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The Effects of Language Brokering Among the Korean Population

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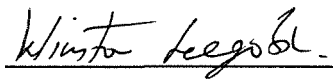
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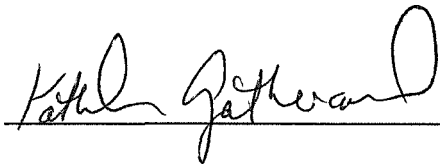Graduate School of Clinical Psychology

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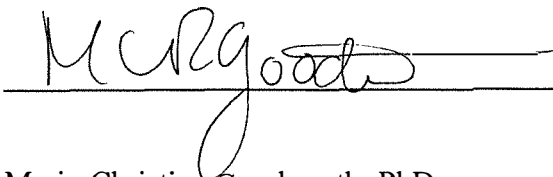
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Abstract

Children of immigrant families frequently are immersed in a process called language brokering (LB) in which they interpret and translate between various linguistic and cultural parties for their families. Previous studies that investigated correlations among LB, mental health and behavioral outcomes revealed both positive and negative effects of well-being and development. The current study expanded this research by examining the relationship of LB, acculturation, hope, and resilience among 53 Korean adults. This study revealed a significant negative relationship between the frequency of LB and levels of hope. Additionally, the results did not demonstrate any significant relationships between the frequency of LB and acculturation or frequency of LB and levels of resilience. This study aids in further understanding and considering the complexity of how various cultural factors may influence one's experience. Implications and future research are discussed.

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Chapter 1

Introduction

As the American population grows with new immigrants, it is imperative that attention is directed to the challenges they face. When immigrant families leave their country of origin and arrive in America, they are faced with many obstacles, which cause stress to the family. They immediately experience a new culture and must find a place to stay, obtain a job, introduce children to the American educational system, and navigate learning a new language (Suárez-Orozco & Suárez-Orozco, 2001).

Language Brokering (LB) is an activity that members of an immigrant family participate in, wherein those who have learned the language of their new country take on the role of language translating and interpreting (Bauer, 2016). Immigrant parents require immediate assistance in translating and interpreting English and generally take longer to acculturate into the dominant culture than their children. Therefore, the children are given the responsibility to take on LB tasks (Suarez-Orozco & Suarez-Orozco, 2001; Tse, 1995).

LB children are usually the eldest female in the family (Yoo, 2012). They typically begin brokering as soon as one year after their arrival to the new country and early as elementary school (Dorner, Orellana, & Jimenez, 2008; Tse, 1996; Yoo, 2012). Despite their age, immigrant children are submerged in brokering activities that are developmentally inappropriate and particularly complex for their age, such as medical and legal issues, and general phone conversations that require advanced vocabulary (Bauer, 2016; Cila & Lalonde, 2015; Yoo,

2012). However, their skills are essential for successful family functioning (Rainey, Flores, Morrison, David, & Silton, 2014). By assisting their parents, children become a vital liaison between their immigrant parents and the linguistic and functional demands of the new country (Tse, 1995).

Characteristics of Mental Health in Language Brokering

In relation to well-being and development, LB has shown mixed results, with studies that suggest both negative and positive effects on adolescents and emerging young adults (Chao, 2006; Guan, Greenfield, & Orellana, 2014; Weisskirch et al., 2011). LB has been associated with beneficial factors. Chaos (2006) has found that positive outcomes have included bilingual language development and greater bicultural understanding, thus LBs have a greater sense of respect for their parents. Consequently, LB may supplement cognitive and social capabilities as children use linguistic, social, and cultural skills to comprise meaning and facilitate interactions (Guan et al., 2014).

Conversely, LB has been shown to affect an individual negatively. Adolescents may internalize or externalize their problems (Belhadj Kouider, Koglin, & Petermann, 2015; Guan et al., 2014; Yoo, 2012). Studies have shown that some children and adolescents who participated in LB for their parents reported internalized feelings of anxiety or depression, feelings of being withdrawn from others, and feelings of having somatic complaints such as dizziness and headaches (Bartley & Spoonley, 2008; Yoo, 2012). Others reported experiences that were related to externalized behaviors including aggression and delinquency (Yoo, 2012).

