n=199)</td>
<td>.306** (n=191)</td>
<td>.639** (n=192)</td>
</tr>
<tr>
<td>Prosocial</td>
<td>.493** (n=240)</td>
<td>.519** (n=239)</td>
<td>.532** (n=247)</td>
<td>.362** (n=236)</td>
<td>.590** (n=238)</td>
</tr>
<tr>
<td>Relationship</td>
<td>.591** (n=195)</td>
<td>.616** (n=194)</td>
<td>.641** (n=200)</td>
<td>.231** (n=192)</td>
<td>.581** (n=193)</td>
</tr>
<tr>
<td>Collective Quality</td>
<td>.607** (n=210)</td>
<td>.558** (n=209)</td>
<td>.692** (n=215)</td>
<td>.429** (n=206)</td>
<td>.712** (n=208)</td>
</tr>
<tr>
<td>Identity</td>
<td>.616** (n=227)</td>
<td>.583** (n=226)</td>
<td>.675** (n=235)</td>
<td>.380** (n=223)</td>
<td>.691** (n=225)</td>
</tr>
<tr>
<td>Community</td>
<td>.647** (n=232)</td>
<td>.566** (n=231)</td>
<td>.660** (n=239)</td>
<td>.368** (n=228)</td>
<td>.716** (n=230)</td>
</tr>
<tr>
<td>Participatory</td>
<td>.426** (n=230)</td>
<td>.430** (n=229)</td>
<td>.543** (n=236)</td>
<td>.400** (n=226)</td>
<td>.578** (n=228)</td>
</tr>
<tr>
<td>National</td>
<td>.320** (n=242)</td>
<td>.264** (n=241)</td>
<td>.390** (n=251)</td>
<td>.269** (n=238)</td>
<td>.411** (n=240)</td>
</tr>
<tr>
<td>Transcendent</td>
<td>.572** (n=216)</td>
<td>.554** (n=215)</td>
<td>.580** (n=222)</td>
<td>.441** (n=212)</td>
<td>.641** (n=214)</td>
</tr>
<tr>
<td>Meaning</td>
<td>.564** (n=229)</td>
<td>.574** (n=228)</td>
<td>.631** (n=237)</td>
<td>.485** (n=225)</td>
<td>.704** (n=227)</td>
</tr>
<tr>
<td>Spirituality</td>
<td>.509** (n=224)</td>
<td>.481** (n=223)</td>
<td>.461** (n=230)</td>
<td>.347** (n=220)</td>
<td>.499** (n=222)</td>
</tr>
</tbody>
</table>

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

*Validity Coefficients for the MWA Contexts and Dimensions for Measures of Distress and Social Desirability*

<table>
<thead>
<tr>
<th>Context and Dimension</th>
<th>BADD</th>
<th>SAPNE-N</th>
<th>Marlowe-Crown</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical</td>
<td>-.591**</td>
<td>-.472**</td>
<td>.312**</td>
</tr>
<tr>
<td>Environment</td>
<td>-.490**</td>
<td>-.416**</td>
<td>.240**</td>
</tr>
<tr>
<td>Health</td>
<td>-.535**</td>
<td>-.469**</td>
<td>.278**</td>
</tr>
<tr>
<td>Safety</td>
<td>-.502**</td>
<td>-.340**</td>
<td>.277**</td>
</tr>
<tr>
<td>Psychological</td>
<td>-.522 **</td>
<td>-.494**</td>
<td>.383**</td>
</tr>
<tr>
<td>Emotional</td>
<td>-.595**</td>
<td>-.546**</td>
<td>.381**</td>
</tr>
<tr>
<td>Functional</td>
<td>-.534**</td>
<td>-.514**</td>
<td>.370**</td>
</tr>
<tr>
<td>Transformative</td>
<td>-.497 **</td>
<td>-.462**</td>
<td>.357**</td>
</tr>
<tr>
<td>Awareness</td>
<td>-.460**</td>
<td>-.386**</td>
<td>.317**</td>
</tr>
<tr>
<td>Relational</td>
<td>-.510**</td>
<td>-.444**</td>
<td>.322**</td>
</tr>
<tr>
<td>Prosocial</td>
<td>-.355**</td>
<td>-.318**</td>
<td>.295**</td>
</tr>
<tr>
<td>Relationship Quality</td>
<td>-.537**</td>
<td>-.460**</td>
<td>.292**</td>
</tr>
<tr>
<td>Collective</td>
<td>-.430**</td>
<td>-.402**</td>
<td>.353**</td>
</tr>
<tr>
<td>Identity</td>
<td>-.453**</td>
<td>-.386**</td>
<td>.346**</td>
</tr>
<tr>
<td>Community</td>
<td>-.459**</td>
<td>-.431**</td>
<td>.337**</td>
</tr>
<tr>
<td>Participatory</td>
<td>-.280**</td>
<td>-.267**</td>
<td>.247**</td>
</tr>
<tr>
<td>National</td>
<td>-.206**</td>
<td>-.264**</td>
<td>.313**</td>
</tr>
<tr>
<td>Transcendent</td>
<td>-.347**</td>
<td>-.382**</td>
<td>.281**</td>
</tr>
<tr>
<td>Meaning</td>
<td>-.415**</td>
<td>-.402**</td>
<td>.299**</td>
</tr>
<tr>
<td>Spirituality</td>
<td>-.291**</td>
<td>-.309**</td>
<td>.239**</td>
</tr>
</tbody>
</table>

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

Correlations Between the Social Desirability Scale and Other Well-Being Measurements

<table>
<thead>
<tr>
<th></th>
<th>PWI</th>
<th>SWLS</th>
<th>SPANE-P</th>
<th>QEWB</th>
<th>Flourishing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marlowe-Crown</td>
<td>0.347**</td>
<td>0.290**</td>
<td>0.363**</td>
<td>0.155*</td>
<td>0.299**</td>
</tr>
<tr>
<td></td>
<td>(n = 237)</td>
<td>(n = 237)</td>
<td>(n = 236)</td>
<td>(n = 236)</td>
<td>(n = 235)</td>
</tr>
</tbody>
</table>

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

Highest Rated Contexts and Dimensions on the MWA

Participants were asked to rate the importance of each of the MWA dimensions in determining their overall well-being. In the current study, an item about the well-being of others (“My loved ones are doing well”) was included in addition to the 15 determinants of well-being corresponding to the MWA dimensions. Participants reported the highest importance on the well-being of others ($M = 3.87, SD = .346$), followed by body and health ($M = 3.81, SD = .403$), emotional ($M = 3.80, SD = .441$), relationship quality ($M = 3.75, SD = .432$), and then safety ($M = 3.72, SD = .530$; Table 5). When asked to indicate the five most important areas for their well-being, the five most frequently reported well-being dimensions included: my physical health and functioning (75.7%), having positive emotions and feelings (64.5%), my daily activities and achievements (52.5%), my loved ones are doing well (52.1%), and my spirituality or religious experience (50.6%; see Table 7).

Demographic Comparisons

Comparisons were conducted for groups differing along four demographic dimensions: gender, age, immigration status, education status, and financial status.

Gender. Given that the MWA context and dimension scores were highly correlated with each other, a multivariate analysis of variance (MANOVA) was conducted on these variables across the different gender groups. Results from this MANOVA demonstrated a significant
multivariate effect (Wilk’s Lambda = .781, F (16, 127) = 2.226, p<0.01), indicating that there were gender differences on well-being within this sample of Korean and Korean American participants. Male participants indicated higher well-being than female participants on the Physical Context including the Health and Safety dimensions, Psychological Context with the Emotional and Transformative dimensions, as well as Collective Context including Participatory and National dimensions (see Table 8). No significant differences were found between the two groups on the Relational and Transcendent Contexts.

Table 7

*MWA Dimensions: Importance to Well-being and Frequency Rated in Top Five*

<table>
<thead>
<tr>
<th>MWA Dimension</th>
<th>Frequency</th>
<th>% ranked in top 5</th>
<th>Mean (SD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>My physical health and functioning.</td>
<td>Body and Health</td>
<td>196</td>
<td>75.7</td>
</tr>
<tr>
<td>Having positive emotions and feelings.</td>
<td>Emotional</td>
<td>167</td>
<td>64.5</td>
</tr>
<tr>
<td>My daily activities and achievements.</td>
<td>Functional-behavioral</td>
<td>136</td>
<td>52.5</td>
</tr>
<tr>
<td>My loved ones are doing well</td>
<td>Well-being of others</td>
<td>135</td>
<td>52.1</td>
</tr>
<tr>
<td>My spirituality or religious experience.</td>
<td>Spiritual-Religious</td>
<td>131</td>
<td>50.6</td>
</tr>
<tr>
<td>The quality of my relationships with the people closest to me.</td>
<td>Relationship quality</td>
<td>108</td>
<td>41.7</td>
</tr>
<tr>
<td>Having a sense of meaning and purpose.</td>
<td>Meaning and purpose</td>
<td>90</td>
<td>34.7</td>
</tr>
<tr>
<td>Having a strong awareness of myself, my thoughts and feelings.</td>
<td>Awareness</td>
<td>77</td>
<td>29.7</td>
</tr>
</tbody>
</table>

(continued)
### Table 7

**MWA Dimensions: Importance to Well-being and Frequency Rated in Top Five**

<table>
<thead>
<tr>
<th>MWA Dimension</th>
<th>Frequency</th>
<th>% ranked in top 5</th>
<th>Mean (SD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Improving myself and my life.</td>
<td>Transformative</td>
<td>75</td>
<td>29.0</td>
</tr>
<tr>
<td>Doing good things for other people.</td>
<td>Prosocial behavior</td>
<td>49</td>
<td>18.9</td>
</tr>
<tr>
<td>Being safe from harm or danger.</td>
<td>Safety</td>
<td>49</td>
<td>18.9</td>
</tr>
<tr>
<td>Having a strong sense of belonging and connection to my neighborhood, work, or school community.</td>
<td>Community connectedness</td>
<td>30</td>
<td>11.6</td>
</tr>
<tr>
<td>My physical living environment.</td>
<td>Environmental</td>
<td>25</td>
<td>9.7</td>
</tr>
<tr>
<td>A strong identity and connection to my culture (or other group in society central to my identity, such as religion, sexual orientation, or ability/disability status, etc.).</td>
<td>Sociocultural identity</td>
<td>12</td>
<td>4.6</td>
</tr>
<tr>
<td>How things are going in my home country.</td>
<td>National context</td>
<td>8</td>
<td>3.1</td>
</tr>
<tr>
<td>Participating in positive social/community change.</td>
<td>Participatory</td>
<td>7</td>
<td>2.7</td>
</tr>
</tbody>
</table>

**Age.** Based on the range of the participants’ ages, the age variable was recoded into five 10-year age span groups. A MANOVA revealed significant age differences (Wilk’s Lambda = 0.519, F (64, 487) = 1.388, p = 0.031) on well-being. Post hoc Tukey tests found that participants in their 20s reported lower well-being on the Physical, Psychological, Relational, Collective, and Transcendent Contexts than those in other age ranges, particularly as compared to people in their 40s (see Table 9).
Table 8

*Means and Standard Deviations for Significant Gender Differences*

<table>
<thead>
<tr>
<th></th>
<th>Male Mean (SD)</th>
<th>Female Mean (SD)</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical</td>
<td>3.31 (0.68)</td>
<td>3.03 (0.79)</td>
<td>4.493</td>
<td>0.036</td>
</tr>
<tr>
<td>Health</td>
<td>3.04 (0.80)</td>
<td>2.74 (0.82)</td>
<td>4.554</td>
<td>0.035</td>
</tr>
<tr>
<td>Safety</td>
<td>3.77 (0.68)</td>
<td>3.33 (0.95)</td>
<td>8.779</td>
<td>0.004</td>
</tr>
<tr>
<td>Psychological</td>
<td>3.05 (0.78)</td>
<td>2.78 (0.78)</td>
<td>4.237</td>
<td>0.041</td>
</tr>
<tr>
<td>Emotional</td>
<td>3.07 (0.83)</td>
<td>2.74 (0.88)</td>
<td>4.716</td>
<td>0.032</td>
</tr>
<tr>
<td>Transformative</td>
<td>3.02 (0.83)</td>
<td>2.72 (0.81)</td>
<td>4.637</td>
<td>0.033</td>
</tr>
<tr>
<td>Collective</td>
<td>2.83 (0.82)</td>
<td>2.48 (0.76)</td>
<td>6.614</td>
<td>0.011</td>
</tr>
<tr>
<td>Participatory</td>
<td>2.71 (0.90)</td>
<td>2.21 (0.88)</td>
<td>10.755</td>
<td>0.001</td>
</tr>
<tr>
<td>National</td>
<td>2.52 (0.90)</td>
<td>2.08 (0.89)</td>
<td>8.110</td>
<td>0.005</td>
</tr>
</tbody>
</table>

**Immigration status.** No significant effects of country of current residence or immigration status were found on the MWA context or dimensional scales. However, there were significant group differences in the importance ratings of Psychological-Functional Behavioral dimension, Collective-Participatory dimension, and Collective-National dimension among individuals residing in South Korea versus the United States (Table 10).

**Financial status.** There were six choices presented in regard with financial status. However, a descriptive analysis of the financial status variable revealed there were only 1.2% indicating that their basic needs were not being met and 0.8% reporting they were always able to buy nearly anything they wanted. The two least frequently reported levels of financial status were regrouped with the next level, which resulted in a total of four levels of financial status (see Table 11).
Table 9

*Mean Differences of the MWA Contexts and Dimensions Between Age Groups*

<table>
<thead>
<tr>
<th></th>
<th>Age Group (yrs)</th>
<th>Age Group (yrs)</th>
<th>Mean Difference</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.760</td>
<td>0.003</td>
</tr>
<tr>
<td>Environment</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.801</td>
<td>0.003</td>
</tr>
<tr>
<td>Health</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.711</td>
<td>0.017</td>
</tr>
<tr>
<td>Safety</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.777</td>
<td>0.015</td>
</tr>
<tr>
<td>Psychological</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.746</td>
<td>0.007</td>
</tr>
<tr>
<td>Emotional</td>
<td>20–29</td>
<td>30–39</td>
<td>-0.683</td>
<td>0.018</td>
</tr>
<tr>
<td></td>
<td></td>
<td>40–49</td>
<td>-0.940</td>
<td>0.001</td>
</tr>
<tr>
<td></td>
<td></td>
<td>50–59</td>
<td>-0.858</td>
<td>0.014</td>
</tr>
<tr>
<td>Functional</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.663</td>
<td>0.024</td>
</tr>
<tr>
<td>Awareness</td>
<td>20–29</td>
<td>30–39</td>
<td>-0.584</td>
<td>0.046</td>
</tr>
<tr>
<td></td>
<td></td>
<td>40–49</td>
<td>-0.737</td>
<td>0.012</td>
</tr>
<tr>
<td>Relational</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.640</td>
<td>0.021</td>
</tr>
<tr>
<td>Prosocial</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.698</td>
<td>0.014</td>
</tr>
<tr>
<td>Collective</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.736</td>
<td>0.008</td>
</tr>
<tr>
<td></td>
<td></td>
<td>50–59</td>
<td>-0.685</td>
<td>0.049</td>
</tr>
<tr>
<td>Identity</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.747</td>
<td>0.017</td>
</tr>
<tr>
<td>Community</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.778</td>
<td>0.014</td>
</tr>
<tr>
<td></td>
<td></td>
<td>50–59</td>
<td>-0.816</td>
<td>0.028</td>
</tr>
<tr>
<td>Participatory</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.828</td>
<td>0.028</td>
</tr>
<tr>
<td>Transcendent</td>
<td>20–29</td>
<td>30–39</td>
<td>-0.626</td>
<td>0.047</td>
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<tr>
<td></td>
<td></td>
<td>40–49</td>
<td>-0.900</td>
<td>0.003</td>
</tr>
<tr>
<td></td>
<td></td>
<td>50–59</td>
<td>-0.938</td>
<td>0.008</td>
</tr>
<tr>
<td>Meaning</td>
<td>20–29</td>
<td>30–39</td>
<td>-0.602</td>
<td>0.042</td>
</tr>
<tr>
<td></td>
<td></td>
<td>40–49</td>
<td>-0.890</td>
<td>0.002</td>
</tr>
<tr>
<td>Spiritual</td>
<td>20–29</td>
<td>40–49</td>
<td>-0.912</td>
<td>0.022</td>
</tr>
<tr>
<td></td>
<td></td>
<td>50–59</td>
<td>-1.175</td>
<td>0.006</td>
</tr>
</tbody>
</table>
Table 10

*Difference in the Rating Importance of the MWA Dimensions in Korea and the United States*

<table>
<thead>
<tr>
<th></th>
<th>Korea Mean (SD)</th>
<th>USA Mean (SD)</th>
<th>Mean Difference</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>My daily activities and achievements (Psychological-Functional)</td>
<td>3.54 (0.59)</td>
<td>3.76 (0.45)</td>
<td>-0.22</td>
<td>0.006</td>
</tr>
<tr>
<td>Participating in positive social/community change (Collective-Participatory)</td>
<td>3.22 (0.64)</td>
<td>2.97 (0.85)</td>
<td>0.25</td>
<td>0.027</td>
</tr>
<tr>
<td>How things are going in my home country (Collective-National)</td>
<td>3.37 (0.61)</td>
<td>3.03 (0.74)</td>
<td>0.34</td>
<td>0.087</td>
</tr>
</tbody>
</table>

Table 11

*Description of Financial Status Groups*

<table>
<thead>
<tr>
<th>Level</th>
<th>Financial Status</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>My basic needs were not being met</td>
<td>23.2%</td>
</tr>
<tr>
<td></td>
<td>My basic needs were being met with no extras.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I have everything I need plus a few extras</td>
<td>50.6%</td>
</tr>
<tr>
<td>3</td>
<td>I can purchase many of the things I wanted</td>
<td>10.8%</td>
</tr>
<tr>
<td>4</td>
<td>I am always able to buy luxury items.</td>
<td>15.1%</td>
</tr>
<tr>
<td></td>
<td>I can buy nearly anything they wanted.</td>
<td></td>
</tr>
</tbody>
</table>

There were significant group differences on the level of financial status on the MWA Contexts and Dimensions (Wilks’ Lambda = 0.496, F = 2.048 (48, 369.6), p = .000), except for the Collective-National dimension, Transcendent context, and Transcendent-Spiritual dimension scales (see Table 12).
Table 12

Financial Status Differences on Well-Being

<table>
<thead>
<tr>
<th>Financial Status</th>
<th>Financial Status</th>
<th>Mean Difference</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical</td>
<td>1</td>
<td>2</td>
<td>-0.453</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td>-0.768</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>-0.766</td>
</tr>
<tr>
<td>Environment</td>
<td>1</td>
<td>2</td>
<td>-0.524</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td>-0.897</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>-0.927</td>
</tr>
<tr>
<td>Health</td>
<td>1</td>
<td>2</td>
<td>-0.457</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td>-0.817</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>-0.564</td>
</tr>
<tr>
<td>Safety</td>
<td>1</td>
<td>4</td>
<td>-0.848</td>
</tr>
<tr>
<td>Psychological</td>
<td>1</td>
<td>2</td>
<td>-0.437</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td>-0.911</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>-0.696</td>
</tr>
<tr>
<td>Emotional</td>
<td>1</td>
<td>2</td>
<td>-0.516</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td>-1.04</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>-0.721</td>
</tr>
<tr>
<td>Functional</td>
<td>1</td>
<td>3</td>
<td>-1.029</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>-0.671</td>
</tr>
<tr>
<td>Transformative</td>
<td>1</td>
<td>2</td>
<td>-0.429</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td>-0.765</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>-0.658</td>
</tr>
<tr>
<td>Awareness</td>
<td>1</td>
<td>3</td>
<td>-0.745</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>-0.764</td>
</tr>
<tr>
<td>Relational</td>
<td>1</td>
<td>3</td>
<td>-0.821</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>-0.513</td>
</tr>
<tr>
<td>Prosocial</td>
<td>1</td>
<td>3</td>
<td>-0.731</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td>-0.534</td>
</tr>
<tr>
<td>Quality</td>
<td>1</td>
<td>2</td>
<td>-0.507</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td>-0.934</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>-0.658</td>
</tr>
<tr>
<td>Collective</td>
<td>1</td>
<td>3</td>
<td>-0.730</td>
</tr>
<tr>
<td>Identity</td>
<td>1</td>
<td>3</td>
<td>-0.864</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>-0.636</td>
</tr>
<tr>
<td>Community</td>
<td>1</td>
<td>3</td>
<td>-0.689</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td>-0.666</td>
</tr>
<tr>
<td>Participatory</td>
<td>1</td>
<td>3</td>
<td>-0.818</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td>-0.829</td>
</tr>
<tr>
<td>(Transcendent)</td>
<td>1</td>
<td>3</td>
<td>-0.839</td>
</tr>
<tr>
<td>Meaning</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Discussion

The current study was designed to examine the psychometric properties of the MWA and its potential utility among the Korean and Korean American population. The MWA contexts and dimensions demonstrated high internal consistency reliabilities. This suggests that the MWA items within the five contexts and fifteen dimensions of multidimensional well-being fit as hypothesized and measure the constructs reliably.