As for emerging young adults, they are beginning or are in the process of identity exploration, exploring career possibilities and other life-changing decisions (Rainey et al., 2014).

Hence, LB at this stage in life may question the values adopted by their parents that informed their way of perceiving life (Schwartz, Coˆteˊ, & Arnett, 2005; Weisskirch et al., 2011). Taking on this role may also create conflict between their own interests and family obligations. (Rainey et al., 2014).

In spite of the above literature regarding psychological effects on individuals who partake in LB, research is limited. Therefore, the current study focuses on expanding the research by considering the relationship between LB and acculturation, hope, and resilience.

Acculturation

Acculturation is a complex process where individuals adapt and learn the language, behaviors, attitudes, values, identities, and lifestyles to develop ways to function in the new environment (Jang & Chiriboga, 2010; Lo, 2010). The traditional conceptualization of acculturation used a unilinear model, where one adapts to the dominant culture as they move away from their native culture (Gordon, 1964). Several decades later, a bilinear model of understanding acculturation was proposed where individuals can move towards or away from the dominant culture without necessarily influencing their adherence to the native culture (Berry, 1992). Nonetheless, this process entails reconciliation or adherence to both cultures (Lo, 2010; Miller & Kerlow-Myers, 2009).

Although a unidimensional model can capture the acculturation process succinctly, because it moves along a continuum of bipolar characteristics, it limits considering multiple factors that may contribute to acculturation, and especially limits the full experience of, for example, bicultural individuals who may adopt the host culture while retaining the heritage culture (Cheung-Blunden, & Juang, 2008; Kang, 2006; Schwartz, Unger, Zamboanga, &

Szapocznik, 2010). Nonetheless, the literature on the relationship between LB and acculturation reveals mixed results regardless of the underlying model of acculturation (Buriel, Perez, De Ment, Chavez, & Moran, 1998; Cila & Lalonde, 2015; Lefringhausen & Marshall, 2016; Weisskirch & Alva, 2002).

According to Telzer (2010), this process to retain the cultural values of one's native culture while simultaneously attaining cultural compatibility with their host culture can be challenging. Thus, it is not surprising that some studies found a positive correlation between acculturation and psychological distress (Suinn & Leong, 2010). However, other studies indicate a positive relationship between acculturation and psychological well-being, although the process of change related to acculturation is experienced as stressful (Jang & Chiriboga, 2010). Additionally, LB can serve as a way to not only preserve one's heritage culture but also as an acculturative strategy due to the inevitable interaction that takes place between the parent's heritage and dominant cultural practices and norms (Weisskirch, 2007).

Hope

Hope is defined as the process of thinking about one's goals, along with the motivation to move toward goals and ways to achieve those goals, focusing on an external locus of hope, the external forces considered vital to goal attainment, and internal locus of hope, that is the individual is the central agent of goal attainment (Bernardo, 2010; Snyder, 1994). Snyder (1994) stated that hope is essential for minority individuals who live in unpredictable and uncontrollable circumstances, who are faced with, for instance, acculturative stress and language difficulties.

Recent evidence has shown that minority members, including Asian Americans, who possess hope have a greater ability to participate in constructive goal-seeking behaviors, for

example LB, and are likely to be rational and adaptive problem solvers than are low-hope individuals because they may perceive obstacles as opportunities (Chang & Banks, 2007; Snyder 2002). Moreover, the sense of familial obligation within the Asian community, such as LB, has generally been positively associated with personal characteristics and social components that encourage value, purpose, and hope (Fuligni & Pederson, 2002).

Resilience

Resilience is defined differently among researchers; however, a common idea includes the ability to maintain balance despite relatively minor and fleeting disturbances in functioning or patterns of positive adjustment in the context of significant risk or hardship (Bonanno, 2004; Masten & Powell, 2003). Some researchers categorize resilience as a trait; however, other researchers perceive it as a dynamic process which involves behaviors, thoughts, and actions that can be learned for all people (Fernando, 2012). Although there isn't a universal definition, it's evident that researchers do agree resilience happens when significant adversity is encountered.