An examination of the validity of the MWA was conducted with respect to convergent and discriminant validity. As for convergent validity, the MWA contexts and dimensions correlated at a moderate to high level with the total scores for the other well-being scales, except for the measure of eudaimonic well-being. This indicates that individuals high on the MWA tend to report high on psychological well-being, life satisfaction, positive emotion, as well as subjective well-being. The MWA performed as expected with measures of similar constructs. With respect to the weaker correlation between the MWA and eudaimonic well-being, it would be expected that this more specific measure would vary in how strongly it correlated with multiple well-being dimensions. Waterman et al. (2010) included “self-discovery, perceived development of one’s best potentials, a sense of purpose and meaning in life, intense involvement in activities, investment of significant effort, and enjoyment of activities as personally expressive” (p. 41) to measure eudaimonic well-being. Among the correlations of the MWA and QEWB, the highest correlation was found in the Transcendent-Meaning and Purpose dimension, a scale tapping a sense of purpose and meaning in life, which was consistent in regard with these dimensions and supports the construct validity of the MWA. Overall, the Collective-National dimension scale showed the smallest correlation with the validity measures of well-being. This might suggest that there are less common influences that affect collective
well-being with the national context, life satisfaction, positive feelings, and psychological well-being. The observed correlations of the MWA scales and the BADD and SPANE-Negative fell between -0.595 and -0.206. The MWA dimensional scales were negatively correlated with dysfunctional symptoms and negative feelings. This pattern is to be expected and further supports the construct validity of the MWA in this Korean and Korean American sample.

Although no significant relationship between MWA and the Marlowe Crowne was expected, small to moderate but statistically significant correlations were found. The hypothesis predicting there would be no significant relationship between the Marlowe Crowne and MAW was not supported. This suggests that individuals high on social desirability tend to indicate better multidimensional well-being or vice versa. It is possible that the sample’s socially desirable response impacted the validity of the study result, that the construct of the MWA was not substantially distinct from social desirability, or that there were some common influences that affected social desirability and multidimensional well-being among the current sample. There were also positive correlations found between social desirability and other well-being measures. The mean score of the Marlowe Crowne in current study is 5.68 ($SD = 2.68$), which is similar to the mean score ($M = 5.67, SD = 3.20$) reported in the development and evaluation of the short forms by Reynolds (1982). Asian Americans were not included in the psychometric study of the Marlowe Crowne. It is possible that this is not a culturally inclusive measure or that there is substantial relationship between social desirability and well-being among the Korean and Korean American population which is not explained by self-reporting bias. It is not clear whether the construct of social desirability has the same meaning for the Korean sample as that for the White American sample with whom it was developed and standardized. The literature suggests that social acceptance and desirability are considered important cultural values for
Korean and Korean American individuals in the context of a collectivistic culture. Thus, the construct of social desirability may have a different meaning and be a more positive attribute in collectivistic cultures than in individualistic ones. It would be valuable to examine the cultural values reflected or not reflected in the instruments when designing a study for cultural minority groups.

The five most important determinants of well-being indicated by Koreans and Korean Americans in the current study were physical health and functioning, positive emotions and feelings, daily activities and achievement, well-being of loved ones, and spiritual or religious experiences. In the larger MWA psychometric study with an ethnically diverse but predominantly white sample, the quality of relationships and sense of meaning and purpose were rated as the top five dimensions (Harrell, Moshfegh, Anderson, Orozco, Pena, et al., 2013), while Korean and Korean American individuals in the current study included the well-being of others and spiritual or religious experiences. It should be noted that the MWA Collective or Relational Contexts does not include an item assessing concern for the well-being of others. In the Korean cultural context of interdependent self and collectivistic society, how close people are could have a direct or indirect impact on individual’s well-being. It is a notion distinct from the quality of relationship, sense of belonging, sociocultural identity, or social acceptance. Spiritual and religious experience is another dimension, which was included in the top five dimensions in the current study but not in the larger MWA study.

Physical health and functioning was rated as the most important contributor to well-being across different demographic groups (e.g., gender, age, immigration status, and financial status). In the Eastern philosophies (e.g., Buddhism, Taoism, and Confucianism) and traditional medicine, body, mind, and spirit are considered as a holistic entity while they are treated as
separate entities in the Western conceptualization (Chan, Ho, & Chow, 2001). It is possible that Korean and Korean American individuals evaluate the level of their well-being through physical health and functioning more than individuals from Western cultures.

Demographic comparisons were conducted on the MWA context and dimension scales to examine whether demographic variables such as gender, age, immigration status, and financial status produce any significant patterns in multidimensional well-being. Overall, males reported higher well-being than females on most of the MWA context and dimensions. Social hierarchy might have had an impact on the gender differences in well-being. Kim (2005) claimed that men are regarded as superior to women in social status and that women are required to be subordinate to men and discouraged to participate in social activities according to Confucian virtues.

Although rapid modernization and industrialization which started in the 1960s influenced gender role expectations or values in Korean culture, traditional Confucian ideas might still create a social hierarchy that is oppressive to women. As for age, individuals who were in their 20s reported lower well-being than older participants on the most of the MWA context and dimension scales. Arnett (2007) acknowledged that emerging adults often experience instabilities in relationship, work, and place of residence and engage in identity exploration. It is possible that young adult participants reported relatively lower well-being than older adults because of their experiences with instability and identity exploration. In addition, individuals in their 20s are more likely to report lower level of highest education and financial status as a result of their instability in career and work. They are often located at the lower level of the social hierarchy in traditional Confucian cultures than their elders. No group difference was found on the multidimensional well-being in terms of current country of residence or immigration status.
Meanwhile, individuals with higher level of financial status indicated higher well-being than participants with lower socioeconomic status.

**Methodological Limitations**

Methodological limitations of the current study warrant discussion. First, participants were recruited by convenience sampling, which resulted in a somewhat biased sample in regard with age, language preference, financial status, educational level, religious affiliation, and immigration status. For example, types of organizations contacted for data collection and geographic locations of recruitment could contribute to sample bias. As a result, participants were not evenly distributed across different categories of the demographic variables. In particular, data obtained from participants who chose the English questionnaire was not included in the data analysis due to the small sample size. Second, data was collected by online questionnaires. Requiring device use and internet access likely narrowed the possible participants for the study. The result drawn from the current sample should be interpreted with caution for the general Korean or Korean American population. In addition, participants were allowed to resume the study participation, using the same device, within seven days of their last activity if they were not able to complete it at once. It is possible that a participant responded to different measures at different times and settings. This might have affected the level of correlations of the MWA with other measures. Third, all data were obtained from self-report measures. Although the current sample demonstrated a similar level of central tendency for social desirability, it could have possibly confounded the findings. Some researchers found a significant correlation between collectivism and social desirability and impression management (Kim & Kim, 2016; Lalwani, Shrum, & Chiu, 2009). It was not clearly examined whether social desirability threatened the validity of the findings or reflected the Korean value and had a
meaningful relationship with the well-being for Koreans. Last, a majority of the current findings is correlational in nature, and a causal relationship between the variables cannot be concluded.

**Potential Contributions of the Present Study**

The rationale for the current study is to inform the literature regarding the conceptualization and measurement of well-being in Korean and Korean American populations. In particular, the study assessed the utilization of a particular measure of well-being that was developed to be more culturally inclusive. The MWA is inclusive of transformational well-being, collective well-being, and transcendent well-being. These aspects of well-being are found in the multicultural psychology literature in which major themes include collectivism, overcoming adversity, and spirituality (Jackson, 2006). The findings reported in the current study provided statistically significant psychometric properties of the MWA for Koreans and Korean Americans, which suggests the utility of the measurement for a cultural minority group.

Despite the methodological limitation, the current study’s findings have implications for researchers. The results indicated that Korean American participants chose Korean questionnaires. A majority of the participants in the U.S. were self-identified as Korean and not Korean American regardless of how long they have resided in the U.S. or whether they are U.S. citizen or permanent resident. Given that a majority of Korean immigrants are Korea-born and speak English as a second language, future research should consider cultural identity and the level of acculturation when studying the Korean American population.

The findings discussed in the current study suggest that Koreans and Korean Americans evaluated the significance of physical health as important for well-being. It is possible that Koreans tend to express or experience well-being through their physical health and functioning. On the other hand, Koreans and Korean Americans can express their psychological distress
through physical symptoms. It is suggested in the literature that Korean individuals tend to somaticize their distress more than other ethnic groups (Yoo & Skovholt, 2001). For example, a Korean culture-bound syndrome is Hwabyung which is characterized by somatic symptoms (Lin, 1983; Min, Suh, & Song, 2009). The physical well-being context could be used as reliable assessment or outcome measurement of mental health for Koreans and Korean Americans. The literature suggest that Korean immigrants are more likely to seek mental health treatment through primary medical care settings and tend to avoid psychiatric services (Park & Bernstein, 2008). Clinicians can promote mental health for Koreans and Korean Americans by incorporating physical well-being.

**Future Directions for Research**

The current study demonstrated that the psychometric properties of the MWA were generally very strong within a Korean and Korean American sample. To further establish the strong reliability and validity of the MWA for the general Korean and Korean immigrant population, future research should examine a more demographically diverse and inclusive sample. The correlation between social desirability and well-being should be further explored to demonstrate a confident validity of the MWA and to better understand the well-being of the Korean population. Important contributors of well-being for the Korean population can be further explored by examining causal relationships between the well-being dimensions and diverse demographic variables including the level of education, relationship status, and parental status as well as possibly mediators such as social support, level of acculturation, and religious attendance. It will be important to identify cross-cultural differences in well-being experiences and expressions between not only different racial groups but also different ethnic groups within the Asian population. Future studies can also evaluate the potential utility of the MWA as
predictor or outcome measurements. The current study suggests that the MWA is a promising measure of well-being for the Korean and Korean American population. It was supported that the well-being of loved ones was an important contributor of well-being in Korean culture. Future studies should address including an item about well-being of others in the MWA.
REFERENCES


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doi:10.4306/pi.2009.6.1.7


doi:10.1037/0033-2909.134.2.311


APPENDIX A

Summary Table of Selected Literature
<table>
<thead>
<tr>
<th>Author/ Year</th>
<th>Research Questions/ Objectives</th>
<th>Sample</th>
<th>Measures</th>
<th>Research Approach</th>
<th>Major Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deci &amp; Ryan, 2000</td>
<td>The &quot;what&quot; and &quot;why&quot; of goal pursuits: Human needs and the self-determination of behavior.</td>
<td>Theoretical Frame Work</td>
<td>n/a</td>
<td>The authors hypothesized that different regulatory processes underlying goal pursuits are differentially associated with effective functioning and well-being and also that different goal contents have different relations to the quality of behavior and mental health, specifically because different regulatory processes and different goal contents are associated with differing degrees of need satisfaction. Social contexts and individual differences that support satisfaction of the basic needs facilitate natural growth processes including intrinsically motivated behavior and integration of extrinsic motivations, whereas those that forestall autonomy, competence, or relatedness are associated with poorer motivation, performance, and well-being.</td>
<td></td>
</tr>
<tr>
<td>Keyes, 2005</td>
<td>Mental illness and/or mental health? Investigating axioms of the complete state model of health</td>
<td>a nationally representative sample of adults between the ages of 25 and 74 years (N 3,032)</td>
<td>Mental health questionnaire Ryff’s (1989) scales of psychological well-being Keyes’s (1998) scales of social well-being</td>
<td>Confirmatory factor analyses</td>
<td>The measures of mental health (i.e., emotional, psychological, and social well-being) and mental illness (i.e., major depressive episode, generalized anxiety, panic disorder, and alcohol dependence) constitute separate correlated unipolar dimensions.</td>
</tr>
<tr>
<td>Keyes, Shmotkin, &amp; Ryff, 2002</td>
<td>The authors hypothesized that subjective well-being and psychological well-being are conceptually related but empirically distinct and that combinations of them relate differentially to sociodemographic and personality.</td>
<td>Data are from a national sample of 3,032 Americans aged 25-74.</td>
<td>Factor analyses confirmed the related-but-distinct status of SWB and PWB.</td>
<td>The probability of optimal well-being (high SWB and PWB) increased as age, education, extraversion, and conscientiousness increased and as neuroticism decreased. Compared with adults with higher SWB than PWB, adults with higher PWB than SWB were younger, had more education, and showed more openness to experience.</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>Provencher &amp; Keyes, 2011</td>
<td>The purpose of this paper is to propose that the study, and the promotion, of recovery can be augmented by adopting the model of mental health as a complete state.</td>
<td>A literature review of the last two decades was undertaken and pathways to complete mental health in recovery are proposed.</td>
<td>“More work is needed to further develop interventions oriented towards the promotion of positive mental health in recovery, targeting the enhancement of positive emotions towards life and a sense of fulfillment in private and social life. Positive mental health deserves more research attention to assess the full range of recovery outcomes related to the restoration and</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Continued)
**Lamers et al., 2011**
Evaluating the psychometric properties of the mental health continuum-short form (MHC-SF)

To examine the structure, reliability, convergent validity, and discriminant validity of the Mental Health Continuum-Short Form (MHC-SF), a new self-report questionnaire for positive mental health assessment.

Longitudinal Internet Studies for the Social Sciences (N = 1,662)

Mental Health Continuum-Short Form (MHC-SF)

Confirmatory factor analysis (CFA)

---

**Seligman & Csikszentmihalyi, 2000**
Positive Psychology: An introduction

Framework of positive psychology

15 articles

Theoretical Literature review

---

Optimization processes. A better understanding of individual and environmental factors facilitating or hindering the achievement of complete mental health in recovery is warranted as well.”

The exclusive focus on pathology that has dominated so much of our discipline results in a model of the human being lacking the positive features that make life worth living. Hope, wisdom, creativity, future mindedness, courage, spirituality, responsibility, and
perseverance are ignored or explained as transformations of more authentic negative impulses.

<table>
<thead>
<tr>
<th>McGillivray, 2007</th>
<th>Extensive Literature Review on Well-being</th>
<th>n/a</th>
<th>n/a</th>
<th>Income-based Measures of Average Well-being / Social and Political Indicators of Human Well-being / Composite Indexes of Human Well-being: Past, Present and Future / Indicators of Inequality and Poverty / Gender-related Indicators of Well-being / Sustainability and Well-being Indicators / Subjective Measures of Well-being / Participatory Approaches and the Measurement of Human Well-being</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gasper, 2005</td>
<td>To address the systematic and large discrepancies between direct well-being measures and the measures that economists largely concentrate on; for example the discrepancies between subjective well-being and income</td>
<td>n/a</td>
<td></td>
<td>Theoretical, Critical review of literature The paper assesses and rejects claims that income is satisfactorily correlated with well-being, and addresses the implications of discrepancies between income measures and measures of subjective well-being (SWB) and objective well-being (OWB) and also between subjective and objective well-being measures themselves.</td>
</tr>
<tr>
<td>Sointu, 2005</td>
<td>This article outlines and analyses contemporary conceptualisations</td>
<td></td>
<td></td>
<td>The article examines perceptions of wellbeing Contemporary discourses of wellbeing circulating in newspaper reporting relate to and reproduce</td>
</tr>
</tbody>
</table>

(Continued)
| **discourses of wellbeing** | of wellbeing and suggests that ideas of wellbeing capture and reproduce important social norms. | through social theoretical approaches to subjectivity and critical analyses of the use of the term 'wellbeing' in two national newspapers. | significant western values that identify the ideal person as self-reflective, autonomous and in control. The discourses of wellbeing have changed considerably during the past twenty years. Whereas wellbeing tended to be a term utilised in relation to the body politic in the mid-1980s, wellbeing has now emerged as a significant attribute being sought through a variety of personal wellbeing practices that often have a consumerist character. Underneath the search for wellbeing lie changes in subjectivity; contemporary discourses of wellbeing reproduce subjects equipped with the faculties of self-mastery to deal with a social context addressing these very individuals as choosing consumers |

| Binder, 2013 | This paper argues that research on subjective well-being has | Empirically well-founded and with an explicit dynamic foundation, theories of | (Continued) |
subjective well-being progressed to a point where measures of subjective well-being (or: happiness) can usefully be employed to assess the welfare effects of innovative change.

subjective well-being allow for a nuanced and comprehensive assessment of the effects that innovativeness has on a society. Two evaluation rules, the “life domain evaluation principle” and the “welfare dynamics principle” are suggested to guide such normative assessment.

Frey & Stutzer, 2002
What can economists learn from happiness research?
To discuss implication of subjective well-being for economic policy
Critical literature review on effects of employment, inflation, and institutional effects on happiness
The insights gained about happiness are in many respects useful for economic policy undertaken by governments.

Diener et al. 1984
Subjective Well-being: Three decades of progress
Reviews the literature since 1967 on subjective well-being (SWB [including happiness, life satisfaction, and positive affect]) in 3 areas: measurement,
Extensive critical literature review on subjective well being
SWB is probably determined by a large number of factors that can be conceptualized at several levels of analysis, and it may be unrealistic to hope that a few variables will be of overwhelming importance. Several psychological theories
<table>
<thead>
<tr>
<th></th>
<th>causal factors, and theory.</th>
<th></th>
<th>related to happiness have been proposed.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diener et al., 2009</td>
<td>Factors predicting the subjective well-being of nations</td>
<td>High income, individualism, human rights, and societal equality correlated strongly with each other, and with SWB across surveys. Income correlated with SWB even after basic need fulfillment was controlled. Only individualism persistently correlated with SWB when other predictors were controlled. Cultural homogeneity, income growth, and income comparison showed either low or inconsistent relations with SWB.</td>
<td></td>
</tr>
<tr>
<td>Ryan &amp; Deci, 2001</td>
<td>On happiness and human potentials: A review of research on hedonic and eudaimonic well-being</td>
<td>A Review of Research on Hedonic and Eudaimonic Well-Being. briefly survey a number of research topics concerning well-being.</td>
<td>Current research on well-being has been derived from two general perspectives: the hedonic approach, which focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance; and the eudaimonic approach,</td>
</tr>
</tbody>
</table>
which focuses on meaning and self-realization and defines well-being in terms of the degree to which a person is fully functioning. This review considers research from both perspectives concerning the nature of well-being, its antecedents, and its stability across time and culture.

<table>
<thead>
<tr>
<th>Waterman, 2007: Doing Well: The Relationship of Identity Status to Three Conceptions of Well-Being</th>
</tr>
</thead>
<tbody>
<tr>
<td>A study to evaluate the relationship between measures of ego identity status and three conceptions of well-being: subjective, psychological, and eudaimonic.</td>
</tr>
</tbody>
</table>
| | | The Life Orientation Test (LOT) | | }
negative for the various measures of psychological well-being but nonsignificant with measures of subjective and eudaimonic well-being. Multiple regression analyses for the moratorium and foreclosure scales yielded a more complex understanding of the associations of various well-being measures for these statuses.

<table>
<thead>
<tr>
<th>Psychological Well-being</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deci &amp; Ryan, 2000</td>
</tr>
</tbody>
</table>

Discussing the Self-determination concept of needs as it relates to previous need theories, emphasizing that needs specify the necessary conditions for psychological growth, integrity, and well-being.

Theoretical Frame Work

n/a

The authors hypothesized that different regulatory processes underlying goal pursuits are differentially associated with effective functioning and well-being and also that different goal contents have different relations to the quality of behavior and mental health, specifically because different regulatory processes and different goal contents are associated with differing degrees of need satisfaction. Social contexts and individual differences that support satisfaction of the basic needs facilitate natural growth processes including intrinsically motivated behavior and integration of extrinsic motivations, whereas those that forestall autonomy, competence, or relatedness are associated with poorer motivation, performance, and

(Continued)
<table>
<thead>
<tr>
<th>Reference</th>
<th>Title</th>
<th>Author(s)</th>
<th>Methodology</th>
<th>Results</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Keyes, Shmotkin, &amp; Ryff, 2002</td>
<td>Optimizing well-being: the empirical encounter of two traditions.</td>
<td>The authors hypothesized that subjective well-being and psychological well-being are conceptually related but empirically distinct and that combinations of them relate differentially to sociodemographic and personality factors.</td>
<td>Data are from a national sample of 3,032 Americans aged 25-74.</td>
<td>Factor analyses confirmed the related-but-distinct status of SWB and PWB.</td>
<td>The probability of optimal well-being (high SWB and PWB) increased as age, education, extraversion, and conscientiousness increased and as neuroticism decreased. Compared with adults with higher SWB than PWB, adults with higher PWB than SWB were younger, had more education, and showed more openness to experience.</td>
</tr>
<tr>
<td>Camfield &amp; Skevington, 2008</td>
<td>On Subjective Well-being and Quality of Life</td>
<td>Definitional review on quality of life and subjective well-being, social inequalities, and links with happiness are examined.</td>
<td>Critical literature review</td>
<td>Researchers integrate the multi-disciplinary fields of quality of life (QoL) and well-being (WB) and appraise the impacts of health factors.</td>
<td></td>
</tr>
<tr>
<td>Ryff, 1989</td>
<td>Happiness is everything, or is it? Explorations on the meaning of psychological well-being</td>
<td>Measure of psychological well-being, operationalizing self-acceptance, positive relations</td>
<td>Correlational analysis</td>
<td>Positive relations with others, autonomy, purpose in life, and personal growth were not strongly tied to prior assessment indexes, thereby supporting the...</td>
<td></td>
</tr>
</tbody>
</table>
In an effort to strengthen conceptual foundations of eudaimonic well-being, key messages from Aristotle’s Nichomacean Ethics are revisited. Also examined are ideas about positive human functioning from existential and utilitarian philosophy as well as clinical, developmental, and humanistic psychology. How these perspectives were integrated to create a multidimensional model of psychological well-being [Ryff, C.D.: 1989a, Journal of Personality and Social Psychology 57(6), pp. 1069–1081] is described, and empirical evidence supporting the factorial validity of the model is briefly noted. Life course and socioeconomic correlates of well-being are examined to underscore the point that opportunities for eudaimonic well-being are not equally distributed. Biological correlates (cardiovascular, neuroendocrine, immune) of psychological well-being are also briefly noted as they suggest possible health benefits associated with living a life rich in purpose and meaning, continued growth, and quality of control, depression).