LB in adolescence can be stressful at times depending on the circumstance (Kam, Guntzviller, & Pines, 2017). The literature on resilience verifies associations between psychosocial distress, emotional suppression, and adverse psychological and medical health (Aldao, Nolen-Hoeksema, & Schweizer, 2010; Kashdan, Barrios, Forsyth, & Steger, 2006). Although much of the research builds a case for adverse effects in emotional regulation for Asian Americans, Ford & Mauss (2015) noted that those types of research either included those who identify with the Western culture or failed to consider cultural factors. In addition to the factors that facilitate the process of resilience including physical health, social health, intelligence, the level of optimism, self-efficacy, and self-confidence (Fernando, 2012; Garcia-Dia et al., 2013;

Prince-Embury & Courville, 2008), studies suggest that Confucian principles (i.e., promotion of interpersonal harmony and purpose), which has strong historical roots in East Asian countries, have served as ways to endure challenges in life (Au, 2017). In East Asian communities, stress is commonly managed through emotional suppression and has also been associated with both positive and adaptive qualities and less harm due to the nature of the interdependent values that are held by this culture (Ford & Mauss, 2015; Wei, Su, Carrera, Lin, & Yi, 2013).

Moreover, according to Prince-Embury and Courville (2008), both pathway and agency of hope are characteristics of resilient individuals and predict a positive relationship, with increased functioning with someone who language brokers. This viewpoint espouses that because of their roles and responsibilities as brokers, language brokers must believe they can accomplish their duties and recognize effective ways to acquire them. In light of this, research suggests language brokers personify resilient characteristics as they broker and require adaptation to challenging demands, preserve equilibrium, and thrive in times of crises.

Immigration in the United States

According to Suinn and Leong (2010), the U.S. nation's minority population is well over 100 million, where one in three U.S. residents is a person of color. In 2015 alone, the U.S. immigrant population was 43.3 million, 13.5 percent of the total U.S. population (United States Department of Homeland Security, 2017). By 2060, the immigrant population is expected to reach 78.2 million (Colby & Ortman, 2015).

The Latinx community makes up approximately 50.5 million of the overall United States population, making it the nation's largest ethnic population (Ennis, Rios-Vargas, & Albert, 2011). Additionally, out of the 43.3 million immigrants recorded in 2015, approximately 1

million are Korean (Zong, Batalova, & Hallock, 2017). Given the difference between the number of Latinx and Asian individuals, it is not surprising that much of the research on LB is on the Latinx population, with limited studies on LB within the Asian community (Morales & Hanson, 2005).

LB is not an uncommon activity (Yoo, 2012). Chaos (2006) conducted a study including Mexican, Chinese, and Korean high school students, and results showed that nearly 70% of children translated for their parents at least once. Given this data, it is noteworthy that such little research has been conducted on LB in immigrant children and young adults, with research being especially sparse with the Korean American population (Rainey et al., 2014; Yoo, 2012). Nonetheless, the Asian American immigration growth rate is faster than that of the entire population (Brown, 2014). As the immigration population increases, so will the prevalence of LB; therefore, it is essential to achieve a greater understanding of the LB experience to provide these populations with the necessary services to further facilitate their wellbeing and functioning within the U.S. society. More research on the effect of LB in the Korean American population may also further aid in the process of facilitating treatment planning and interventions.

Purpose of Study

As previously mentioned, there is limited research concerning the effect that LB has on Korean Americans. Within the limited research, the literature exhibits variant findings, including positive and negative consequences of LB. The objective of the current study was to provide a better understanding of the role that LB has in factors that may influence mental health well-being. Additionally, the results of this research hope to provide researchers with a better trajectory for future research between LB and Korean Americans.

Hypotheses

  Hypothesis 1. As the frequency of LB increases, the orientation toward the US culture will increase as measured by total of scales.

  Hypothesis 2. As the frequency of LB increases, levels of hope will increase as measured by total of scales.

  Hypothesis 3. As the frequency of LB increases, levels of resilience will increase as measured by total of scales.

Chapter 2

Methods

Participants

Adults, 18 and older, who identified with the Korean ethnicity were recruited from universities, Korean church communities, and general Korean communities from Oregon, California, Maryland, Northern Virginia, Washington D.C., and Toronto. Out of the 150 business cards that were handed out to interested adults, 79 individuals completed the online survey, via SurveyMonkey. 53 of the 79 participants endorsed in LB; therefore, this study used those 53 participants for the final sample.