Ryff & Singer, 1998
The Contours of Positive Human Health.
Eudaimonic Well-being

| Ryan & Deci, 2001 | The psychological meaning of well-being. For example, to what extent is well-being an individual difference? What is the role of emotions in well-being? and To what extent is physical health intertwined with well-being? Other topics search for antecedents of well-being at the between-person and within-person levels. Such factors as wealth, satisfying relationships, and goal attainment have been addressed. Still other topics concern whether well-being is different across time or place, for example, in different | A Review of Research on Hedonic and Eudaimonic Well-Being, briefly survey a number of research topics concerning well-being. | Current research on well-being has been derived from two general perspectives: the hedonic approach, which focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance; and the eudaimonic approach, which focuses on meaning and self-realization and defines well-being in terms of the degree to which a person is fully functioning. This review considers research from both perspectives concerning the nature of well-being, its antecedents, and its stability across time and culture. |

(Continued)
developmental periods and in different cultures.

Diener & Suh, 1999
National differences in subjective well-being.

Looking at differences in correlates of subjective well-being across nations

The wealth of nations strongly correlates with human rights, equality between people, the fulfillment of basic biological needs, and individualism. Because of the high intercorrelations between these predictors and wealth, their separate effects on SWB have not yet been isolated. Another variable that also correlates with higher SWB in nations is political stability and a related variable, interpersonal trust. Individualism is a cultural variable that correlates across nations with both higher reported SWB and higher suicide rates. Possible reasons for these divergent outcomes of individualism are discussed. The major approaches to the psychological understanding of the differences in SWB between societies are the innate needs approach, the theory of goal striving, models of emotional socialization, and genetic explanations.

<table>
<thead>
<tr>
<th>Well-being as processes and outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peterson, Park, &amp; Seligman, 2005</td>
</tr>
<tr>
<td>Orientations to happiness and life satisfaction: The full life versus the empty life</td>
</tr>
<tr>
<td>Different orientations to happiness and their association with life satisfaction were investigated</td>
</tr>
<tr>
<td>845 adults responding to Internet surveys</td>
</tr>
<tr>
<td>Orientation to Happiness Satisfaction with Life Scale</td>
</tr>
<tr>
<td>Hierarchical multiple regression</td>
</tr>
<tr>
<td>Researchers measured life satisfaction and the endorsement of three different ways to be happy: through pleasure, through engagement, and through meaning. Each of these three</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Study</th>
<th>Methodology</th>
<th>Participants</th>
<th>Measures</th>
<th>Analysis</th>
<th>Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhullar, Schutte, &amp; Malouff, 2013</td>
<td>To reconceptualize the role of hedonic (pleasure) and eudaimonic (engagement) functions as well-being processes and distinguished them from well-being outcomes.</td>
<td>Participants (N = 370, mean age = 27.35 years, SD = 10.01)</td>
<td>Measures of hedonic and eudaimonic well-being processes, trait EI, and well-being outcome indices</td>
<td>Path analysis using structural equation modeling</td>
<td>Findings indicated that trait EI fully mediated the relationship between hedonic and eudaimonic processes and well-being outcomes and that engagement in meaningful activities as captured by hedonic and eudaimonic well-being processes may promote well-being outcomes.</td>
</tr>
<tr>
<td>Diener &amp; Tov, 2009</td>
<td>To review the methodological challenges to assessing SWB in different cultures.</td>
<td></td>
<td></td>
<td>Critical Literature Review</td>
<td>One important question for future research is the degree to which feelings of well-being lead to the same outcomes in different cultures. There are pancultural experiences of SWB that can be compared across cultures, but that there are also culture-specific patterns that make cultures unique in their</td>
</tr>
<tr>
<td>Authors</td>
<td>Title</td>
<td>Methodology</td>
<td>Findings</td>
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</tr>
<tr>
<td>Kitayama, Markus, &amp; Matsumoto, 1995</td>
<td>Culture, self, and emotion: A cultural perspective on &quot;self-conscious&quot; emotions.</td>
<td>To examine significant aspects of the social context of emotions include the meaning and practices of the self and the meaning and practices of the relationships between self and others</td>
<td>Extensive literature review</td>
<td>a cultural perspective on emotion / interpersonal emotions and views of self-views of self as independent and as interdependent, social engagement and disengagement as a dimension of emotional experience, structure of emotional experience in Japan and the US</td>
<td></td>
</tr>
<tr>
<td>Uchida, Norasakkunkit &amp; Kitayama, 2004</td>
<td>Cultural constructions of happiness: theory and empirical evidence</td>
<td>review of recent cross-cultural evidence on happiness and well-being</td>
<td>Critical literature review</td>
<td>The authors identified substantial cultural variations in cultural meanings of happiness, motivations underlying happiness, and predictors of happiness.</td>
<td></td>
</tr>
<tr>
<td>Cheng et al., 2011</td>
<td>Sociocultural Differences in Self-Construal and Subjective Well-Being: A Test of Four Cultural Models</td>
<td>The authors tested four cultural models—individualism, interdependence, conflict, and integration—that describe the hypothesized</td>
<td>Hierarchical linear modeling</td>
<td>Findings provided some support for the applicability of (a) the independence model to individuals from Western countries and (b) the integration model to individuals from East Asian countries. Mixed</td>
<td></td>
</tr>
</tbody>
</table>

(Caution: The table continues on the next page.)
<table>
<thead>
<tr>
<th>Source</th>
<th>Title</th>
<th>Study Focus</th>
<th>Key Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bauer, McAdams, &amp; Pals, 2008</td>
<td>Narrative identity and eudaimonic well-being</td>
<td>Relationships between dimensions of self-construal and components of subjective well-being among individualistic and collectivistic countries.</td>
<td>African countries.</td>
</tr>
<tr>
<td>Christopher, 1999</td>
<td>Situating Psychological Well-Being: Exploring the Cultural Roots of Its Theory and Research</td>
<td>To discuss multiculturalism in well being research</td>
<td>Critical review on subjective well being and psychological well being</td>
</tr>
<tr>
<td>Source</td>
<td>Title</td>
<td>Methodology</td>
<td>Summary</td>
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</tr>
<tr>
<td>Kitayama &amp; Marcus, 2000</td>
<td>The pursuit of happiness and the realization of sympathy: Cultural patterns of self, social relations and well-being</td>
<td>Critical literature review</td>
<td>What it is that is thought or felt to be good, where and how such thoughts, evaluations, or feelings come about, and the degree to which this assessment is monitored, made focal in conscious experience, reified ad an indicator of goodness or badness of one’s own state of being, and thus incorporated into the very notion of well-being or happiness itself, vary considerably across cultures.</td>
</tr>
<tr>
<td>Kirmayer, 2007</td>
<td>Psychotherapy and the Cultural Concept of the Person</td>
<td>Critical literature review</td>
<td>The author argued that the cultural concept of the person that underwrites most forms of psychotherapy is based on Euro-American values of individualism. The author also claimed that intercultural psychotherapy must consider the cultural concept of the person implicit in therapeutic discourse and practice to</td>
</tr>
</tbody>
</table>

(Continued)
Kitayama, Markus, & Kurokawa, 2000

Culture, Emotion, and Well-being: Good Feelings in Japan and the United States

To examine relationship between “good feelings”—the central element of subjective well-being—and different self-construal

Japanese and American college students (total N = 913)

Emotion questionnaire (31 emotions)

Analysis of Variance
Correlation
Effect Size

In support of the hypothesis, the reported frequency of general positive emotions (e.g. calm, elated) was most closely associated with the reported frequency of interpersonally engaged positive emotions (e.g. friendly feelings) in Japan, but with the reported frequency of interpersonally disengaged positive emotions (e.g. pride) in the United States. Further, for Americans the reported frequency of experience was considerably higher for positive emotions than for negative emotions, but for Japanese it was higher for engaged emotions than for disengaged emotions.

Suh et al., 1998

The shifting basis of life satisfaction

The relative importance of emotions versus life satisfaction

61 nations, N = 62,446

PANAS, ICSD, SWB

Regression Analysis

Emotions and life satisfaction correlated significantly more

Well-being in Collectivism vs. Individualism (Continued)
judgments across cultures: Emotions versus norms.

- Normative beliefs for life satisfaction judgments was compared among individualist and collectivist nations.
- Strongly in more individualistic nations ($r = .52$ in Study 1; $r = .48$ in Study 2). At the individual level, emotions were far superior predictors of life satisfaction to norms (social approval of life satisfaction) in individualist cultures, whereas norms and emotions were equally strong predictors of life satisfaction in collectivist cultures.

Gloria, Castellanos, & Orozco, 2005
Perceived Educational Barriers, Cultural Fit, Coping Responses, and Psychological Well-Being of Latina Undergraduates

- This study examined how Latinas’ perception of educational barriers and cultural fit influenced their coping responses and subsequent well-being in college.
- (N = 98) primarily second-generation Mexican-heritage women
- Demographic sheet, Perception of Barriers Scale, University Environment Scale, Cultural congruity Scale, List of Coping Responses, Psychological Well-Being Short Scale
- Analyses of variance, t-test, Hierarchical Regression
- Differences by generation and educational characteristics were not found. Cultural congruity and the coping response of taking a planned, positive action were the strongest predictors of psychological well-being accounting for 31% of the variance.

Diener & Diener, 1995
Cross-Cultural Correlates of Life Satisfaction and Self-Esteem

- To examine relationship between life satisfaction and self-esteem cross
- College students in 31 nations (N = 13,118)
- Measures of self-esteem, life satisfaction, and satisfaction with specific domains (friends, family, and finances)
- Analyses of variance
- Life satisfaction and self-esteem were clearly discriminable constructs. Satisfaction ratings, except for financial

(Continued)
nations (in regard to financial satisfaction)

| Suh, Diener, Oishi and Triandis (1998) | The shifting basis of life satisfaction judgments across cultures: Emotions versus norms. | The relative importance of emotions versus normative beliefs for life satisfaction judgments was compared among individualist and collectivist nations in 2 large sets of international data | 61 nations, N = 62,446 | Data obtained from the second World Value Survey (WVS) Affect Balance Scale International College Student Data (ICSD) SWLS NEO personality inventory PANAS | Regression Analysis | Among nations, emotions and life satisfaction correlated significantly more strongly in more individualistic nations ($r = .52$ in Study 1; $r = .48$ in Study 2). At the individual level, emotions were far superior predictors of life satisfaction to norms (social approval of life satisfaction) in individualist cultures, whereas norms and emotions were equally strong predictors of life satisfaction in collectivist cultures. |

| Schimmack, Radhakrishnan, Oishi, Dzokoto & Ahadi (2002) | Culture, Personality, and Subjective Well-Being: Integrating Process Models of Life Satisfaction | The authors examined the interplay of personality and cultural factors in the prediction of the affective (hedonic balance) and the cognitive (life satisfaction) components of | Participants from 2 individualistic cultures (United States, Germany) and 3 collectivistic cultures (Japan, Mexico, Ghana) | Neo Personality Inventory Neo Five Factor Inventory The satisfaction with Life Scale Hedonic balance | Simple correlation Hierarchical regression analyses Confirmatory factor analyses | Extraversion and Neuroticism influenced hedonic balance to the same degree in all cultures, and hedonic balance was a stronger predictor of life satisfaction in individualistic than in collectivist cultures. The influence of |
subjective well-being

Extraversion and Neuroticism on life satisfaction was largely mediated by hedonic balance. The results suggest that the influence of personality on the emotional component of SWB is pancultural, whereas the influence of personality on the cognitive component of SWB is moderated by culture.

Lu, 2006

The author examined the relationship between cultural values, beliefs, and subjective well-being (SWB) in the context of the "cultural fit" proposition.

3 diverse Chinese samples from Taiwan and Mainland China (N = 581) 232F, 177M

Independent and Interdependent Self Scales Primary Control Beliefs Scale Harmony Beliefs Scale Chinese Happiness Inventory Social Desirability Scale

The author found that beliefs regarding the independent self, the interdependent self, active control, and relationship harmony as forming individual-level culture were consistently related to SWB. Furthermore, the author found that the magnitude of cultural fit was associated with SWB for certain groups of the Chinese people. It is most interesting that the direction of cultural fit regarding independent self was also important for SWB. Specifically,
people who endorsed higher independent self but expected lower societal endorsement of such views were better off in SWB than those of the opposite combination.

<table>
<thead>
<tr>
<th>Study</th>
<th>Sample 1: 119 F 31 M</th>
<th>Sample 2: 158 F 61 M</th>
<th>Identity consistency</th>
<th>Factor analysis</th>
<th>Correlations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Students enrolled in introductory psychology courses</td>
<td></td>
<td>Satisfaction with life scale</td>
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<td></td>
<td></td>
<td></td>
<td>Self-Monitoring scale Self-concept Clarity Scale</td>
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<td></td>
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<td></td>
<td>Social Awareness Inventory NEO_PI_R</td>
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</tbody>
</table>

Suh, 2002 Culture, Identity Consistency, and Subjective Well-Being

This research revisits the classic thesis in psychology that identity consistency is a prerequisite condition of psychological well-being. Between individuals (Study 1), people with a more consistent self-view had a more clear self-knowledge, were more assertive, and, most notably, had self-experiences that were less affected by the perspectives of others. Compared with North American participants (Study 2), Koreans viewed themselves more flexibly across situations, and their subjective well-being was less predictable from levels of identity consistency. Also, consistent individuals received positive social evaluations from others in the United States but not in Korea.
<table>
<thead>
<tr>
<th>Diversity in Collectivistic Cultures</th>
<th>The authors tested four cultural models—individualism, interdependence, conflict, and integration—that describe the hypothesized relationships between dimensions of self-construal and components of subjective well-being among individualistic and collectivistic countries.</th>
<th>Participants were 791 university students from four Western countries, 749 university students from three East Asian countries, and 443 university students from three African countries.</th>
<th>Personal-level life satisfaction Individualism-collectivism Economic modernization</th>
<th>Findings provided some support for the applicability of (a) the independence model to individuals from Western countries and (b) the integration model to individuals from East Asian countries. Mixed results were found among the African countries. The interdependence model is more applicable to African participants from the sub-Saharan region, but the integration model is more applicable to those from the North African region.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cheng et al., 2011</td>
<td>Sociocultural Differences in Self-Construal and Subjective Well-Being: A Test of Four Cultural Models</td>
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</tr>
<tr>
<td>Diener &amp; Lucas, 2000</td>
<td>Explaining Differences in Societal Levels of Happiness: Relative Standards, Need Fulfillment, Culture, and Evaluation Theory</td>
<td>To address the question of which societal characteristics are likely to enhance subjective well-being.</td>
<td>n/a</td>
<td>Theoretical Critical literature review Appraisals are likely to be influenced by chronically accessible information, which in turn is influenced by the person's needs, goals, and culture. Currently, salient information is seen as being a key to life satisfaction judgments. The present paper describes numerous</td>
</tr>
</tbody>
</table>

(Continued)
limitations in current research suggesting studies that will allow more definitive theories to emerge.

| Uchida et al., 2004 | Cultural constructions of happiness: theory and empirical evidence | Critical literature review | The authors identified substantial cultural variations in cultural meanings of happiness, motivations underlying happiness, and predictors of happiness. |
|-------------------|---------------------------------------------------------------------|---------------------------|---------------------------------------------------------------------------------------------------------------------------------
| Vargas & Kemmelmeier, 2013 | Ethnicity and Contemporary American Culture: A Meta-Analytic Investigation of Horizontal-Vertical Individualism-Collectivism | Meta-Analysis (compared African, Asian, Latino, and European Americans on horizontal–vertical individualism–collectivism) | There were no ethnic/racial differences in the mean scores of both variants of collectivism, although European Americans were higher in vertical individualism than African Americans and Latino Americans. Longitudinal analyses pointed to evidence of a convergence of cultural orientations, but analyses of the intercorrelations between the four dimensions of individualism–collectivism revealed noticeable group differences. |
|                   | A total of 25 studies, with 27 independent samples                  |                           |                                                                                                                                    |
|                   | To examine to what extent these cultural differences persist in the long term. |                           |                                                                                                                                    |
## Komarraju & Cokley, 2008

**Horizontal and vertical dimensions of individualism-collectivism: a comparison of African Americans and European Americans.**

To examine ethnic differences in horizontal and vertical dimensions of individualism and collectivism

| 290 undergraduate and graduate students at a Midwestern public university | Individualism/Collectivism Scale consisting of four subscales (HI, VI, HC, VC) | Demographic form | 2-way multivariate analysis of variance | Individualism and collectivism were significantly and positively associated among African Americans, but not associated among European Americans. In addition, collectivism was related to grade point average for African Americans but not for European Americans. Contrary to the prevailing view of individualism-collectivism being unipolar, orthogonal dimensions, results provide support for individualism-collectivism to be considered as unipolar, related dimensions for African Americans. |

## Portes & Rumbaut, 2005

**Introduction: The Second Generation and the Children of**

To provides evidence of the importance of the topic, describes the methodology of the study, and summarizes the contents of the journal issue on

| 5262 U.S. born students from immigrant families | Parent survey | Critical literature review and overview of longitudinal study | Overall, the findings highlight key aspects of the adaptation experiences of the second generation in early adulthood and provides empirical evidence on segmented assimilation. |

(Continued)
<table>
<thead>
<tr>
<th>Study</th>
<th>Sample Description</th>
<th>Variables</th>
<th>Methodology</th>
<th>Findings/Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immigrants Longitudinal Study</td>
<td>second-generation children of immigrants</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yoon, Lee, &amp; Goh, 2008</td>
<td>To examine social connectedness in mainstream society as a mediator between acculturation and subjective well-being (SWB), and social connectedness in the ethnic community as a mediator between enculturation and SWB.</td>
<td>188 Korean immigrants in the Midwest</td>
<td>Abbreviated Multidimensional Acculturation Scale Social Connectedness in Mainstream Society and Social Connectedness in the Ethnic Community Satisfaction with Life Scale Positive Affect Negative Affect Scales</td>
<td>About 49% of the variance in SWB was explained by acculturation, social connectedness in the ethnic community, and social connectedness in mainstream society, in a descending order of their unique contribution.</td>
</tr>
<tr>
<td>Costigan &amp; Dokis, 2006</td>
<td>To examine relations between parent and child acculturation and family and child adjustment</td>
<td>91 immigrant Chinese families in Canada with early adolescents</td>
<td>Acculturation Rating Scale The Asian Value Scale Center for Epidemiological Studies Depression Scale The Issues Checklist The Value of Academic Success scale</td>
<td>Hierarchical multiple regressions Analysis of Variance When parents were strongly orientated toward Chinese culture, lower levels of Chinese orientation among children were associated with lower adjustment.</td>
</tr>
<tr>
<td>Le &amp; Stockdale, 2008</td>
<td>329 Chinese and Southeast Asian youth recruited from two public schools and five community-</td>
<td>Multi-Group Ethnic Identity Measure</td>
<td>Structural equation analyses (factorial invariance and</td>
<td>Ethnic identity was not significantly associated with peer delinquency or serious violence.</td>
</tr>
<tr>
<td></td>
<td>groups</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Title</td>
<td>Method</td>
<td>Findings</td>
<td></td>
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<td>----------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
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<tr>
<td>Identity, and Youth Violence</td>
<td>based organizations in Oakland, CA</td>
<td>Acculturative dissonance structural relations among the latent variables using Mplus 3.1)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| Waterman, 2007                                                       | A study to evaluate the relationship between measures of ego identity status and three conceptions of well-being: subjective, psychological, and eudaimonic. | The Extended Objective Measure of Ego Identity Status-II
The Life Orientation Test Scales of Psychological Well-Being
The Personally Expressive Activities Questionnaire-Standard Form
Mean scores for males and females on the measures of identity status and the three sets of well-being variables along with the associated t-test comparisons.
The various measures of well-being were found to be positively correlated, mostly in the low to moderate range. As predicted, scores on the Extended Objective Measure of Ego Identity Status for the identity achievement status were positively correlated with measures of all three conceptions of well-being, while corresponding negative correlations were obtained for identity diffusion scores. The correlations for the moratorium and foreclosure scales were negative for the various measures of psychological well-being but nonsignificant with.

(Continued)
Ryan & Deci, 2001

On happiness and human potentials: A review of research on Hedonic and Eudaimonic Well-Being

| The psychological meaning of well-being. For example, to what extent is well-being an individual difference? What is the role of emotions in well-being? and To what extent is physical health intertwined with well-being? Other topics search for antecedents of well-being at the between-person and within-person levels. Such factors as wealth, satisfying relationships, and goal attainment have been briefly survey a number of research topics concerning wellbeing |
| A Review of Research on Hedonic and Eudaimonic Well-Being, |
| Current research on well-being has been derived from two general perspectives: the hedonic approach, which focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance; and the eudaimonic approach, which focuses on meaning and self-realization and defines well-being in terms of the degree to which a person is fully functioning. This review considers research from both perspectives concerning the nature of well-being, its antecedents, and its stability across time and culture. |

(Continued)
addressed. Still other topics concern whether well-being is different across time or place, for example, in different developmental periods and in different cultures.

<table>
<thead>
<tr>
<th>Study</th>
<th>Methodology</th>
<th>N/A</th>
<th>N/A</th>
<th>Literature Review</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carruthers &amp; Hood, 2006</td>
<td>Literature review of positive psychology in relation to leisure services</td>
<td>N/A</td>
<td>N/A</td>
<td>The literature arising from the positive psychology movement provides significant evidence that pleasurable activity and experience are essential for individual and community well-being.</td>
</tr>
<tr>
<td>Diener &amp; Tov, 2009</td>
<td>happiness, subjective well-being, individual differences, personality</td>
<td></td>
<td>N/A</td>
<td>Aims to shed some light on the all-important question of what makes people happy, relying upon the most recent research on the topic. We focus not only on the question of what causes individuals to differ in their happiness levels, but also on what these differences are able to predict regarding success in various life domains.</td>
</tr>
<tr>
<td>Authors</td>
<td>Measure of Psychological Well-Being</td>
<td>Participants</td>
<td>Method</td>
<td>Findings</td>
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<tr>
<td>Ryff, 1989</td>
<td>Happiness is everything, or is it? Explorations on the meaning of psychological well-being.</td>
<td>Three hundred and twenty-one men and women, divided among young, middle-aged, and older adults</td>
<td>Participants rated themselves on these measures along with six instruments prominent in earlier studies (i.e., affect balance, life satisfaction, self-esteem, morale, locus of control, depression).</td>
<td>Positive relations with others, autonomy, purpose in life, and personal growth were not strongly tied to prior assessment indexes, thereby supporting the claim that key aspects of positive functioning have not been represented in the empirical arena. Furthermore, age profiles revealed a more differentiated pattern of well-being than is evident in prior research.</td>
</tr>
<tr>
<td>Keys, Shmotkin, &amp; Ryff, 2002</td>
<td>Optimizing well-being: the empirical encounter of two traditions.</td>
<td>Data are from a national sample of 3,032 Americans aged 25-74.</td>
<td>Factor analyses confirmed the related-but-distinct status of SWB and PWB.</td>
<td>The probability of optimal well-being (high SWB and PWB) increased as age, education, extraversion, and conscientiousness increased and as neuroticism decreased. Compared with adults with higher SWB than PWB, adults with higher PWB than SWB were younger, had more education, and showed more openness to experience.</td>
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(Continued)
Deci & Ryan, 2000


Discussing the Self-determination concept of needs as it relates to previous need theories, emphasizing that needs specify the necessary conditions for psychological growth, integrity, and well-being.

Theoretical Frame Work

N/A

N/A

The authors hypothesized that different regulatory processes underlying goal pursuits are differentially associated with effective functioning and well-being and also that different goal contents have different relations to the quality of behavior and mental health, specifically because different regulatory processes and different goal contents are associated with differing degrees of need satisfaction. Social contexts and individual differences that support satisfaction of the basic needs facilitate natural growth processes including intrinsically motivated behavior and integration of extrinsic motivations, whereas those that forestall autonomy, competence, or relatedness are associated with poorer motivation, performance, and well-being.

(Continued)
The wealth of nations strongly correlates with human rights, equality between people, the fulfillment of basic biological needs, and individualism. Because of the high intercorrelations between these predictors and wealth, their separate effects on SWB have not yet been isolated. Another variable that also correlates with higher SWB in nations is political stability and a related variable, interpersonal trust. Individualism is a cultural variable that correlates across nations with both higher reported SWB and higher suicide rates. Possible reasons for these divergent outcomes of individualism are discussed. The major approaches to the psychological understanding of the differences in SWB between societies are the innate needs approach,
<table>
<thead>
<tr>
<th>Author, Year</th>
<th>Title</th>
<th>Details</th>
<th>Theoretical Argument</th>
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<tbody>
<tr>
<td>Gasper, 2005</td>
<td>Subjective and objective well-being in relation to economic inputs: Puzzles and responses</td>
<td>to identify and discuss possible responses to these discrepancies between income, subjective wellbeing, and objective wellbeing</td>
<td>The author argues that we must respect and seek to understand the causal factors that explain the various - sometimes competitive - relations between growing economic inputs and OWB and SWB, and to face the issues involved. Proposed possible responses to discrepancies between reported income, swb, and owb.</td>
</tr>
<tr>
<td>Sointu, 2005</td>
<td>The rise of an ideal: tracing changing discourses of wellbeing</td>
<td>This article outlines and analyses contemporary conceptualisations of wellbeing and suggests that ideas of wellbeing capture and reproduce</td>
<td>Contemporary discourses of wellbeing circulating in newspaper reporting relate to and reproduce significant western values that identify the ideal person as self-reflective, autonomous and in control. The discourses of wellbeing</td>
</tr>
</tbody>
</table>
Camfield & Skevington, 2008
On Subjective Well-being and Quality of Life

| important social norms. | use of the term ‘wellbeing’ in two national newspapers. | have changed considerably during the past twenty years. Whereas wellbeing tended to be a term utilised in relation to the body politic in the mid-1980s, wellbeing has now emerged as a significant attribute being sought through a variety of personal wellbeing practices that often have a consumerist character. Underneath the search for wellbeing lie changes in subjectivity; contemporary discourses of wellbeing reproduce subjects equipped with the faculties of self-mastery to deal with a social context addressing these very individuals as choosing consumers |

Theoretical and methodological limitations are discussed and new conceptual and technical advances identified. These are informed by cross-cultural and
community perspectives. Following a definitional review, social inequalities, and links with happiness are examined. Demographic, experiential and personal factors are outlined. Implications for poverty research are addressed. As the concept of SWB recently converged with the longstanding international QoL definition (WHOQOL Group, 1995), we discuss the separate need for SWB. Future collaborative conceptual and pragmatic research is recommended.

| Culture and Well-Being | Tov & Diener, 2009 | Culture and subjective wellbeing | To review the methodological challenges to assessing SWB in different cultures. | N/A | N/A | Critical Literature Review | One important question for future research is the degree to which feelings of well-being lead to the same outcomes in different cultures. There are | (Continued) |
pancultural experiences of SWB that can be compared across cultures, but that there are also culture-specific patterns that make cultures unique in their experience of well-being.

Bauer, McAdams, & Pals, 2008

NARRATIVE IDENTITY AND EUDAEMONIC WELL-BEING

Describe research showing how several patterns of narrative identity correspond to extended notion of eudaimonic well-being

Presents a view of eudaimonic well-being that extends beyond the sense of having pleasure and meaning in one’s life (measured as self-report well-being) to include higher degrees of psychosocial integration in that meaning (measured as ego development). This combination of qualities is characteristic of the good life, or eudaimonia, in a tradition dating to Aristotle.

Christopher, 1999

Situating psychological well-being: Exploring the

Examines the cultural values and assumptions underlying the theory and research regarding psychological well-being. It is argued that culture-
<table>
<thead>
<tr>
<th>Cultural roots of its theory and research.</th>
<th>Deconstructing the notion of wellbeing used in the contemporary western society</th>
<th>Critical literature review Group comparison (Japan vs. USA)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kitayama &amp; Marcus, 2000</td>
<td>The pursuit of happiness and the realization of sympathy: Cultural patterns of self, social relations and well-being</td>
<td>What it is that is thought or felt to be good, where and how such thoughts, evaluations, or feelings come about, and the degree to which this assessment is monitored, made focal in conscious experience, reified as an indicator of goodness or badness of one’s own state of being, and thus incorporated into the very notion of well-being or happiness itself, vary considerably across cultures.</td>
</tr>
<tr>
<td>Diener &amp; Suh, 1999</td>
<td>Looking at differences in correlates of subjective well-being across nations</td>
<td>The wealth of nations strongly correlates with human rights, equality between people, the fulfillment of basic biological needs, and individualism. Because of the high intercorrelations between these predictors and</td>
</tr>
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(Continued)
wealth, their separate effects on SWB have not yet been isolated. Another variable that also correlates with higher SWB in nations is political stability and a related variable, interpersonal trust. Individualism is a cultural variable that correlates across nations with both higher reported SWB and higher suicide rates. Possible reasons for these divergent outcomes of individualism are discussed. The major approaches to the psychological understanding of the differences in SWB between societies are the innate needs approach, the theory of goal striving, models of emotional socialization, and genetic explanations.

<table>
<thead>
<tr>
<th>Cheng et al., 2011</th>
<th>Sociocultural Differences in Self-Construal and Subjective Well-</th>
<th>The authors tested four cultural models— independence, interdependence,</th>
<th>Participants were 791 university students from four Western countries, 749 university</th>
<th>Personal-level life satisfaction Individualism-collectivism Economic modernization Hierarchical linear modeling</th>
<th>Findings provided some support for the applicability of (a) the independence model to individuals from Western</th>
</tr>
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<tbody>
<tr>
<td>Study</td>
<td>Title</td>
<td>Methodology</td>
<td>Participants</td>
<td>Results</td>
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<tr>
<td>Being: A Test of Four Cultural Models</td>
<td>Conflict, and integration—that describe the hypothesized relationships between dimensions of self-construal and components of subjective well-being among individualistic and collectivistic countries.</td>
<td>Students from three East Asian countries, and 443 university students from three African countries.</td>
<td>Mixed results were found among the African countries. The interdependence model is more applicable to African participants from the sub-Saharan region, but the integration model is more applicable to those from the North African region.</td>
<td></td>
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<tr>
<td>French &amp; Chavez, 2010</td>
<td>The Relationship of Ethnicity-Related Stressors and Latino Ethnic Identity to Well-Being</td>
<td>Based on the risk and resilience model, the study examined the effect of ethnicity-related stressors and ethnic identity on the well-being. The study also examined the moderating role of ethnic identity on the relationship between ethnicity-related stressors and well-being.</td>
<td>Findings showed that stereotype confirmation concern significantly predicted less well-being, whereas a positive ethnic identity predicted greater well-being. Ethnic identity also moderated the effect of ethnicity-related stressors on well-being. Different patterns emerged for the moderating effect of different ethnic identity dimensions and different ethnicity-related stressors.</td>
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(Continued)
<p>| Berry, Kim, Minde, &amp; Mok, 1987 | Comparative Studies of Acculturative Stress | An overview of a series of studies on the experience of acculturative stress by a variety of cultural groups in Canada over the period 1969-1985. | 1,197 individuals Immigrants from Korea (77M, 73F) Refugees from Vietnam (23M, 49F) 71 Chinese students 97 foreign students 534 Native peoples | 20 items from Cornell medical index | Group difference (ethnic group, gender) Multiple regression analyses (Predictors of acculturative stress) Results indicate substantial variation in stress phenomena across types of acculturating groups, and across a number of individual difference variables (such as sex, age, education, attitudes and cognitive styles) across a number of social variables (such as contact, social support, and status). |
| Smith &amp; Silva, 2011 | Ethnic Identity and Personal Well-Being of People of Color: A Meta-Analysis | article summarizes research examining the relationship between the constructs of ethnic identity and personal well-being among people of color in North America | 184 studies | Meta-analysis with random effects models An omnibus effect size of $r = 0.17$, suggesting a modest relationship between the 2 constructs. Findings support the general relevance of ethnic identity across people of color. Studies correlating ethnic identity with self-esteem and positive well-being yielded average effect sizes twice as large as those from studies correlating ethnic identity with personal distress or mental health symptoms. Ethnic identity was thus more strongly related to positive well-being than... |</p>
<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Title and Key Points</th>
<th>Data Details</th>
<th>Methodology</th>
<th>Key Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suh, Diener, Oishi, &amp; Triandis, 1998</td>
<td>The shifting basis of life satisfaction judgments across cultures: Emotions versus norms.</td>
<td>61 nations, N = 62,446</td>
<td>Regression Analysis</td>
<td>Among nations, emotions and life satisfaction correlated significantly more strongly in more individualistic nations (r = .52 in Study 1; r = .48 in Study 2). At the individual level, emotions were far superior predictors of life satisfaction to norms (social approval of life satisfaction) in individualist cultures, whereas norms and emotions were equally strong predictors of life satisfaction in collectivist cultures.</td>
</tr>
<tr>
<td>Schimmack, Radhakrishnan, Oishi, Dzokoto and Ahadi, 2002</td>
<td>The authors examined the interplay of personality and cultural factors in the prediction of the affective (hedonic balance) and the cognitive (life satisfaction) components of subjective well-being (SWB).</td>
<td>Participants from 2 individualistic cultures (United States, Germany) and 3 collectivistic cultures (Japan, Mexico, Ghana)</td>
<td>Simple correlation and hierarchical regression analyses, Confirmatory factor analyses</td>
<td>Extraversion and Neuroticism influenced hedonic balance to the same degree in all cultures, and hedonic balance was a stronger predictor of life satisfaction in individualistic than in collectivist cultures. The influence of Extraversion and Neuroticism on life satisfaction was greater in individualistic than in collectivist cultures.</td>
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</table>
satisfaction was largely mediated by hedonic balance. The results suggest that the influence of personality on the emotional component of SWB is pancultural, whereas the influence of personality on the cognitive component of SWB is moderated by culture.

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<tr>
<th>Author</th>
<th>Methodology</th>
<th>Measures</th>
<th>Findings</th>
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<tbody>
<tr>
<td>Lu, 2006</td>
<td>Examined the relationship between cultural values, beliefs, and subjective well-being (SWB) in the context of the &quot;cultural fit&quot; proposition</td>
<td>3 diverse Chinese samples from Taiwan and Mainland China (N = 581) 232F, 177M</td>
<td>The author found that beliefs regarding the independent self, the interdependent self, active control, and relationship harmony as forming individual-level culture were consistently related to SWB. Furthermore, the author found that the magnitude of cultural fit was associated with SWB for certain groups of the Chinese people. It is most interesting that the direction of cultural fit regarding independent self was also important for SWB. Specifically, people who endorsed</td>
</tr>
<tr>
<td>Suh, 2002</td>
<td>This research revisits the classic thesis in psychology that identity consistency is a prerequisite condition of psychological well-being.</td>
<td>Students enrolled in introductory psychology courses</td>
<td>Identity consistency Satisfaction with life scale Self-Monitoring scale Self-concept Clarity Scale Social Awareness Inventory NEO_PI_R</td>
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higher independent self but expected lower societal endorsement of such views were better off in SWB than those of the opposite combination.
<table>
<thead>
<tr>
<th>Authors</th>
<th>Focus</th>
<th>Participants</th>
<th>Measures</th>
<th>Methods</th>
<th>Results and Discussion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spencer-Rodgers, Peng, Wang, &amp; Hou, 2004</td>
<td>Dialectical Self-Esteem and East-West Differences in Psychological Well-Being</td>
<td>Argue that dialectical cultures more comfortably tolerate the coexistence of opposing drives, emotions, and attitudes within themselves.</td>
<td>Chinese participants (153): Students at Peking University and Beijing Normal University. American participants (195 Asian Americans, 166 European Americans, 142 Latinos, and 47 African Americans): Students at University of California (UC), Berkeley, and UC Santa Barbara.</td>
<td>Rosenberg Self-esteem Scale; Dialectical Self Scale; Twenty Statements Test</td>
<td>Presents the results of four studies that examined cultural differences in reasoning about psychological contradiction and the effects of naive dialecticism on self-evaluations and psychological adjustment. Mainland Chinese and Asian Americans exhibited greater “ambivalence” or evaluative contradiction in their self-attitudes than did Western synthesis-oriented cultures on a traditional self-report measure of self-esteem and in their spontaneous self-descriptions. Naive dialecticism, as assessed with the Dialectical Self Scale, mediated the observed cultural differences in self-esteem and well-being.</td>
</tr>
<tr>
<td>Gloria, Castellanos, &amp; Orozco, 2005</td>
<td>This study examined how Latinas’ perception of educational</td>
<td>Participants (N = 98) were primarily second-generation Mexican-heritage.</td>
<td>Demographic sheet</td>
<td>Hierarchical Regression Correlations</td>
<td>Differences by generation and educational characteristics were not</td>
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<td>Greenfield, Keller, Fuligni, &amp; Maynard, 2003</td>
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<td>Cultural Pathways Trough Universal Development</td>
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<td>Review on three universal tasks of human development: Relationship formation, knowledge acquisition, and the balance between autonomy and relatedness at adolescence</td>
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<th>barriers and cultural fit influenced their coping responses and subsequent well-being in college.</th>
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<td>women who were highly motivated to pursue advanced graduate training</td>
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</tbody>
</table>

| University Environment Scale |
| Cultural Congruity Scale |
| List of coping responses |
| Psychological well-being-Short Scale |

found. Cultural congruity and the coping response of taking a planned, positive action were the strongest predictors of psychological well-being accounting for 31% of the variance. The study’s findings challenge stereotypes of Latina students in higher education, as they valued higher education, believed that they could overcome any barriers to achieve their educational goals, and used active coping responses, which informed their positive and healthy functioning.

Researchers present evidence that each task can be addressed through two deeply different cultural pathways through development: the pathways of independence and interdependence. Because the independent pathway is therefore well-known in psychology, authors focus a large part of their review on empirically documenting the alternative, interdependent pathway for each developmental task. Authors also present three theoretical approaches to culture and development: the ecocultural, the sociohistorical, and the cultural values approach.
REFERENCES


doi:10.1177/0022022110381117


doi:10.1207/S15327965PLI1104_01

doi:10.1037//0033-2909.95.3.542


doi: 10.1037/0022-3514.69.5.851


APPENDIX B

Downloaded Copy of Online Questionnaire in English
INTRODUCTION AND CONSENT TO PARTICIPATE

Harrell Research Group (HRG) Well-Being Project: Korean and Korean American Adult Online Study

You are invited to participate in a research study conducted by Esther Lee, M.A. and Shelly p. Harrell, Ph.D. at Pepperdine University, because you are Korean or Korean-American Adults (18 years or older). Your participation is voluntary. You should read the information below, and ask questions about anything that you do not understand, before deciding whether to participate. Please take as much time as you need to read the consent form. You can then indicate whether you wish to continue or decline participation in this research project.

PURPOSE OF THE STUDY
The purpose of the study is to gain a more inclusive and comprehensive understanding of well-being among a diversity of adults from Korean ethnic or cultural background.

STUDY PROCEDURES
If you volunteer to participate in this study, you will be asked to completing a set of online questionnaires about your recent feelings and experiences, both positive and negative. Completion of the questionnaires will take between approximately 40-60 minutes.

POTENTIAL RISKS AND DISCOMFORTS
The potential and foreseeable risks associated with participation in this study include possible boredom or emotional discomfort when thinking about one’s health and well-being.

In the case, you experience discomfort or stress during the participation, you will be encouraged to take breaks, and/or will be provided with referrals for centers where culturally appropriate support or mental health services may be available.

- Hollywood Sunset Free Clinic
  3324 Sunset Blvd,
  Los Angeles, CA 90026
  (323) 660-2400

- Edelman Westside Mental Health
  11080 W Olympic Blvd,
  Los Angeles, CA 90064
  (310) 966-6500

- National Suicide Prevention Line (24hrs/7days)
  1-800-273-TALK (8255)
  www.suicidepreventionlifeline.org

- Korean American Family Services
  3727 W 6th St. #320
  Los Angeles CA 90020
  (213) 389-6755

Additional Resources available in South Korea:
- Korean Psychological Association: www.koreanspsychology.or.kr
- Korea Association for Suicide Prevention: www.suicideprevention.or.kr
- Korea National Mental Health Center: www.ncmh.go.kr
- LifeLine Korea: www.lifeline.or.kr; 1588-9191

POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY
While there are no direct benefits to the study participants, there are several anticipated benefits to society which include: (1) finding it interesting to answer questions about your well-being, (2) learning more about different ways well-being can be experienced, (3) feeling positive about contributing to research that may help the field of psychology to better understand well-being, and (4) feeling positive about informing the development and validation of a comprehensive and inclusive questionnaire on well-being.

CONFIDENTIALITY
The records collected for this study will be anonymous as far as permitted by law. However, if required to do so by law, it may be necessary to disclose information collected about you. Examples of the types of issues that would require me to break confidentiality are if disclosed any instances of child abuse and elder abuse. Pepperdine’s University’s Human Subjects Protection Program (HSPP) may also access the data collected. The HSPP occasionally reviews and monitors research studies to protect the rights and welfare of research subjects.

There will be no identifiable information obtained in connection with this study. Your name, address or other identifiable information will not be collected. In addition, ALL data will be kept confidential and will only be accessible to the research staff of The Harrell Research Group. Finally, any presentation or publication of the results of this research project will not identify specific participants or institutions. Only general statistics and grouped data will be shared.

All electronic data will be password protected and available only to research staff. The data will be stored on a password protected computer in the researcher’s office for a minimum of three years after the study has been completed and then destroyed. Passwords will be changed annually to maintain the security of the data.

SUSPECTED NEGLECT OR ABUSE OF CHILDREN
Under California law, the researcher(s) who may also be a mandated reporter will not maintain as confidential, information about
known or reasonably suspected incidents of abuse or neglect of a child, dependent adult or elder, including, but not limited to, physical, sexual, emotional, and financial abuse or neglect. If any researcher has or is given such information, he or she is required to report this abuse to the proper authorities.

PARTICIPATION AND WITHDRAWAL
Your participation is voluntary. Your refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled. 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.