The sample comprised of adults from the ages of 22-55, with a mean of 30.90 ($SD = 5.4$). Of the 53 participants, 18 identified as male (34%) and 35 identified as female (66%). Ethnic identity demographics for the sample indicated that 17 identified as Korean (32.1%) and 36 identified as Korean-American (67.9%). The sample included 43 individuals who were born in Korea (81.1%), 10 in America (18.9%). Generational age for the sample included 33 who identified as first-generation Korean (62.3%), 9 who identified as second-generation Korean (17%), and 11 who identified as 1.5 generation Korean (20.8%). The length of US residency for the sample ranged from 7 to 38 years, with a mean of 20.08. The difference between age and length of US residency was calculated to reveal that 32 arrived in the US on or before the age of 16 (60.4%), and 11 arrived after the age of 16 (20.8%). The sample's duration of LB ranged from 0 to 36 years, with a mean of 14.8 years. The range for years of education was from 10 years to 20 years, with a mean of 15.9 years (see Table 1).

Table 1

Demographics

	Mean	SD	%	n
Age	30.9	5.4	-	53
Gender	-	-	-	-
Male	-	-	34	18
Female	-	-	66	35
Ethnicity	-	-	-	-
Korean	-	-	32.1	17
Korean-American	-	-	67.9	36
Origin of Birth	-	-	-	-
Korea	-	-	81.1	43
America	-	-	18.9	10
Generational Age	-	-	-	-
1_{st}	-	-	62.3	33
2_{nd}	-	-	17	9
1.5	-	-	20.8	11
Duration of US Residency	20.8	7.7	-	53
Age Arrival to US	-	-	-	-
Before 17	-	-	60.4	32
After 16	-	-	20.8	11
Duration of brokering	14.8	7.6	-	53
Education	15.9	2.5	-	53

Materials

  Demographics form. Short-answer questions were developed with questions to include age, gender, ethnicity, country of birth, the length of residence in the U.S., generational age in the U.S., age when LB began and ended, and years of education.

  Language brokering. The Frequency of Language Brokering scale (Tse, 1995; Weisskirch, 2007; Weisskirch & Alva, 2002) is a 32-item measure which measures frequency, agents, and settings of LB. For the purpose of this research, the first item, "How often do you translate for your parents?" determined the LB frequency for their parents. A total of the first 20 items assessed in which environments the language brokers are most likely to language broker and determined a brokering total across multiple contexts. The responses are on a 4-point Likert Scale (ranging from *never* to *always* or *strongly disagree* to *strongly agree*). The Cronbach's alpha for the Language Brokering scale is .87.

  Acculturation. The Suinn-Lew Asian Self Identity Acculturation (SL-ASIA) scale measures bi-cultural development and assesses cognitive, behavioral, and attitudinal areas (Suinn, Ahuna, & Khoo, 1992). This scale consists of 21 multiple choice questions which cover "language (4 questions), identity (4 questions), friendship choice (4 questions), behaviors (5 questions), generational/geographic history (3 questions), and attitudes (1 question)." (Suinn et al., 1987, p. 402)." The mean score is computed for level of acculturation, with low scores representing high Asian identification and higher scores representing high Western identification. The Cronbach's alpha for the SL-ASIA scale is .91 (Suinn, Ahuna, & Khoo, 1992).

Hope. The Adult Hope Scale (HS; Snyder et al., 1991) evaluates how a participant experiences hope. The HS is a 12-item measure consisting of 4-pathway questions, 4 agency questions, and 4-filler questions (which are not scored). The HS utilizes a 4-point Likert scale that ranges from *definitely false* to *definitely true*. Scores on the HS range from 8-64, with higher scores representing higher levels of hope. The scale has an internal consistency of Cronbach's alphas ranging from .90-.95 (Snyder, 2002) and test-retest reliability coefficients of .76 and .82 (Snyder et al., 1991).