ALTERNATIVES TO FULL PARTICIPATION
The alternative to participation in the study is not participating or only completing the items for which you feel comfortable.

EMERGENCY CARE AND COMPENSATION FOR INJURY
If you are injured as a direct result of research procedures you will receive medical treatment; however, you or your insurance will be responsible for the cost. Pepperdine University does not provide any monetary compensation for injury.

INVESTIGATOR’S CONTACT INFORMATION
You understand that the investigator is willing to answer any inquiries you may have concerning the research herein described. You understand that you may contact Esther Lee, M.A. at esther.lee2@pepperdine.edu, Shelly Harrell, Ph.D. at support@harrellresearchgroup.org, or the Harrell Research Group staff at (424) 235-5030 if you have any other questions or concerns about this research.

RIGHTS OF RESEARCH PARTICIPANT – IRB CONTACT INFORMATION
If you have questions, concerns or complaints about your rights as a research participant or research in general please contact Dr. Judy Ho, Chairperson of the Graduate & Professional Schools Institutional Review Board at Pepperdine University 6100 Center Drive, Suite 500, Los Angeles, CA 90045, 310-568-5753 or gpsirb@pepperdine.edu.

Instructions

GENERAL INSTRUCTIONS:

*We appreciate you being as truthful and open as possible when you are responding to the questions. Our research will only accurately inform a greater understanding of well-being if participants respond honestly.

*Please answer ALL of the questions. We will let you know if you skipped a question and prompt you to respond.

*You can bookmark your place using the bookmark at the top right of the screen and come back to that place anytime within 7 days (from the same computer or device).

*You can use the "Go Back" button at the bottom of any page to return to the previous page if you would like to review/check your responses.

PART 1: BACKGROUND INFO

FIRST, JUST A BIT ABOUT YOU...

The purpose of this first section is to provide us with an overall description of the people who have participated in our research project. We appreciate your openness in sharing this information so that we can look at diverse experiences of well-being. Please remember that we have no way of identifying you personally.

1. Your Gender:
2. Your current age in years:

3a. Your Country of Birth:
- Korea
- USA
- Other - Please specify

3b. In what country was your mother born?
- Korea
- USA
- Other - Please specify

3c. In what country was your father born?
- Korea
- USA
- Other - Please specify

4. Your Country of Current Residence:
- Korea
- USA
- Other - Please specify

4a. Your current status in USA
- US Citizen
- Permanent Resident
- Student Visa or OPT
- Employment Visa
- Religious Visa
- Investor or Business Visa
- Other Visa - Please specify:
- Undocumented
- None of above - Please specify:

5. Length of time in your current country of residence (# of years):
6. Your current zip or postal code: 


7. Have ever resided in a country other than your current country of residence more than a year?
   - Yes
   - No

7a. How long and which country have you lived other than your current country of residence? (e.g., 3 years in Canada; 17 years in Korea; 5 years in USA)

8. Which ONE of the following broad categories BEST describes your general racial-ethnic group identification at this time in your life?
   - Korean
   - Korean American
   - Multiracial/Multiethnic - Please specify: 
   - Other - Please specify: 

8a. In your own words, please describe your racial-ethnic-cultural identity: (please be specific- examples: "Korea-born, 1.5th generation immigrant; International student who came to US when I was teenager; Born in US and raised in Korea; Korean who has US citizenship; Korean who came back to Korea after 10 years of study abroad in US, etc.)

9. Which one of the following BEST describes your general religious/spiritual affiliation at this time in your life?
   - Jewish / Judaism
   - Catholic / Catholicism
   - Protestant Christianity (Methodist, Baptist, Lutheran, Episcopalian, etc.)
   - Nondenominational or other Christian
   - Unitarian, Universalist
   - Muslim / Islam
   - Buddhism
   - Hinduism
   - Bahai
   - Indigenous / Culture-Centered Religious Belief System
   - Religious Science
   - New Age or New Thought Spirituality
   - Wiccan or Other Pagan Religion
   - Other Spiritual or Religious Belief System (please specify): 
   - Spiritual with no specific religious belief system
   - Agnostic
   - Atheist
   - None of the Above
9a. In your own words, please more specifically describe your religious/spiritual identification and/or belief system (non-practicing cultural Jew, African Methodist Episcopal, Progressive Christianity, Eastern Orthodox Christianity, Sunni Muslim, etc.):

10. What is the highest level of education that you have achieved?
- Some high school or less
- High School Degree or Equivalent
- Community College, Vocational or Trade School Graduate (e.g., Cosmetology, Electrician, etc.)
- College/University Degree (B.A., B.S., etc.)
- Graduate or Professional Degree (e.g., MBA, M.D., Ph.D.)

11. Are you currently in school or a training program?
- Yes, full-time
- Yes, part-time
- No

12. Are you currently working for pay?
- Working full-time for pay
- Working part-time for pay
- Not working for pay currently but looking for a job
- Not currently working for pay by choice

13. What is your profession, occupation, or vocation?

14. Which of the following BEST describes your relationship status over the PAST TWO WEEKS?
- Not currently dating at all
- Dating or going out casually
- In an intimate relationship with a boyfriend or girlfriend
- In a permanent relationship with my life partner

15. Please check any or all of the following that apply to you:
- Never married
- Currently married
- Living together with my spouse or life partner
- Separated from my current spouse or life partner
- Divorced
- Widowed

16. Which of the following best describes your sexual orientation identity at this time?
- Heterosexual
- Bisexual
- Gay or Lesbian (Homosexual)
- Questioning
- Other (please describe):
17. Are you currently a primary caregiver (physical, legal, financial responsibility) for an elderly person or dependent adult (older than 18 years)?
- Yes
- No

18. Are you currently a parent or legal guardian of a child (birth-18 years)?
- Yes
- No

18a. How many children (birth-18 years old) currently live with you?

19. Which of the following best describes your financial situation at this time?
- My basic needs like food and shelter are not always met.
- My basic needs are met (food, shelter, clothing) but no extras
- I have everything I need and a few extras.
- I am able to purchase many of the things I want.
- Within limits, I am able to have luxury items like international vacations, new cars, etc.
- I can buy nearly anything I want, anytime I want.

19a. In US dollars, what was your approximate annual household income *during the past year*?
- Less than $25,000
- $25,000-$50,000
- $50,000-$100,000
- $100,000-$250,000
- $250,000-$500,000
- More than $500,000

20. During the PAST TWO WEEKS, how much stress have you experienced?
- Less than usual
- About the same as usual
- More than usual

20a. During the PAST TWO WEEKS, have you been negatively affected by an illness or condition that interfered with your regular lifestyle?
- Yes
- No

20b. Which, if any, of the following health conditions have you experienced over the PAST TWO WEEKS? (check all that apply)
- Flu/Influenza or Severe Cold
- Moderate to Severe Allergic Reaction / Allergies
- Anemia
- Obesity
- Migraines or Chronic Headaches
- Chronic Back Pain
21. Finally, please feel free to indicate below any important aspect of your identity or background (relevant to your well-being) that we have not included in the questions so far:

PART 2: YOUR WELL-BEING

THE MAIN WELL-BEING QUESTIONNAIRE
We understand that well-being means different things to different people so please answer as openly and honestly as possible about your own experience. There is no "correct" way to have well-being! Using the dropdown menu for each item, please select the response that indicates how much each statement has been true for you DURING THE PAST TWO WEEKS, including today. This is the scale that you will see in the dropdown menu.

NEVER/NOT AT ALL= Not true for me during the past 2 weeks, not even one time
RARELY/A LITTLE= True for me only a few times during the past 2 weeks
SOMETIMES/SOMewhat= True for me about half the time

While we do provide a "Does not apply" option, we ask that you ONLY use it for things that truly don't make sense for you. However, if it is something that just hasn't been true for you over the past two weeks, then the "Never" option would be more appropriate. (Example: "I fed my bear chocolate cake". You would answer "Does NOT APPLY" only if you DON'T actually have a bear. If you DO have a bear but would never feed her chocolate cake, then you would answer "NEVER/NOT AT ALL"-- even if feeding your bear chocolate cake is something that doesn't fit you at all).

Finally, please answer ALL 160 questions in this section so that we have complete information about well-being for everyone who participates. Remember, FROM THIS SAME DEVICE (computer, tablet, smartphone), you can come back anytime over the next 7 days to complete the questionnaire wherever you left off (USE THE BOOKMARK FLAG IN THE TOP RIGHT CORNER TO MARK YOUR PLACE).

We TRULY appreciate your time and participation!

**REMEMBER, answer of the next 160 questions for what has been true for you over THE PAST 2 WEEKS only...**

<table>
<thead>
<tr>
<th>#</th>
<th>Statement</th>
<th>0=NEVER/NOT AT ALL</th>
<th>1=RARELY/A LITTLE</th>
<th>2=SOMETIMES/SOMETIMELY</th>
<th>3=PRETTY OFTEN/MOSTLY</th>
<th>4=VERY FREQUENTLY/VERY STRONGLY</th>
<th>5=ALWAYS/EXTREMELY</th>
<th>N/A=DOES NOT APPLY TO ME</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>I was satisfied with how things were going in my life.</td>
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<td>2.</td>
<td>I felt strong and empowered.</td>
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<td>3.</td>
<td>I handled my daily challenges well, coped effectively with everyday stress/problems.</td>
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<td>4.</td>
<td>I felt like my life had meaning, like I'm here for a purpose.</td>
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<td>5.</td>
<td>I was creative or had good ideas.</td>
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<td>6.</td>
<td>I did something to help make the world a better place.</td>
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<td>7.</td>
<td>I felt caring and loving feelings towards the people closest to me.</td>
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<td>8.</td>
<td>I was able to relax or calm myself when I needed to.</td>
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<td>9.</td>
<td>There was someone I could trust with my most personal/private thoughts and feelings.</td>
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<td>10.</td>
<td>I was able to use or display my knowledge, skills, and/or talents.</td>
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<td>11.</td>
<td>I made good decisions.</td>
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<td>12.</td>
<td>I felt safe getting to and from the places I needed to go.</td>
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<td>13.</td>
<td>I felt physically healthy and strong enough to handle the demands of my daily activities.</td>
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<td>14.</td>
<td>There was someone who encouraged, supported, or motivated me.</td>
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<td>15.</td>
<td>I took time to &quot;smell the roses&quot;, really noticing and enjoying things from my senses (e.g., aromas, sounds, tastes).</td>
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<td>16.</td>
<td>I actively participated in an organization related to my culture or another community that is important to me.</td>
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<td>17.</td>
<td>I had positive interactions with people (neighbors, co-workers, salespersons, etc).</td>
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<td>18.</td>
<td>I spent time in places with lots of grass, flowers, trees, clean rivers, lakes, or beaches, etc.</td>
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<td>19.</td>
<td>I spent time doing my hobbies, special projects, or other activities that I enjoy.</td>
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<td>20.</td>
<td>I did some type of physical exercise for fitness, strength, endurance or fun.</td>
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<td>21.</td>
<td>I showed patience with a person or situation.</td>
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<td>22.</td>
<td>I was open to new things; willing to step out of my comfort zone.</td>
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</table>
23. I felt proud of my cultural heritage (or the history/background of another group in society important to my identity).

24. I was satisfied with my situation related to romance or intimacy.

25. I was comforted by the presence of a Higher Power/God in my life.

26. I had a positive event or activity to look forward to.

27. People in my neighborhood know each other and can depend on each other.

28. I felt safe from physical harm from people I know.

29. I felt compassion or sympathy for someone.

30. I was able to be myself, to be “real” with the people I care about (didn’t have to pretend or be fake).

31. I felt respected by others for my positive qualities or actions.

32. My faith or spirituality was strengthened through reading, classes or discussions.

33. I felt like I was “home” when I was with people from my culture (or another group in society important to my identity).

34. I bounced back or recovered from any disappointments or bad things that happened.

35. I listened to what my body needed in terms of rest, water, food, etc.

36. There was plenty of open space in my community; it was not overcrowded by people or traffic.

37. My home country was strong and stable in terms of leadership and political matters.

38. My faith and spiritual beliefs were strong.

39. I had someone in my life who “has my back”, who is there for me when I need them.

40. I felt emotionally connected to my culture or another group in society that is important to me (e.g., religious, disability, sexual orientation, military, large extended family, etc.).

41. I gained a greater knowledge and understanding of a local, national, or global issue.

42. I was “moved” by creative expression, had a strong emotional connection or experience related to music, art, dance, etc.

43. I felt accepted and welcomed by people at my workplace, school, or other place where I spend a lot of time.

44. I felt joy and happiness inside.

45. I felt connected to a purpose larger than my personal life.

46. I was able to relieve (or didn’t experience any) symptoms of stress in my body (e.g., neck/back tension, headache, stomachache, dizziness, trouble breathing, etc.).

47. I supported someone in getting through a difficult situation.

48. I was satisfied with my sexual functioning and activity.

49. I had a network of people available to me that were important sources of help and support in my life.

50. I felt really “alive”, present and engaged with the here-and-now moments of my life.

51. I felt good about the direction my home country was going in.

52. I was a leader or took initiative to start some action for change in my community or organization.
<table>
<thead>
<tr>
<th></th>
<th>0=NEVER/ NOT AT ALL</th>
<th>1=RARELY/ A LITTLE</th>
<th>2=SOMETIMES/ SOMEWHAT</th>
<th>3=PRETTY OFTEN/ MOSTLY</th>
<th>4=VERY FREQUENTLY/ VERY STRONGLY</th>
<th>5=ALWAYS/ EXTREMELY</th>
<th>N/A=DOES NOT APPLY TO ME</th>
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<tbody>
<tr>
<td>53.</td>
<td>I had a strong awareness of how I was feeling and what I needed.</td>
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<td>54.</td>
<td>I was confident in myself; my self-esteem was high.</td>
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<td>55.</td>
<td>The water, electricity, and plumbing worked fine where I was living.</td>
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<td>56.</td>
<td>I felt loved by and/or in a close relationship with a Higher Power/God in my life.</td>
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<td>57.</td>
<td>I felt a strong sense of gratitude, an appreciation for both the ups and downs in my life.</td>
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<td>58.</td>
<td>I effectively managed any physical pain or health problems I was having.</td>
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<td>59.</td>
<td>I did something to try to resolve a conflict or improve a relationship.</td>
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<td>60.</td>
<td>I enjoyed special time with a pet or other animal.</td>
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<td>61.</td>
<td>I felt at peace inside of myself.</td>
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<td>62.</td>
<td>I worked together with others on an issue of mutual concern in my community, workplace, school, or other setting.</td>
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<td>63.</td>
<td>I felt guided by a vision or mission for my life.</td>
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<td>64.</td>
<td>I observed or learned something positive about my culture (or another group in society that is very important to my identity).</td>
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<td>65.</td>
<td>I showed kindness, did something nice for someone.</td>
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<td>66.</td>
<td>I felt like things were improving in my life.</td>
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<td>67.</td>
<td>I avoided things that are harmful or dangerous to my health (e.g., cigarettes, excessive alcohol, illegal drugs, driving recklessly, etc.).</td>
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<td>68.</td>
<td>How I lived my daily life was consistent with my spiritual or religious beliefs.</td>
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<td>69.</td>
<td>I enjoyed spending time in my neighborhood or local community.</td>
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<td>70.</td>
<td>I felt connected to the rhythms and patterns of nature (e.g., animals, trees, oceans, stars, mountains, or other living things).</td>
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<td>71.</td>
<td>I felt good about how I was fulfilling my role in my family, culture, or in another group in society most important to me.</td>
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<td>72.</td>
<td>I did or said something to lift someone’s spirits.</td>
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<td>73.</td>
<td>I felt safe from gang violence, terrorism, police (or military) violence.</td>
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<td>74.</td>
<td>I had an amazing or “peak” experience (e.g., heightened awareness, awe, intense connection with another person, a creative burst, a revelation).</td>
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<td>75.</td>
<td>I did a good job at work, school, or with my other responsibilities.</td>
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<td>76.</td>
<td>I spent time in meditation, personal reflection, or deep contemplation.</td>
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<td>77.</td>
<td>I intervened or stood up for someone in a situation involving injustice or unfairness.</td>
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<td>78.</td>
<td>I felt a strong sense of belonging in my neighborhood (e.g., it felt like home to me).</td>
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<td>79.</td>
<td>I assisted someone in need.</td>
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<td>80.</td>
<td>I enjoyed expressing and sharing my spirituality with other people or in a faith community.</td>
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<td>81.</td>
<td>I gave good advice or guidance to someone.</td>
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<td>82.</td>
<td>I lived with integrity, was true to myself and my values (“walked my talk”).</td>
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<thead>
<tr>
<th>Question</th>
<th>Rating Options</th>
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<tbody>
<tr>
<td>83. My living environment was generally safe and healthy (e.g., free from mold, industrial pollution, dangerous chemicals, rodents, broken glass, peeling paint, etc.).</td>
<td>Never/Not at all</td>
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<tr>
<td>84. I felt supported by people at my workplace, school, or other place where I spend a lot of time.</td>
<td>Never/Not at all</td>
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<td>85. I felt a greater understanding of myself (e.g., why I am the way that I am, why I do the things that I do).</td>
<td>Never/Not at all</td>
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<td>86. I felt safe from hate crimes, violence, or discrimination based on something about me like my race, religion, gender, sexual orientation, disability, etc.</td>
<td>Never/Not at all</td>
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<tr>
<td>87. I had companionship or a good social life, people to talk to or do things with.</td>
<td>Never/Not at all</td>
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<tr>
<td>88. The beauty and miracles of nature made me feel closer to a Higher Power/God.</td>
<td>Never/Not at all</td>
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<tr>
<td>89. I felt safe from sexual violence or exploitation.</td>
<td>Never/Not at all</td>
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<td>90. I was “in the zone”, got totally lost or immersed in an activity that I enjoyed.</td>
<td>Never/Not at all</td>
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<td>91. I felt better about something that had been bothering me.</td>
<td>Never/Not at all</td>
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<tr>
<td>92. I received valuable counsel from a minister, rabbi, imam, priest, guru, pastor, or other religious leader.</td>
<td>Never/Not at all</td>
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<td>93. I stopped to pay attention to what I was feeling emotionally and/or physically.</td>
<td>Never/Not at all</td>
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<tr>
<td>94. I had a strong sense of my values, what is most important to me.</td>
<td>Never/Not at all</td>
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<tr>
<td>95. My spiritual/religious beliefs and activities gave me strength and guidance through the challenges I faced.</td>
<td>Never/Not at all</td>
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<td>96. I got along well with family members.</td>
<td>Never/Not at all</td>
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<td>97. I was guided positively by my intuition about things.</td>
<td>Never/Not at all</td>
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<td>98. The place where I live was mostly free from very loud noises such as traffic, trains, gunshots, sirens, etc.</td>
<td>Never/Not at all</td>
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<td>99. I felt positively connected with the soul or spirit of another person (living or deceased).</td>
<td>Never/Not at all</td>
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<tr>
<td>100. I felt accepted by many people in my culture (or another group in society that is very important to me).</td>
<td>Never/Not at all</td>
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<tr>
<td>101. I had a feeling of wisdom, insight, or understanding about life.</td>
<td>Never/Not at all</td>
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<tr>
<td>102. My neighborhood or local community was an important part of my life.</td>
<td>Never/Not at all</td>
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<tr>
<td>103. I felt a lot of national pride in my home country.</td>
<td>Never/Not at all</td>
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<tr>
<td>104. I resisted temptation; said “no” to something that would have been bad for me.</td>
<td>Never/Not at all</td>
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<tr>
<td>105. I felt connected to all of humanity regardless of race, nationality, social class, etc.</td>
<td>Never/Not at all</td>
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<td>106. I expressed gratitude or appreciation to someone.</td>
<td>Never/Not at all</td>
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<td>107. I participated in or contributed to positive change on a social justice issue or cause.</td>
<td>Never/Not at all</td>
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<td>108. I motivated, encouraged, or cheered someone on.</td>
<td>Never/Not at all</td>
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<tr>
<td>109. I displayed my identification with my culture or another important identity group (symbols, clothing, language, artwork, home décor, bumper stickers, etc.).</td>
<td>Never/Not at all</td>
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<tr>
<td>110. I felt safe from threats, verbal abuse, emotional abuse, or stalking.</td>
<td>Never/Not at all</td>
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<tr>
<td>111. My basic needs were met (e.g., shelter, food, clothing).</td>
<td>Never/Not at all</td>
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<tr>
<td>112. I felt a clear awareness of who I am, my identity.</td>
<td>Never/Not at all</td>
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<tr>
<td>113. I helped someone understand or learn something.</td>
<td>Never/Not at all</td>
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</table>
114. I volunteered my time in the service of people in need, animals, the environment, or another cause important to me.

115. I was valued and respected at my workplace, school, or other place where I spend a lot of time.

116. Someone prayed or said blessings for me.

117. I got enough hours of peaceful, uninterrupted sleep.

118. I made sure I was informed about things happening in my neighborhood community.

119. I felt good about my friendships.

120. I was growing and learning important life lessons.

121. I felt secure and grounded by my roots in my culture or another group in society important to my identity.

122. I look forward to being at work, school, or another place where I spend a lot of time (other than where I live).

123. I learned something new, became more knowledgeable.

124. I extended forgiveness or let go of negative feelings that I was having toward someone.

125. I did something to move my life forward or head in the right direction.

126. I felt committed to making my home country a better place.

127. I was aware of the connection between my mind, my emotions, and what was going on in my body.

128. I felt loved.

129. I felt safe in the neighborhood where I live.

130. I spent time praying, reading religious/spiritual books, or listening to spiritual music.

131. I was productive, got things done.

132. I felt that my family was well-respected in our cultural community or another important community.

133. I was becoming a better person; something about me was changing for the good.

134. I felt like someone really understands me and knows me well.

135. I felt inspired or excited about something.

136. My loved ones were safe from violence, abuse, or harassment.

137. Something good happened or turned out the way I wanted it to.

138. I had smiles, fun, and laughter in my life.

139. I got plenty of fresh outdoor air.

140. I felt good putting the needs of my family, culture, or other group (most important to me) above my own personal needs and wants.

141. I made progress dealing with a problem or getting rid of a bad habit.

142. I followed through on something, kept my word, or did what I said I would do.

143. I felt hopeful and optimistic.

144. I took good care of my health.

145. I witnessed or experienced spiritual healing.

146. I did something with excellence, something to be proud of.
147. I was able to purchase most (or all) of the material things that I wanted.

148. I did things during my free time (e.g., movies, music, books, websites, social activities) that reflected my culture or another group in society very important to my identity.

149. I was able to make something positive out of a negative situation.

150. Buildings and public areas in my neighborhood were kept in good condition.

151. I had a positive attitude, was in a good mood.

152. I enjoyed the physical comforts of home like my bed, my kitchen, or my bathroom.

153. I felt a strong sense of belonging at my workplace, school, or another place where I spend a lot of time.

154. I felt comfortable with my sexuality.

155. I had positive feelings about my home country.

156. I had enough privacy where I was living.

157. I took special care of my grooming or physical appearance (e.g., hair, clothing, face, body).

158. I had self-control.

159. I was a respectable member of my culture (or another group in society that I most identify with) and represented it well.

160. I ate mostly healthy and nutritious foods.

Next, please indicate the importance of each of the following in determining your well-being at this time in your life.

Specifically:
- If what is going on in that area, positive or negative, affects how satisfied you are with your life then it would be considered MORE important to your well-being.
- If what is going on in that area of your life doesn’t make much of a difference to how satisfied you are with your life then it would be considered LESS important to your well-being.

Please indicate the importance of each of the following in determining your well-being at this time in your life.

<table>
<thead>
<tr>
<th>My daily activities and achievements.</th>
<th>Not At All Important</th>
<th>A Little Important</th>
<th>Somewhat Important</th>
<th>Very important</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doing good things for other people.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Having positive emotions and feelings.</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Having a sense of belonging to a strong community (e.g., workplace, neighborhood, school, or other organization).</td>
<td></td>
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<tr>
<td>Having a strong self-awareness – being aware of who I am, what I am feeling, sensing, thinking.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My physical health and functioning.</td>
<td>Not At All Important</td>
<td>A Little Important</td>
<td>Somewhat Important</td>
<td>Very important</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>My spirituality or religious experience.</th>
<th>Not At All Important</th>
<th>A Little Important</th>
<th>Somewhat Important</th>
<th>Very important</th>
</tr>
</thead>
<tbody>
<tr>
<td>Having a sense of meaning &amp; purpose.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Being safe from harm or danger.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Improving myself and making progress on changes I’m working on.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My daily activities and achievements</td>
<td>Not At All Important</td>
<td>A Little Important</td>
<td>Somewhat Important</td>
<td>Very important</td>
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<td>-------------------------------------</td>
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</tr>
<tr>
<td>Doing good things for other people</td>
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<td></td>
</tr>
<tr>
<td>Having positive emotions and feelings</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My physical health and functioning</td>
<td></td>
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</tr>
<tr>
<td>My spirituality or religious experience</td>
<td></td>
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</tr>
<tr>
<td>Having a sense of meaning &amp; purpose</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Being safe from harm or danger</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Improving myself and my life</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participating in positive social/community change</td>
<td></td>
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</tr>
</tbody>
</table>

A strong identity and connection to my culture or another group in society central to my identity such as my religion, sexual orientation, ability/disability status.

The physical environment where I am living.

The quality of my relationships with the people closest to me.

How things are going in the country I consider home.

My loved ones are doing well.

Finally, please click the box next to the FIVE (5) MOST IMPORTANT areas for determining your well-being at this time in your life.

- My daily activities and achievements
- Doing good things for other people
- Having positive emotions and feelings
- My physical health and functioning
- My spirituality or religious experience
- Having a sense of meaning & purpose
- Being safe from harm or danger
- Improving myself and my life
- Participating in positive social/community change
- A strong identity and connection to my culture or another group in society central to my identity such as religion, sexual orientation, ability/disability status
- Having a strong awareness of myself, my thoughts and feelings
- The quality of my relationships with the people closest to me
- How things are going in my home country
- My physical living environment
- Having a strong sense of belonging and connection to my neighborhood, work, or school community
- My loved ones are doing well

SWLQ

Some of the remaining questions may seem repetitive but this is important for us to be able to fully understand well-being and the best way to measure it. We appreciate your sticking with us and your willingness to answer each question as openly and honestly as you can!

Below are five general statements about your life that you might agree or disagree with. Using the dropdown menu, please indicate how much you agree or disagree with each item by highlighting the appropriate response. Please reflect for a moment on each item and respond based on your assessment at this time in your life.

<table>
<thead>
<tr>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Slightly Agree</th>
<th>Neither Agree nor Disagree</th>
<th>Slightly Disagree</th>
<th>Disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. In most ways my life is close to my ideal.</td>
<td>✔️</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>2. The conditions of my life are excellent.</td>
<td>☐</td>
<td>✔️</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>3. I am satisfied with my life.</td>
<td>☐</td>
<td>☐</td>
<td>✔️</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>4. So far I have gotten the important things I want in life.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>✔️</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>5. If I could live my life over, I would change almost nothing.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>✔️</td>
<td>☐</td>
</tr>
</tbody>
</table>
The following statements are about different ways that people experience distress or problems in their lives. Please highlight the response in the dropdown menu that best indicates how frequently you have felt that way over the PAST TWO WEEKS.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Never</th>
<th>Rarely</th>
<th>Sometimes</th>
<th>Frequently</th>
<th>Always</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I felt overwhelmed by the stress in my life.</td>
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<tr>
<td>2. I felt hopeless or trapped, unable to find relief.</td>
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<tr>
<td>3. I felt lost, like I had no direction or purpose.</td>
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<tr>
<td>4. I was really tired, worn out, exhausted.</td>
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<td>5. I felt confused, like I didn’t know what to do or what I want.</td>
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<tr>
<td>6. I was irritable, in a bad mood, or just felt angry.</td>
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<td>7. I felt afraid; there was danger or threats.</td>
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<tr>
<td>8. I felt insecure and inferior to other people.</td>
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<tr>
<td>9. I didn’t care about much of anything, nothing really mattered.</td>
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<tr>
<td>10. I felt guilty, ashamed, or bad about myself.</td>
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<tr>
<td>11. I felt like life was really unfair to me.</td>
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<tr>
<td>12. I felt like there was nothing to look forward to.</td>
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<tr>
<td>13. I engaged in behaviors that could have negative consequences (risky sex, gambling, financial debts drugs or alcohol, criminal activities).</td>
<td></td>
<td></td>
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<tr>
<td>14. I had problems getting along with other people at work, school, or in other settings (stores, social situations, etc.).</td>
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<tr>
<td>15. I didn’t take care of my responsibilities at home, work, or school.</td>
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<tr>
<td>16. I felt isolated and disconnected from other people.</td>
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<tr>
<td>17. I couldn’t stop worrying about things.</td>
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<tr>
<td>18. I made bad choices or didn’t use good judgment.</td>
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<tr>
<td>19. There was trouble in my close relationships (family, friends, or romantic).</td>
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<td></td>
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<tr>
<td>20. I felt out of control; like I couldn’t control myself in things I said or did.</td>
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<tr>
<td>21. There was violence in my life that touched me or my loved ones.</td>
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<tr>
<td>22. I felt like a failure or a loser.</td>
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</tr>
<tr>
<td>23. My emotions or behavior interfered with my job, school, relationships, or other activities.</td>
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<tr>
<td>24. I did things that I felt bad about.</td>
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<tr>
<td>25. I had sleep problems like insomnia or nightmares.</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>Strongly Agree</td>
<td>Agree</td>
<td>Slightly Agree</td>
<td>Mixed, or Neither Agree nor Disagree</td>
<td>Slightly Disagree</td>
</tr>
<tr>
<td>---</td>
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<td>--------------------------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>1.</td>
<td>I lead a purposeful and meaningful life.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>My social relationships are supportive and rewarding.</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>I am engaged and interested in my daily activities.</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>4.</td>
<td>I actively contribute to the happiness and well-being of others.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>I am competent and capable in the activities that are important to me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>I am a good person and live a good life.</td>
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<td></td>
<td></td>
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<tr>
<td>7.</td>
<td>I am optimistic about my future.</td>
<td></td>
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</tr>
</tbody>
</table>

Below are eight general statements about your life that you might agree or disagree with. Using the dropdown menu, please indicate how much you agree or disagree with each item by highlighting the appropriate response. Please reflect for a moment on each item and then answer based on what is genuinely true for you at this time in your life.
Personal Well-Being Index (PWI)

The following questions ask how satisfied you feel at this time in your life, on a scale from zero to 10. Zero means you feel completely dissatisfied. 10 means you feel completely satisfied. And the middle of the scale is 5, which means you feel neutral, neither satisfied nor dissatisfied.

During the PAST TWO WEEKS, HOW SATISFIED HAVE YOU BEEN with each of the following areas of your life?

<table>
<thead>
<tr>
<th>Completely Dissatisfied</th>
<th>Neutral</th>
<th>Completely Satisfied</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>5</td>
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<tr>
<td></td>
<td>6</td>
<td>7</td>
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<tr>
<td></td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>

Questionnaire for Eudaimonic Well-Being

This section contains a series of statements that describe people and their lives. Read each statement carefully and think about YOUR life and how you feel about it at this time. Next, indicate the extent to which you agree or disagree with the statement by highlighting your response in the dropdown menu. Try to respond to each statement according to how things are actually going, rather than how you might wish them to be. Please use the following scale when responding to each statement:

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Strongly Agree</td>
</tr>
</tbody>
</table>

1. I find I get intensely involved in many of the things I do each day.

2. I believe I have discovered who I really am.

3. I think it would be ideal if things came easily to me in my life.

4. My life is centered around a set of core beliefs that give meaning to my life.

5. It is more important that I really enjoy what I do than that other people are impressed by it.

6. I believe I know what my best potentials are and I try to develop them whenever possible.

7. Other people usually know better what would be good for me to do than I know myself.

8. I feel best when I’m doing something worth investing a great deal of effort in.
6/22/2017 Qualtrics Survey Software

9. I can say that I have found my purpose in life.

10. If I did not find what I was doing rewarding for me, I do not think I could continue doing it.

11. As yet, I’ve not figured out what to do with my life.

12. I can’t understand why some people want to work so hard on the things that they do.

13. I believe it is important to know how what I’m doing fits with purposes worth pursuing.

14. I usually know what I should do because some actions just feel right to me.

15. When I engage in activities that involve my best potentials, I have this sense of really being alive.

16. I am confused about what my talents really are.

17. I find a lot of the things I do are personally expressive for me.

18. It is important to me that I feel fulfilled by the activities that I engage in.

19. If something is really difficult, it probably isn’t worth doing.

20. I find it hard to get really invested in the things that I do.

21. I believe I know what I was meant to do in life.

Marlowe-Crowne Social Desirability Scale

Please indicate if each of these statements is generally true or false for you.

<table>
<thead>
<tr>
<th>Statement</th>
<th>True</th>
<th>False</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. It is sometimes hard for me to go on with my work if I am not encouraged.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. I sometimes feel resentful when I don’t get my way.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. On a few occasions, I have given up doing something because I thought too little of my ability.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. There have been times when I felt like rebelling against people in authority even though I knew they were right.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. No matter who I’m talking to I’m always a good listener.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. There have been occasions when I took advantage of someone.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. I’m always willing to admit it when I make a mistake.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. I sometimes try to get even rather than forgive and forget.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. I am always courteous, even to people who are disagreeable.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. I have never been irked when people expressed ideas very different from my own.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. There have been times when I was quite jealous of the good fortune of others.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. I am sometimes irritated by people who ask favors of me.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. I have never deliberately said something that hurt someone’s feelings.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Once again, thank you so much for your time and contribution to our Well-Being Research Project! Remember, you can check our website (www.wellbeingresearch.net) periodically if you are interested in project updates!

- Esther Lee and Dr. Shelly Harrell_ The Harrell Research Group
APPENDIX C

Downloaded Copy of Online Questionnaire in Korean
연구 소개 및 연구 참여 동의 (INTRODUCTION AND CONSENT TO PARTICI palp)

Harrell 리서치 그룹 (HRG) 웹크 프로젝트: 한국인과 한국계 미국인 성인 음란 연구
"한국인의 웹행 연구: 다각적 웹행 측정의 신뢰도 및 타당도 연구"

귀하의 한국인 혹은 한국계 미국인 (18세 이상)으로서 페파디나 대학교 이에드와 Shelly P. Harrell 박사가 진행하는 연구에 참여하도록 초대 되었습니다. 연구는 자발적인 참여로 진행됩니다. 연구 참여 여부를 결정하시기 전에 아래의 정보를 읽으시고 이해가 되지 않는 내용이 있으시면 문의하시기 바랍니다. 충분한 시간을 갖고 정보 동의서를 읽으신 후에, 본 연구에 대한 참여 동의 여부를 선택하실 수 있습니다.

연구의 목적
본 연구는 한국인 혹은 한국계 미국인이나 한국인 문화 배경을 갖고 있는 다양한 성인들의 웹행을 더 포괄적으로 이해하고, 또 측정하기 위해서 이 연구를 진행 하고 있습니다.

연구 참여 방법
연구 참여에 자원하시는 경우, 귀하의 최근에 결심적 정신적 또는 부정적 감정과 경험에 대한 온라인 설문을 작성하시게 됩니다. 온라인 설문을 마지막 대략 40분에서 60분의 시간이 소요됩니다.

출생 가능한 위험 요인 혹은 불편함
본 연구가 어떤 위험 사항을 포함할 수 있지만, 본 연구는 최소한의 위험을 포함하고 있다고 점토 되었습니다. 연구 참여와 관련된 위험요인은 자료를 경합하거나 자신의 개인이나 웹행에 대하여 생각할 때 불쾌한 감정을 느낄 수 있다는 것입니다.

만약 연구 참여에 도중 불쾌한이나 스트레스를 경험하시게 되는 경우, 언제든지 연구 참여를 중단하시거나, 연구 참여 중 쉴 시간을 가질 수 있습니다. 또는 정신 건강 서비스나 문화적으로 적절한 지원을 받으실 수 있는 센터에 대한 정보를 제공 받으실 수 있습니다.

- 여성우도 센터 무료 클리닉
  3324 Sunset Blvd, Los Angeles, CA 90026
  (323) 660-2400
- 예들랜 웰스트사이드 정신 건강 센터
  11080 W Olympic Blvd, Los Angeles CA 90064
  (310) 966-6500
- 국립 자살 방지 센터(24시간)
  1-800-273-TALK (8255)
  www.suicidepreventionlifeline.org
- 한국 사라 페리
  3727 W 6th St, #320
  Los Angeles CA 90020
  (213) 389-6755
- 한국
  한국 심리 학회 : www.koreanpsychology.or.kr
  한국 자살 예방 협회: www.suicideprevention.or.kr
  한국 국립 정신 건강 센터: www.ncmh.go.kr
  한국 생명의 전화: www.lifeline.or.kr; 1588-9191

장려적 혜택
연구 참여자들에게 주어지는 직접적인 혜택은 없지만, 연구 참여자들이 기대할 수 있는 장려적 혜택은 다음과 같습니다. (1) 당신의 웹행을 묻는 질문에 답하는 것을 즐기길 수 있고, (2) 웹행을 경험할 수 있는 여러 가지 방법에 대해 배울 수 있고, (3) 심리학 분야가 밑을 더 잘 이해 할 수 있도록 기여하는 것에 대해 정신적으로 느낄 수 있고, (4) 종합적이고 포괄적인 웹행 설문지를 개발하고 신뢰도를 측정하는데 기여하는 것에 대하여 정신적으로 느낄 수 있습니다.

정보보호 (입니다)
본 연구의 모든 정보는 의명으로 수집 됩니다. 그러나 법에 따라 수집된 정보에 대한 공개가 요구 되는 경우가 있을 수 있습니다. 예를 들어, 어학 학대 나 노인 학대 사례에 관해 받으시는 경우에는 법률적 정보에 대한 비밀 유지 의무를 보장 할 수 없습니다. 페파디나 대학 연구 참여인 보호 프로그램에서 수집된 정보에 접근하는 경우도 있습니다. 이 프로그램은 때때로 연구 참여자의 권리 보호하기 위해서 연구활동을 평가하고 감독합니다.

본 연구와 관련해서는 귀하의 이름이나 주소와 같은 어떠한 신원 정보도 수집되지 않습니다. 모든 연구 데이터는 기밀로 보호하며, Harrell 리서치 그룹 연구원만 연구 데이터를 열람 할 수 있습니다. 마지막으로 본 연구 결과에 대한 기록이나 출판물에는 어떠한 특정 개인이나 기관의 정보를 포함하지 않을 것이며, 안전적인 폴 매체와 분류된 데이터만 공개 될 것입니다.

모든 전자 정보는 비밀번호로 보호되며 연구원들과 참여가 가능합니다. 온라인 설문 데이터는 비밀번호로 보호된 쿠키터에서 최소 3년간 보관되어 이후에는 삭제 될 것입니다. 정보 보호를 위하여 비밀번호는 매년 갱신됩니다.
위에 기재된 내용을 읽고 이해했으며, 이 웰빙 연구에 자발적인 참여에 동의합니다.

웰빙 연구 참여에 동의하지 않습니다.

남성

여성

의심되는 아동

캘리포니아법에

따음으로

연구자는

합리적으로

의심되거나

확인된

학대나

방임에

대한

정보에

대하여

비밀유지를

하지

 않고

신고할

의무를

가질

수 있습니다.

만약 연구자가 이러한 학대나 방임에 대한 정보를 알게 되면 해당 기관에

신고해야 합니다.

연구 참여 혹은 참여 철회
본 연구는 전적으로 자발적인 참여로 진행됩니다. 연구에 참여 하지 않으셔도 되고, 언제든지 아무런 부정적인 결과 없이 설문을 마치지 않는 것으로

연구 참여를 중단하실 수 있습니다. 이는 연구 참여에 대한 동의를 취하 하실 수 있습니다. 연구 참여에 의해서 귀하의 어떠한 법적인 권리나 권

한이 양도 되지 않습니다.

선택적 연구 참여
연구에 참여를 전혀 하지 않거나 혹은 원하시는 만큼만 부분적 참여가 가능합니다.

응급 상황과 보상에 대한 보상
연구 참여에 대한 직접적인 결과로 보상을 당하시서 의료 처지를 받으실 경우, 귀하의 귀하의 보험기관에서 의료비를 부담하시게 됩니다. 폐퍼다인

대학의 보상은 부상에 대한 어떠한 금전적 보상도 제공하지 않습니다.

연구자 연락처
본 연구에 대한 다른 질문이나 우려가 있으시면, 이에스더 esther.lee2@pepperdine.edu, Shelly P. Harrell 박사
support@harrellresearchgroup.org 혹은 Harrell 리서치 그룹 (424) 235-5030으로 연락주시면 안내해 드리도록 하겠습니다.

연구 참여자 권리, 연구윤리위원회 연락처
연구 참여자의 권리에 대한 질문이 있으면 폐퍼다인 대학교, 심리교육 대학원의 연구윤리위원회 위원장인 Judy Ho, Ph.D.에게 문의해 주시기

바랍니다. 6100 Center Drive, Suite 500, Los Angeles, CA 90045, 310-568-5753 or gpsirb@pepperdine.edu.

ウェルビーング研究 참여 동의 여부

설문에 가능한 한 정직하고 솔직하게 답변해 주시면 감사하겠습니다. 이 연구는 설문의 참여하시는 분들이 정직한 답변을 하실 때

에만, 웰빙에 대한 올바른 이해를 넓힐 수 있습니다.

모든 질문에 답해 주시오. 만약 답변을 빠트리시면, 답하 실 수 있게 알려드리겠습니다.

설문을 모두 마치지 않으셨을 때에는 스크린 우측 상단에 위치한 북마크로 표시하신 후에, 같은 컴퓨터나 기기를 이용하여 7일

안에 언제든지 표시해 두신 질문 부터 다시 작성하실 수 있습니다.

이전에 작성하신 설문이나 답변을 확인 하고 싶으시다면, 페이지 아래에 위치한 "Go Back (돌아가기)" 버튼을 누르시면 이전 페이

이지로 돌아가실 수 있습니다.

인적 사항 (BACKGROUND INFO)

다음은 연구에 참여하신 분들에 대한 전반적인 이해를 얻기 위한 질문들입니다. 웰빙의 다양한 경험을 이해할 수 있도록 이 질문들에 숭직하게 답변해 주시면 감사하겠습니다. 다시 한번 어떠한 방법으로도 귀하의 신원정보를 확실 할 수 없다는 것을 알려 드립니다.