Resilience. The Conner-Davidson Resilience Scale (CD-RISC; Connor & Davidson, 2003) measures participants' capability to manage stress and adversity. The CD-RISC is a 25-item scale that uses a 5-point Likert scale, which ranges from *absolutely false* (0) to *true almost all of the time* (4). Scores on the CD-RISC range from 0-100, with higher scores representing higher levels of resilience. The scale has an internal consistency reliability coefficient of .89 and a test-retest reliability coefficient of .87 (Connor & Davidson, 2003).

Procedures

A business card, which included the researcher's name, institution, IRB approval, contact information, and link to the survey were handed out to adults. The recruiter informed the prospective participants that it was a 15 to 20 minute online survey, which consisted of the informed consent page, demographics form, and four measures (Language Brokering Scale, SL-ASIA, AHS, and CD-RISC). The recruiter encouraged interested individuals to follow the link on the business card and complete the survey.

Chapter 3

Results

This study sought to help us better understand the relationship between LB and levels of acculturation, hope and resilience. In this chapter the results are presented in four major sections. The first section provides descriptive demographic information describing the participants. The remaining three sections outline the results for each data analysis.

Descriptive Statistics

Descriptive statistics including means and standard deviations were computed for each of the measures completed by the sample and correlations were computed between items. The frequency at which participants language broker was determined by how often they translate/interpret for their parents ($M = 2.92$, $SD = .81$). Additional analyses were also done to determine if significance was found in language brokers who more commonly interpret/translate across multiple contexts ($M = 34.00$, $SD = 8.70$) (see Table 2).

In this sample of 53 participants, all endorsed in LB for parents. Additionally, these participants indicated brokering for a variety of agents and locations including siblings (28.3%), relatives (other than parents and siblings; 66%), friends (73.4%), neighbors (30.2%), strangers (56.6%), school officials (32.1%), hospital (64.2%), clinic/doctor's office (66%), bank (28.3%), parent's work (60.4%), restaurant (60.4%), on the street (47.2%), church (54.7%), government offices (45.3%), and phone (64.2%) (see Table 3).

Table 2

Means and Standard Deviations (SD) for the Measures

Scale	Mean	*SD*
LB Parent	2.92	.81
LB Total	34.00	8.70
SL-ASIA	2.60	.41
Adult Hope	49.92	7.30
Resiliency	68.55	11.84

Table 3

Language brokering agents

	%	*n*
Parents	100	53
Siblings	28.3	53
Relatives	66	53
Friends	73.4	53
Neighbors	30.2	53
Strangers	56.6	53
School officials	32.1	53
Hospital	64.2	53
Clinic/Doctors office	66	53
Bank	28.3	53
Parents work	60.4	53
Restaurant	60.4	53
On the street	47.2	53
Church	54.7	53
Government offices	45.3	53
Phone	64.2	53

Regarding attitudes towards brokering, more than half indicated that they liked language brokering (64.2%) and felt good about language brokering (81.1%). More than half noted translating for others when they didn't want to (60.4%). Less than half reported feeling embarrassed (3.8%) or feeling nervous (28.3.%) when language brokering. Two-thirds of the participants indicated that translating has helped them better understand people who are from other cultures (67.9%). Over three-fourths reported that translating has helped them care more for their parents (77.4%) (see Table 4). All statistical analyses were performed using data from the 53 participants who took part in LB.

Table 4

Attitude Toward Language Brokering

	%	*n*
I like to translate	64.2	53
I feel good about myself when I translate for others	81.1	53
I have to translate for others even when I don't want to	60.4	53
I feel embarrassed when I translate for others	3.8	53
I feel nervous when I translate for others	28.3	53
I think translating has helped me to better understand people who are from other cultures	67.9	53
I think translating has helped me to care more for my parents	77.4	53

Hypothesis 1

Hypothesis 1 was tested with a Pearson correlation. The hypothesis proposed that as the frequency of LB increases, the orientation toward the US culture will increase. No significant

relationship was found between frequency of LB and direction of culture orientation ($r(53) = -.167$, $p = .233$). Additionally, no significant relationship was found when total frequency of LB across multiple contexts was considered as the dependent variable ($r(53) = -.076$, $p = .589$) (see Table 5).