1. 성별

☐ 남성

☐ 여성

2. 나이 (만 _세)
3a. 출생 국가
- 대한민국
- 미국
- 그 외 국가(상세기입)

3b. 어머니의 출생 국가
- 대한민국
- 미국
- 그 외 국가(상세기입)

3c. 아버지의 출생 국가
- 대한민국
- 미국
- 그 외 국가(상세기입)

4. 현재 거주 국가
- 대한민국
- 미국
- 그 외 국가(상세기입)

4a. 현재 미국 내에서의 거주 신분
- 시민권자
- 영주권자
- 학생비자 혹은 OPT
- 취업비자
- 종교비자
- 투자 혹은 사업비자
- 그 외의 비자 (상세 기입)
- 서류 미비 이민자 (undocumented)
- 위에 해당 사항 없음 (상세 기입)

5. 현재 거주 국가에서의 거주 기간 (몇 년간?)

6. 현재 거주지의 우편번호
1. 당신의 가족이 외국에서 1번 이상 거주한 경험이 있습니까?
   ○ 예
   ○ 아니오

7a. 어느 나라에서 몇 년간 거주 하셨습니까? (예: 캐나다 3년, 한국 17년, 미국 5년, 등)

8. 다음 중 현재 당신의 인종-민족 그룹을 가장 잘 기술한 것은 무엇입니까?
   ○ 한국인 (Korean)
   ○ 한국계 미국인 (Korean American)
   ○ 다민족 (Multiracial/Multiethnic)-상세기입
   ○ 그 외-상세기입

8a. 당신의 언어로, 당신의 인종-민족-문화적 정체성을 기술해 주십시오. (구체적인 기술을 부탁드립니다. 예: 한국에서 태어나서 미국에서 자라난 1.5세, 청소년기에 혼자 미국으로 유학 온 유학생, 미국에서 태어나서 한국에서 자라난 미국 국적을 가진 한국인; 한국계 캐나다인; 미국 유학생활 10년을 마치고 한국으로 돌아온 한국인, 등)

9. 다음 중 현재 당신의 종교, 영적인 소속을 가장 잘 나타내는 것은 무엇입니까?
   ○ 개신교 (감리교, 장로교, 청교도, 루터교, 순복음, 등)
   ○ 조교파 혹은 다른 기독교 (상세기입)
   ○ 불교
   ○ 천주교
   ○ 동교
   ○ 전두교
   ○ 무슬림/이슬람
   ○ 유교
   ○ 토속신앙
   ○ 유대교
   ○ 사이언톨로지
   ○ 통일교
   ○ 뉴에이지
   ○ 그 외 종교, 영성 그룹 (상세기입)
   ○ 종교적 소속이 없는 영성
   ○ 무교
   ○ 무신론자
   ○ 위에 해당 사항 없음

9a. 당신의 언어로 당신의 종교/영적 정체성이나 신앙을 기술해 주십시오. (구체적인 기술을 부탁드립니다. 예: 진보적인 크리스천, 문화적으로 유교를 믿는 무교, 특별히 종교활동을 하지 않는 불교 신자, 동방 정교 가독교인, 약 5년 전 기독교에서 무슬림을 개종, 등)
10. 최종 학력
- 고등학교 중퇴 혹은 그 이하
- 고등학교 졸업/ 혹은 다른 고졸 등등 학력
- 전문 대학/직업훈련 혹은 자격증 과정 (예: 미용 전문가, 전기 기사, 등)
- 대학교 (학사과정)
- 대학원 혹은 전문직 학위 (예: MBA, 의사, 석사 혹은 박사학위, 등)

11. 현재 학교에 다니시거나, 훈련 프로그램 과정 중에 있습니까?
- 예, 풀타임
- 예, 파트타임
- 아니오

12. 현재 일을 하고 계십니까?
- 유급, 풀타임
- 유급, 파트타임
- 무직, 취업준비 중
- 자발적 무직

13. 당신의 직업은 무엇입니까?

14. 지난 2주 동안, 당신의 연애/이성교제 상태를 가장 잘 나타낸 것은?
- 만나고 있는 사람이 없음
- 가볍게 만나는 사람이 있거나, 데이터 중
- 연인과 이성교제 중
- 만남의 반려자와 여성의 관계에 있음

15. 다음 중 당신에게 해당되는 항목에 모두 표시해 주십시오.
- 미혼
- 기혼
- 배우자 혹은 인생의 반려자와 함께 살고 있음
- 배우자 혹은 인생의 반려자와 따로 살고 있음
- 이혼
- 사별

16. 다음 중 현재 당신의 성적 정체성/ 성적인 성향을 가장 잘 나타낸 것은?
- 이성애 (Heterosexual)
- 양성애 (Bisexual)
- 동성애, 채이 혹은 레즈비언 (Homosexual)
- 성적 정체성에 대해 고민 하는 중
17. 현재 당신은 노인이나, 다른 사람의 도움이 필요한 18세 이상의 성인을 부양하고 있습니다 (신체적, 법적, 재정적 의무를 지고 있습니까)?
   ○ 예
   ○ 아니오

18. 현재 당신은 18세 이하의 자녀의 부모이거나 법적인 양육자 입니까?
   ○ 예
   ○ 아니오

18a. 현재 몇 명의 자녀와 (18세 이하) 함께 살고 계십니까?

19. 현재 당신의 재정 상태를 가장 잘 기술한 것은?
   ○ 음식이나 침대와 같은 기본적인 생활의 필요들이 높 충족 되지 않는 상태이다.
   ○ 기본적인 생활의 필요 (음식, 거치, 의복)은 충족 되지만, 그 외의 것들은 완전히 채울 수 없다.
   ○ 생활에 필요한 모든 것을 갖고 있고, 그 외의 것들도 조금 채울 수 있다.
   ○ 내가 갖고 싶은 것을 갖는 데는 능력이 있다.
   ○ 향연에서, 휴대전화나 새 자동차와 같은 고액의 상품들을 살 수 있다.

19a. 지난 1년간, 당신 가족의 연수입은 다음 어느 정도 입니까?
   ○ 2천 5백만원 이하
   ○ 2천 5백만원 - 5천만원
   ○ 5천만원 - 1억원
   ○ 1억원 - 2억 5천만원
   ○ 2억 5천만원 - 5억원
   ○ 5억원 이상

20. 지난 2주 동안, 얼마나 많은 스트레스를 경험했습니다가?
   ○ 평상시보다 적게
   ○ 평상시만큼
   ○ 평상시보다 많아

20a. 지난 2주 동안, 당신의 일상에 방해가 되는 병이나 질환을 경험했습니다가?
   ○ 예
   ○ 아니오

20b. 다음 중, 당신이 지난 2주 동안 경험한 건강상태가 있다면 모두 표시해 주십시오.
   ○ 독감/ 혹은 심한 감기
   ○ 보통 혹은 심한 알레르기 반응
보통 혹은 심한 알레르기 반응
빈혈, 비만, 편두통이나 만성 두통, 당뇨, 당뇨병
고혈압
고혈압
담배로 인한 상처, 창상이나 찰과상
뇌진탕이나 다른 머리 부상
근골격 부상 (골절, 인대 파열, 염좌, 탈골, 수근관 중후군 등)
담장, 심장 질환, 만성 두통, 만성적인 허리 통증
부상으로 인한 상처, 창상이나 만성적 하리 통증
뇌졸증, 중풍, 일과성 뇌혈관 질환, 불임, 난임
수면 장애, 거동이 불편하여 휠체어 또는 보행 보조기를 사용함
난청 혹은 청력장애, 실명 혹은 시력장애
전문가에게 진단 받은 다른 신체적 혹은 정신적 건강상태나 증상 (상세기입)

마지막으로, 위의 질문들에 포함되어 있지 않지만 당신의 웰빙에 관련된 중요한 당신의 인적 사항이나 정체성에 관한 내용이 있으면 아래에 기입하여 주십시오.

다각적 웰빙 검사 (Multidimensional Well-being Assessment)

당신의 웰빙, 이 설문은 광범위한 웰빙 경험에 관한 160개의 진술문을 포함하고 있습니다. 우리는 웰빙이 다른 사람들에게 다른 것을 의미한다고 생각합니다. 당신의 경험에 대하여 가능한 한 솔직하게 정직하게 답변해 주십시오. 웰빙에 대한 정보가 없습니다. 아래의 칸을 사용하여, 오늘을 포함한 지난 2주 동안 각 주의 진술문에 답하거나 맡는지 표시하여 주십시오.
1. 내 실제 일어나는 일들에 대해 만족했습니다.
2. 나는 강하고 섬세하고 느꼈다.
3. 나는 임상의 문제를 잘 해결했고, 매일 걷는 스트레스 및 문제들에 효과적으로 대처했다.
4. 나는 인생이 의미 있다고 느꼈다고, 내가 어떤 목적을 위해 존재한다고 느꼈다.
5. 나는 창의적이거나 좋은 아이디어가 있었다.
6. 나는 더 나은 세상을 만들기 위해 무엇을 일조했다.
7. 나는 나와 가까운 사람들에 대해 사랑과 애정을 느꼈다.
8. 나는 필요에 긴장감을 느꼈다, 나 자신을 전망할 수 있었다.
9. 나는 가장 개인적인 생각과 느낌을 공유할 수 있는 사람이 있었다.
10. 나는 나의 지식, 기술 또는 재능을 활용하거나 나타낼 수 있었다.

11. 나는 현명한 결정을 내렸다.
12. 목적이 있고, 그 때, 인전하고 느꼈다.
13. 난 일상 활동을 영위할 수 있게 만드는 체력이 있고, 건강하다고 느꼈다.
14. 나는 괴리해져거나, 지지해주거나, 또는 동기를 부여해 줄 사람이 있었다.
15. 나는 여유를 갖고 감각을 통해 내가 보고, 듣고, 맛보는 것을 느끼고 즐기는 시간을 가졌다.
16. 나는 문화와 관련된 조직이나, 나에게 중요한 다른 커뮤니티 활동에 적극적으로 참여했다.
17. 나는 사람들들과 (이웃, 친구, 동료, 업무상, 등) 긍정적으로 교류했다.
18. 나는 풀, 꽃, 나무가 많은 곳이나, 깨끗한 강, 호수, 해변이 있는 곳에서 시간을 보냈다.
19. 나는 취미 활동이나, 특별한 일, 혹은 내가 즐기는 다른 활동을 하는 데 시간을 보냈다.
20. 나는 건강, 체력, 지주력, 또는 재미를 위해서 운동을 했다.

21. 나는 어떤 사람들에게나, 상황에 대해 인내심을 보였었다.
22. 나는 새로운 것에 열려있었고, 익숙한 것에서 벗어날 의향이 있었다.
23. 나는 나의 문화 유산에 대해 자랑스럽게 여겼다. (혹은 나의 정체성에 중요한 역할을 하는 다른 사회적 힘의 압축에 대해 자랑스러웠다.)
24. 나는 커뮤니티 활동에 관련된 나의 행동에 대해 만족했다.
25. 나는 내 삶 같은데 보이지 않는 위대한 일의 의미의 존재로 인해 만족을 얻었다.
26. 나는 좋은 일이나 기대 되는 일이 있었다.

0= 전혀 그렇지 않음; 1= 거의 그렇지 않음; 2= 매번 그렇음; 3= 자주 그렇음; 4= 매우 자주 그렇음; 5= 항상 그렇음
N/A= 해당 사항 없음

이 연구에 참여하시는 모든 분들의 활동에 대한 정확한 정보를 알 수 있도록, 160개의 모든 문항에 대해 주시기를 바랍니다. 설문을 하다간 중간에 몇주일에 같은 기기를 (컴퓨터, 태블릿 PC, 스마트폰) 사용하면서 7일 안에 재접속하시면 마치신 지점 부설 설문을 다시 참여하실 수 있습니다. (온라인 상단에 있는 북마크/재접속 기능을 사용)

자신을 동반...
27. 내 이웃들은 서로를 알고, 서로 도움을 줄 수 있다.
28. 나는 내가 아닌 이웃들이 내를 해치지 않을 것이라고 느꼈다.
29. 나는 누군가에게 충돌한 마음이나 동정심을 느꼈다.
30. 나는 내가 아닌 이웃들이 내를 해치지 않을 것이라고 느꼈다 (내 모습을 무마하거나 거짓말하기도 한 적도 있다).  
31. 나는 다른 사람들에게 내 정서이나 자질이 존중받는다고 느꼈다.
32. 독서, 수업, 혹은 토론을 통해서 내의 신앙이나 영정이 단단해졌다.
33. 나는 문화의 사람들(혹은 내 정치와에 중요한 역할을 하는 다른 사회 그룹)과 함께 있을 때 '정해 있는 것 같은 믿음'을 느꼈다.
34. 나는 실망스와거나 나쁜 일을 듣고 일어나거나, 그로부터 휴목웠다.
35. 휴식, 목, 음식 등 내 몸이 원하는 것들에 귀 기울였다.
36. 나는 지역 사회 내에는 충분한 힘과 공간이 있었다. 즉, 많은 사람들이 교통량으로 봤다.
37. 나는 모국은 리더십과 정직적인 면에서 강하고 안정적이었다.
38. 나는 신앙과 영적인 힘을 느꼈다.
39. 내가 필요할 때 내 친한 친구들이 내를 지지해주고 있었다.
40. 나는 정치적으로 나는 문화적 혹은 사회적으로 나는 중요한 다른 그룹에 연결되어 있었다. (예: 중교, 장내, 성적 장향, 군대 등)

41. 나는 지역적, 국가적, 혹은 세계적인 이슈에 대해 보다 많은 지식과 이해가 생겼다.
42. 나는 정치적인 표현에 의해 강등을 받았고, 음악, 예술, 축구 등의 관련된 정서적 고강이나 경험에 참 겪었다.
43. 직장, 학교 혹은 내가 알고 있던 시기를 보내는 곳에 있는 사람들에게 수용되고 환영 받는다고 느꼈다.
44. 나는 내적인 기록과 행동을 느꼈다.
45. 내 개인의 삶 이상의 어떤 큰 목적이 연결되어 있다고 느꼈다.
46. 나는 신체적이나 정신적 스트레스를 경험할 수 있었다(혹은 느끼지 못했다). (예: 위장, 전임, 통통, 일리분명, 음악, 음식 등).
47. 나는 다른 사람들에게 맡겨주 있도록 도움을 주었다.
48. 나는 자신의 기록과 행동에 만족했다.
49. 나는 많은 중요한 활동과 지원을 보내 줄 사람들이 있었다.
50. 나는 내가 정당하게 논다는 것을, 살의 순간에 "자신-자기" 존재한다는 것을 느꼈다.

51. 나는 무과의 나머지가 지배하게 되어 지속적으로 변화를 이끌어내기 위해 리더의 역할을 했거나 할 준비가 되어 있었다.
52. 나는 전염병으로 한국이 조직적 변화를 이끌어내기 위해 리더의 역할을 했거나 할 준비가 되어 있었다.
53. 나는 감정과 필요를 잘 인식했다.
54. 나는 자신의 목표가 있다. 즉, 자존감이 높았다.
55. 나는 사는 곳의 상호수도, 전기 시설이 제대로 작동했다.
56. 나는 삶의 모든 곳에 대해 지식과 경험이 증가하여 마을을 가졌었다.
57. 나는 내 삶의 모든 곳에 대해 지식과 경험이 증가하여 나를 더 잘 인지하고, 나의 가치를 관리하고 느꼈다.
58. 나는 건강상의 문제나 신체 문제, 장치의 효과적으로 관리하였다.
59. 나는 자신을 해소하거나 관계를 개선하기를 원했다.
60. 나는 모든 동물들에 대한 동물을 보호하는 특별한 시간을 줬었다.
61. 나는 내정적인 평화를 느꼈다.
62. 나는 커플이나, 직장, 학교, 혹은 다른 곳에서 공감의 문제를 해결하기 위해 다른 사람과 협력했다.
63. 인생의 비전이거나 사명이 나를 이끌어 준다고 느꼈다.
64. 나는 문화( 혹은 나의 정체성에 매우 중요한 역할을 하는 다른 사회 집단)에 대한 긍정적인 부분을 보였거나, 배웠다.
65. 누군가에게 친절을 베풀었다.
66. 내 실이 나아지고 있다고 느꼈다.
67. 건강에 해롭거나 위험한 것들을 피했다(예: 흡연, 과음, 불법 마약, 우울한 운동 등).
68. 나는 일상은 내가 가진 양적 혹은 종교적인 신념과 일치했다.
69. 지역 헬로나나 동네에서 시간 보내는 것을 즐겼다.
70. 자연의 리듬이나 패턴과 교감했다(예: 동물, 나무, 바다, 별, 산, 혹은 다른 살아있는 것들).

<table>
<thead>
<tr>
<th>문화</th>
<th>0= 전혀 그렇지 않음</th>
<th>1= 거의 그렇지 않음</th>
<th>2= 때때로 그렇음</th>
<th>3= 자주 그렇음</th>
<th>4= 매우 자주 그렇음</th>
<th>5= 항상 그렇음</th>
<th>N/A= 해당 사항 없음</th>
</tr>
</thead>
</table>
95. 나의 영적(신앙적) 믿음과 활동은 내가 직면한 여러 문제에 힘과 지지를 주어 주었다.
96. 가족들과 잘 지냈다.
97. 나의 직면이 나를 잘 이끌어 주었다.
98. 내가 사는 곳에는 대체로 자랑, 기네스, 풀사이드, 식사 등에 큰 소음이 없었다.
99. 나는 다른 사람들과 정신적 혹은 영적으로 긍정적인 교감을 느꼈다(살아 있는 사람, 혹은 죽은 사람).
100. 내 문화 혹은(나에게 매우 중요한 다른 사회 집단) 안에 있는 사람들에게 수용 받는다고 느꼈다.

101. 내 삶에 대한 지혜, 통찰력, 혹은 이해가 있다고 느꼈다.
102. 우리 동네 혹은 저익 커뮤니티는 내 삶을 중요한 한 부분이었다.
103. 내 모국에 대해 자부심을 많이 느꼈다.
104. 나는 유혹을 빼쳤다. 즉, 나에게 해가 되었을 어떤 일을 거부했다.
105. 인종, 국적, 사회 계층 등과 상관없이 모든 인류와 연결되었다고 느꼈다.
106. 누군가에게 고마움이나 감사를 표현했다.
107. 나는 사회 정의에 기여하거나 사회 정의와 관련된 이슈에 긍정적인 변화를 일으키는데 동참했다.
108. 누군가에게 동기를 부여해 주거나, 격려하고 응원해 주었다.
110. 나는 합법, 연대 목적, 정치적 목적, 혹은 소요점으로부터 안전하다고 느꼈다.

111. 기본적인 필요가 충족했다 (예: 과제, 음식, 착용).
112. 나의 정체성과 나가 누구인지에 대한 명확한 인식이 있다고 느꼈다.
113. 누군가가 무엇을 이해하거나 배우도록 도왔다.
114. 도움이 필요한 사람들을, 동물, 또는 환경이나 나에게 중요한 의미가 있는 것을 위해 자원 동원하는데 시간을 보냈다.
115. 나는 정직, 학교 혹은 내가 많은 시간을 보내는 곳에서 존중 받았다.
116. 누군가가 나를 위해 기도하거나 축복해 주었다.
117. 편안한 속면을 충분히 취했다.
118. 나는 지적 커뮤니티에 담긴 나의 많은데 대한 정보를 알고 있는지 확인했다.
119. 나의 친구 관련에 대해 기본 중개로 느꼈다.
120. 나는 성장하고 있었고, 삶의 중요한 교훈을 배우고 있었다.

121. 나는 문화 혹은 나의 정체성에 중요한 사회 집단 안에서 안정감을 느끼고 잘 정착했다고 느꼈다.
122. 직장이나 학교, 내가 많은 시간을 보내는 곳에서 있는 것이 가대가 된다(나가 생활 하는 곳 이외의 장소).
123. 나는 새로운 것을 배웠고 지식을 빼쳤다.
124. 나는 누군가를 응시하거나, 누군가에 대해 가정된 부정적인 감정을 내려 놓았다.
125. 내 삶을 진전시키기 위해서, 내 나야하여 올바른 방향으로 나아가도록 무언가를 했다.
126. 나는 모국을 더 나은 곳으로 만들기로 결정했다고 느꼈다.
127. 나는 나의 행동과 감정 그리고 신체에 영양은 반응들이 서로 연결되어 있는 것 을 인지하고 있었다.
128. 나는 사랑받고 있다고 느꼈다.
129. 나가 살고 있는 동안 내가 안전하다고 느꼈다.
130. 나는 기도하거나, 종교성단 성적 외기, 혹은 영적인 응악을 듣는 시간을 보냈다.
131. 나는 생산적이었고, 일을 마무리 했다.
132. 나는 나의 가족이 우리 문화권이나 다른 중요한 공동체에서 잘 존중 받고 있다고 느꼈다.
133. 나는 더 나은 사람이 되어 가고 있었다. 나의 어떤 면이 긍정적으로 변화하고 있었 다.
134. 누군가가 나를 전적으로 이해하고 잘 알아준다고 느꼈다.
135. 난 무언가에 대해 영감을 받거나 신이 났다.
136. 내가 사랑하는 사람들의 목격이나 적대, 위협으로부터 안전했다.
137. 좋은 일이 있거나, 어떤 일이 내가 원한다면 대로 되었다.
138. 내 삶에 미소, 깨미, 그리고 용기가 있었다.
139. 난 신선한 바람 공기를 충분히 마셨다.
140. 나는 개인적인 필요나 욕구보다 나의 가족이나 나에게 가장 중요한 문화 공동체 나 다른 그룹의 필요를 우선 순위에 두는 것에 대해 기쁨이했다.

<table>
<thead>
<tr>
<th>0= 전혀</th>
<th>1= 거의</th>
<th>2= 때때로</th>
<th>3= 자주</th>
<th>4= 매우</th>
<th>5= 항상</th>
<th>N/A= 해당 사항 없음</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

다음으로, 지금 귀하의 삶에서 웨빙을 결정하는데 다음의 각 항목이 얼마나 중요하다고 보시나요. 특히 어떤 항목에서 부정적이거나 긍정적으로 일이나 어떤 일이 귀하의 삶의 만족도에 많은 영향을 미친다면, 그것이 귀하의 웨빙에 중요한 역할을 하는 항목이라고 여기시면 됩니다. 반대로 어떤 항목에서 부정적이거나 긍정적으로 많은 일이 일어났을 때 그것은 귀하의 삶의 만족도에 별로 큰 자극을 만들어 내지 않는다면, 그 항목이 귀하의 웨빙에 별로 중요하지 않은 항목이라고 생각하시면 됩니다.

<table>
<thead>
<tr>
<th></th>
<th>전혀 중요하지 않다</th>
<th>별로 중요하지 않다</th>
<th>조금 중요하다</th>
<th>정말 중요하다</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 일상적인 활동과 성취</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. 다른 사람들에게 좋은 일이 하는 것</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. 긍정적인 정서와 감정을 느끼는 것</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. 일상적인 활동과 성취
2. 다른 사람들을 위해 좋은 일을 하는 것
3. 긍정적인 성장과 변화를 느끼는 것
4. 강한 공동체(커뮤니티)에 소속감을 갖는 것(예: 직장, 지역사회, 학교, 또는 다른 조직)
5. 긍정적인 인식을 갖는 것, 나의 감정과 내가 느끼고 생각하는 것을 잘 알아온 것
6. 신체 기능과 건강
7. 영성과 종교적인 경험
8. 의미를 느끼고 목적의식을 갖는 것
9. 위험이나 해로로부터 안전한 것
10. 나를 발전시키고 나가 노력하고 있는 변화를 이뤄내는 것
11. 긍정적인 사회 변화나 커뮤니티 발전에 참여하는 것
12. 내 문화(또는 종교, 성적 지향, 또는 비장애/장애와 같이 내 정체성에 중점을 둔 것)에 대한 강한 정체성이나 연결감
13. 내가 사는 곳의 물리적인 환경
14. 나와 가까운 사람들과의 관계의 질
15. 내가 모국이라고 생각하는 나라에서 일어나는 일들
16. 내가 사랑하는 사람들이 잘 지내는 것

마지막으로, 지금 귀하의 삶에서 귀하의 웰빙을 결정하는데 가장 중요한 다섯개의 항목을 골라주십시오.

<table>
<thead>
<tr>
<th>1. 일상적인 활동과 성취</th>
<th>2. 다른 사람들을 위해 좋은 일을 하는 것</th>
<th>3. 긍정적인 성장과 변화를 느끼는 것</th>
<th>4. 강한 공동체(커뮤니티)에 소속감을 갖는 것(예: 직장, 지역사회, 학교, 또는 다른 조직)</th>
<th>5. 긍정적인 인식을 갖는 것, 나의 감정과 내가 느끼고 생각하는 것을 잘 알아온 것</th>
</tr>
</thead>
<tbody>
<tr>
<td>전히 중요하지 않다</td>
<td>별로 중요하지 않다</td>
<td>조금 중요하다</td>
<td>정말 중요하다</td>
<td></td>
</tr>
</tbody>
</table>

Block 12

남은 설문의 질문들이 다소 반복적으로 느껴질 수 있지만, 웰빙을 깊이 이해하고 가장 잘 측정할 수 있는 방법을 연구하기 위해서 필요한 중요한 질문들입니다. 시간을 내어 연구에 참여해주셔서 감사드립니다. 계속해서 각 질문들에 열린 마음, 솔직한 태도로 응답해 주시길 부탁드립니다.
아래에는 귀하가 동의 혹은 부정 할 수 있는 5개의 문장이 있습니다.
아래의 1부터 7까지의 항목을 사용하여 각 문장에 대한 귀하의 동의여부를 나타내십시오.

<table>
<thead>
<tr>
<th>SWLS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1=전혀 동의하지 않음</td>
</tr>
<tr>
<td>2=동의하지 않음</td>
</tr>
<tr>
<td>3=동의하지 않는 편임</td>
</tr>
<tr>
<td>4=동의도 부정 도 어님</td>
</tr>
<tr>
<td>5=동의하는 편임</td>
</tr>
<tr>
<td>6=동의함</td>
</tr>
<tr>
<td>7=전적으로 동의함</td>
</tr>
</tbody>
</table>

1. 전반적으로 볼 때, 나의 삶은 나의 이상과 가깝다.
2. 내 삶의 성황들도 아주 좋다.
3. 나는 내 삶에 만족한다.
4. 지금까지 내 삶에서 내가 원하는 중요한 것들을 이루어 냈다.
5. 만약 내 삶을 다시 살 수 있다면, 나는 거의 아무것도 바꾸지 않을 것이다.

Broad Assessment of Distress and Dysfunction (BADD; Harrell, 2011)

다음의 항목들은 사람들이 삶 속에서 경험하는 여러 고통이나 문제들을 기술하고 있습니다. 지난 2 주 동안, 당신이 얼마나 자주 이런 것들을 느꼈는지 가장 잘 나타내는 항목에 표시해 주십시오.

0=전혀 그렇지 않았음 (지난 2 주 동안 전혀 그렇지 않았음) 혹은 해당 되지 않음
1= 거의 그렇지 않았음 (간혹 또는 일주일에 한 두 번 정도)
2=중등 그쳤음 (절반 정도 혹은 지난 2주 동안 여러번)
3=자주 그쳤음 (대부분의 시간 혹은 지난 2주간 대부분)
4= ( 거의) 항상 그쳤음 (매일 혹은 지난 2주간 거의 매일)

| 0=전혀 그렇지 않았음 |
| 1= 거의 그렇지 않았음 |
| 2= 중등 그쳤음 |
| 3= 자주 그쳤음 |
| 4= ( 거의) 항상 그쳤음 |

1. 내 삶 속 스트레스로 인해 앓고 당한 것 같았다.
2. 난 화가 난거나 강했다고 느꼈고, 난동감을 얻을 수 없었다.
3. 방향성이나 목적이 없을 때, 두려워했다.
4. 난 당신의 의문과 걱정을 갖고, 신경 쓰였다.
5. 내가 잘못을 해야 할지, 무엇을 원하는지 모르는 제혼란스러웠다.
6. 난 자기가 나거나 가까운 사람이 나를 염두에 두지 않았다.
7. 위험이나 위험에 직면해야 했다.
8. 난 불안정하고, 다른 사람들에게 열등감을 느꼈다.

9. 난 어떤 일에도 별로 관심을 가지지 않았고, 아무레도 상관이 없었다.
10. 난 최책심을 느꼈거나 수치스러웠고, 혹은 내 자신이 싫었다.
11. 인생은 정말 불공평하다고 느꼈다.
12. 난 아무것도 기대할 수 없다고 느꼈다.
13. 나는 부정적인 결과를 낼 수도 있는 행동에 관여했다 (위험한 성관계, 도박, 재정적인 빚, 마약 혹은 술, 범죄행위)
14. 나는 적절하거나 학교, 혹은 다른 곳에서의 (가게, 사회적 상황 등)에서 사람들과 잘 지내는데 문제가 있었다.
15. 짜증이 나거나, 혹은 다른 사람들과 대치할 필요가 있었다.
16. 난 소외감을 느꼈고, 다른 사람들로부터 단절되었다고 느꼈다.
17. 나는 격정을 멈출 수 없었다.
18. 난 나쁜 결정을 내렸거나 올바른 판단을 하지 못했다.
19. 가까운 인간 관계(가족, 친구, 또는 연인)에 문제가 있었다.
20. 나는 내가 원하고 행동하는 것을 조절하지 못 하는 느낌이 들 어, 마지막 통제력을 잃은 것 같았다.
21. 내 심에서 나는 혹은 내가 사랑하는 사람들에게 영향을 미친 목 적이 존재했다.
22. 내가 실패해 혹은 패배자처럼 느껴졌다.
23. 내 감정이나 행동이 나의 일 혹은 인간관계에 방해가 되었다.
24. 나는 마음에 가해가 느껴지는 행동을 했다.

25. 불면증이나 악몽 같은 수면 문제가 있었다.
26. 난 극심한 공황을 느꼈다.
27. 내 머릿속을 떠나지 않는 불안한 생각이나 장면들이 있었다.
28. 나는 실상의 거짓말, 미키 바탕이었다.
29. 난 정할 수가 없었다.
30. 나는 휘파람이 불어왔다.
31. 나는 말해도 싫어, 많은 불안감이 있었다.
32. 나는 원래에 집중하다가 무심코, 혹은 기억해 내는데 문제가 있었다.

33. 나는 나에게 심각한 정서적인 문제가 있을 수 있다고 느꼈다.
34. 난 극심한 분노를 느끼거나 감정이 폭발해서 다른 사람들에게 소리를 질었다.
35. 망설 수 없는 눈물을 났다.
36. 폭음 감정 밖, 두통, 발진, 복통, 애리과 같은 신체적 변화를 경험했다.

**SPANe and Flourishing**

지난 4주 동안에 귀하께서 하신 일이나 경험한 일을 생각해 보시고, 아래의 척도를 사용하여 각각의 감정들을 얼마나 경험하셨는지 표시하여 주십시오.

<table>
<thead>
<tr>
<th>SPANE</th>
<th>전혀, 또는 거의 그렇지 않 았다.</th>
<th>그렇게 느낀 적이 별로 없다.</th>
<th>가끔 그렇게 느꼈다.</th>
<th>자주 그렇게 느꼈다.</th>
<th>매우 자주, 혹은 항상 그렇게 느꼈다.</th>
</tr>
</thead>
<tbody>
<tr>
<td>긍정적 (Positive)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>부정적 (Negative)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>중립 (Good)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>나쁨 (Bad)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>즐거움 (Pleasant)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>불쾌함 (Unpleasant)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>행복 (Happy)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>슬픔 (Sad)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>두려움 (Afraid)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>기쁨 (Joyful)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>분노 (Angry)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>만족 (Contented)</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

아래에 귀하께서 동의하거나 (혹은 동의하지 않는) 8개의 진술문이 있습니다. 1부터 7까지의 척도를 이용하여, 각 진술문에 대해서 귀하의 위치를 표시하여 주십시오.

<table>
<thead>
<tr>
<th>1=전혀 동의하지 않음</th>
<th>2=동의하지 않음</th>
<th>3=동의하지 않음</th>
<th>4=동의도 부정도 아님</th>
<th>5=동의하는 편임</th>
<th>6=동의함</th>
<th>7=전적으로 동의함</th>
</tr>
</thead>
</table>

1. 나는 목적이 있고 의미 있는 삶을 살고 있다.
2. 나의 사회관계는 나에게 힘을 주고 가치가 있다.
3. 나는 바쁜 일상생활을 보내고 있으며, 이러한 일상생활이 흥미롭다.
4. 나는 다른 사람들과의 행복과 안녕에 적극적으로 기여하고 있다.
5. 나는 능력이 있으며, 나에게 중요한 활동을 하기 위한 역량이 있다.
6. 나는 좋은 사람이며 효용이 있는 사람이다.
7. 나는 나의 미래에 대해 긍정적으로 생각한다.
8. 사람들과 나는 잘 흔들리지 않는다.

**Personal Well-Being Index**

다음의 문항들은 0부터 10까지의 척도에서 당신이 얼마나 만족하게 느끼는지를 묻고 있습니다. 0은 전혀 만족하지 않는다는 것을 뜻하고, 10은 전적으로 만족한다는 뜻입니다. 적도 중앙에 있는 5는 당신이 만족도 불만족도 아닌, 중립적으로 느낀다는 것을 의미합니다.

당신은 각각의 항목에 얼마나 만족하십니까?

<table>
<thead>
<tr>
<th>0=전혀 만족하지 않음</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10=전적으로 만족한다.</th>
</tr>
</thead>
</table>

1. 당신의 생활 수준? (your standard of living?)
2. 당신의 건강? (your health?)
3. 당신이 살 속에 성취하고 있는 것들? (what you are achieving in life?)
4. 당신의 대인 관계? (your personal relationships?)
5. 얼마나 안전하게 느끼는지? (how safe you feel?)
6. 당신이 속한 공동체에 대한 소속감? (feeling part of your community?)
7. 미래에 대한 안정감? (your future security?)
8. 당신의 영성이나 종교? (your spirituality or religion?)
9. 당신의 삶과 개인적인 상황들을 고려해 볼 때, 당신의 삶 전체에 대하여 얼마나 만족하십니까? (Thinking about your own life and personal circumstances, how satisfied are you with your life as a whole?)

**Questionnaire for Eudaemonic Well-Being**

본 설문지는 당신의 삶에 일어나고 있는 일들에 대해 자신이 어떻게 느끼는지에 관한 진술문을 포함하고 있습니다. 각각의 항목을 읽으시고, 이에 얼마나 동의 혹은 반대하시는지 결정하시십시오. 삶에 일어나는 일들에 대한 바람 보다는, 당신이 그것들에 대해 사실적으로 느끼는 감정에 따라 솔직하게 답해주시기 바랍니다. 다음의 척도를 사용하여 각 항목에 답해 주시면 됩니다.

강하게 반대한다 0 1 2 3 4 강하게 동의한다 (Strongly Disagree) (Strongly Agree)
다음의 각 문항을 읽고 본인에 해당한다고 생각할 경우 "T (진실)"에, 그렇지 않을 경우 "F (거짓)"에 표시 해 주십시오. 정답은 없습니다. 솔직한 답 변을 부탁 드립니다.

1. 나는 내가 할 일은 많은 일들에 열심히 임하는 내 자신을 보게 된다.  
2. 나는 내가 정말 누구인지 알아봤다고 믿는다.  
3. 만약 내가 더 쉽게 풀었다면 이상적이었을 것이라 생각한다.  
4. 내가 하는 일에 대한 사람들의 감정은 나에 의미를 부여하는 핵심적인 신념들이 자리잡고 있다.  
5. 내가 하는 일에 대해 다른 사람들이 감정 받는 것 보면, 내가 하는 일을 정말 즐기고 하는 게 더 중요하다.  
6. 나는 나의 최고 잠재력을 알고 있다고 믿고, 가능한 한 그것을 발전시키고 노력한다.  

Marlowe-Crowne Social Desirability Scale

1. 나는 내의 일에 대해 사람들을 감동시킬 만한 가치가 없을가 생각한다.  
2. 내 마음대로 되지 않으면 때때로 분해 때가 있다.  
3. 나는 나의 교양을 과소평가해서 무언가를 요청하는 적이 없었다고 믿는다.  
4. 나는 내가 가진 재능이 무엇인지 혼란스럽다.  
5. 나는 내가 하는 활동들로 인해 성취감 느끼는 일은 나에게 중요하다.  
6. 나는 누군가를 이용하여 이득을 본 적이 있다.  
7. 내 실수한 경우 항상 재앙으로 인해 인정하는 사람이 아니다.  
8. 믿고 망설이지 않는 재능을 가진 사람에게 항상 내게 양심적이다.  
9. 나는 내일에 대해 무언가를 해야 하는지 잘 모르고 있다.  

다음의 각 문항을 읽고 본인에 해당한다고 생각할 경우 "T (진실)"에, 그렇지 않을 경우 "F (거짓)"에 표시 해 주십시오. 정답은 없습니다. 솔직한 답 변을 부탁 드립니다.

1. 나는 겪는 일로 인해 일을 계속하기 힘들 때가 더러 있다.  
2. 내 마음대로 되지 않으면 때때로 분해 때가 있다.  
3. 나는 자신의 능력과 자질로 해서 무언가를 요청할 적이 없었다고 믿는다.  
4. 권위 있는 사람들이 하는 일에 대해서도 그들에게 반항하고 싶었던 적이 있다.  
5. 나는 누군가와 대화 할때 간에 능경정하는 사람이 아니다.  
6. 누군가를 이용하여 이득을 본 적이 있다.  
7. 내가 실수한 경우 재앙으로 인해 인정하는 사람이 아니다.  
8. 나는 무엇인가를 이용해 만에 맞게 보다는 솔직하게 한다.  
9. 나는 무언가를 포함한 모든 사람에게 항상 내의 가지에 대해 한다.
10. 나는 사람들이 나와 전혀 다른 생각을 표현해도 그에 대해 짜증나 본 적이 없다.
11. 다른 사람들의 행동을 폄나 질투한 적이 있다.
12. 나에게 무언가 부탁하는 사람들 때문에 가장 짜증이 난다.
13. 나는 다른 사람의 기분을 상하게 하는 말을 일부러 한 적이 없다.

THANK YOU

모든 설문을 마치셨습니다. 다시 한번 시간을 내어 브리핑 연구에 기여해 주셔서 감사합니다.

-이에스더, Shelly Harrell 박사 (The Harrell Research Group)
APPENDIX D

GPS IRB Approval Notice
NOTICE OF APPROVAL FOR HUMAN RESEARCH

Date: May 11, 2017

Protocol Investigator Name: Esther Lee

Protocol #: 16-12-460

Project Title: Psychometric Validation of the Multidimensional Well-Being Assessment (MWA) and Broad Assessment of Distress, Disfunction, and Disorder (BADDD) in Diverse Populations: Assessing the Well-Being of Minority Cultural Group (Korean-American)

School: Graduate School of Education and Psychology

Dear Lee:

Thank you for submitting your amended expedited application to Pepperdine University's Institutional Review Board (IRB). We appreciate the work you have done on your proposal. The IRB has reviewed your submitted IRB application and all ancillary materials. As the nature of the research met the requirements for expedited review under provision Title 45 CFR 46.110 of the federal Protection of Human Subjects Act, the IRB conducted a formal, but expedited, review of your application materials.

Based upon review, your IRB application has been approved. The IRB approval begins today May 11, 2017, and expires on May 07, 2018.

Your final consent form has been stamped by the IRB to indicate the expiration date of study approval. You can only use copies of the consent that have been stamped with the IRB expiration date to obtain consent from your participants.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit an amendment to the IRB. Please be aware that changes to your protocol may prevent the research from qualifying for expedited review and will require a submission of a new IRB application or other materials to the IRB. If contact with subjects will extend beyond May 07, 2018, a continuing review must be submitted at least one month prior to the expiration date of study approval to avoid a lapse in approval.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite the best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the IRB as soon as possible. We will ask for a complete written explanation of the event and your written response. Other actions also may be required depending on the nature of the event. Details regarding the timeframe in which adverse events must be reported to the IRB and documenting the adverse event can be found in the Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual at community.pepperdine.edu/irb.

Please refer to the protocol number denoted above in all communication or correspondence related to your application and this approval. Should you have additional questions or require clarification of the contents of this letter, please contact the IRB Office. On behalf of the IRB, I wish you success in this
scholarly pursuit.

Sincerely,

Judy Ho, IRB Chairperson

cc: Dr. Lee Kats, Vice Provost for Research and Strategic Initiatives

Mr. Brett Leach, Regulatory Affairs Specialist
APPENDIX E

Agreement to Participate in Research Activities
AGREEMENT TO PARTICIPATE IN RESEARCH ACTIVITIES
Harrell Research Group Well-Being Projects - Pepperdine University Graduate School of Education and Psychology

Dear Dr. Harrell, Esther Lee, and Pepperdine University Institutional Review Board,

After reviewing the “Informed Consent,” the research questionnaires, and having my questions answered, I am agreeing to cooperate with Esther Lee and the Harrell Research Group in the collection of data for their Well-Being Projects. I understand that the participation of any individual in this research is entirely voluntary and that potential participants should not be required to participate or experience any pressure or negative consequences related to research participation. I am granting permission for the following research activities to be conducted with the named organization, business, or group. (Please check all that apply)

___ Post and/or place announcements in designated locations that are part of my organization, business, or group.

___ Pass out research announcements to individuals attending an event or activity sponsored by my organization, business, or group.

___ Make an announcement describing the research at events and meetings to be specified.

___ Place an announcement about the research project in our newsletter, newspaper, magazine, electronic resource, or website.

___ Send an email describing the research to a membership list that I will provide.

___ Collect data involving completion of a 40-60” questionnaire during a meeting that is part of my organization, business, or group.

I affirm that I am authorized to give permission for the research activities indicated above to be conducted with the organization, business, or group named below.

Name of Organization/Business/Group: _______________________________________

Name of Person Granting Authorization: _______________________________________

Title of Authorized Person Named Above: _______________________________________

Signature of Authorized Person: ______________________________________________ Date:

******************************************************************************************

Contact Person for making specific arrangements: ____________________________

Contact Telephone #: __________________ Alternate #: _____________________________

Contact email addresses: ________________________________________________

THIS FORM MAY BE RETURNED BY:
FAX: 888-380-7835
EMAIL: esther.lee2@pepperdine.edu (as a scanned attachment)
POSTAL MAIL: Dr. Shelly Harrell, Pepperdine University, 6100 Center Drive, 5th floor, Los Angeles, CA 90045