Table 5

Pearson Correlation Matrix Among Variables in Study

Measure	LB Parent	LB Total	LB Duration	SL-ASIA	Adult Hope	Resilience
LB Parent	1					
LB Total	.448**	1				
LB Duration	.243*	.126	1			
SL-ASIA	-.167	-.076	.401**	1		
Adult Hope	-.308*	-.103	.085	.120	1	
Resilience	-.149	.047	-.52	.099	.740**	1

Notes. Significance is indicated** = $p < .01$, two-tailed. Significance is indicated * = $p < .05$, two-tailed.

Hypothesis 2

Hypothesis 2 was tested with a Pearson correlation. The hypothesis proposed that as the frequency of LB increases, levels of hope will increase. The results indicate a negative significant relationship between frequency of LB and levels of hope ($r(53) = -.308$, $p = .025$). Additionally, no significant relationship was found when total frequency of LB across multiple contexts was considered as the dependent variable ($r(53) = -.103$, $p = .463$) (see Table 5).

Hypothesis 3

Hypothesis 3 was tested with a Pearson correlation. The hypothesis proposed that as the

frequency of LB increases, levels of resilience will increase. No significant relationship was

found between frequency of LB and levels of resilience ($r(53) = -.149$, $p = .287$). Additionally,

no significant relationship was found when total frequency of LB across multiple contexts was

considered as the dependent variable ($r(53) = .047$, $p = .740$) (see Table 5).

Additional Analysis

A Pearson correlation was computed to determine if correlations exist between duration

of LB and acculturation, levels of hope, and levels of resilience. The results from Table 5

indicate the presence of a significant positive relationship between the duration of LB and levels

of acculturation ($r(53) = .401$, $p = .003$). The results indicate the presence of a significant

positive relationship between levels of hope and resilience ($r(53) = .740$, $p = <.001$). No

significant relationship was found between duration of LB and levels of hope or resilience ($r(53)$

$= .085$, $p = .543$; $r(53) = -.052$, $p = .714$).

Chapter 4

Discussion

The primary goal of this study was to further explore the relationship regarding LB within this population to better understand its relationship to mental health. Specifically, we sought to understand the relationship between LB, acculturation, hope, and resilience. To accomplish this, data collected from surveys provided electronically were analyzed for significant correlations. The hypotheses were that as the frequency of LB for parents increased (a) orientation toward the US culture would increase, (b) experience of hope would increase, and (c) resilience would increase. The results of this study produced interesting outcomes.

Acculturation

Findings from the first hypothesis revealed that participants did not orient to either the US or Korean culture as the frequency for LB for parents increased. Ekiaka-Oblazamengo, Jimenez, and Nzai (2014) conducted a study that focused on bilingual children's parents. The results indicated that language brokers serve both as facilitators or connectors between two cultures, helping parents cope and persevere through challenges during the initial transitioning process. Therefore, it may seem that LB in the Korean population has to do more with building and providing communication bridges to the Korean culture rather than US acculturation as a form of survival.

In addition to immigrant parents requiring their children to acquire skills as a form of survival, they have a greater desire and propensity to preserve their heritage culture with their

offspring (Bornstein & Cote, 2006; Chao & Tseng, 2002). Research also suggests heritage culture is preserved, especially for those who arrive as adults, who live in a community where the majority of the residents are from the same ethnic group and therefore encourage one to retain the heritage traditions, principles and identity (Schwartz, Pantin, Sullivan, Prado, & Szapocznik, 2006; Stepick, Grenier, Castro, & Dunn, 2003). Thus, it could be that the sample represented in this study may identify with these experiences.

Consequently, models of acculturation have progressively shifted from a unidimensional to a bi-dimensional understanding, where the former refers to a linear and inverse relationship between one's host and heritage culture and the latter emphasizes that the affiliation with one's host culture is independent to their heritage culture (Berry, 1992; Gordon, 1964). Therefore, it is possible that the results from this study were a product of solely using a unidimensional acculturation scale accounting for the experiences across generational ages, especially the 1.5 generation. Although the literature on the relationship between LB and acculturation reveals mixed results regardless of the underlying model of acculturation, either using a bi-dimensional acculturation scale in addition to the scale used in this study or a scale that supports all generational age experiences may provide additional informative data.

Hope

The findings from the study didn't support the second hypothesis, revealing a negative relationship between the two factors. This relationship seems contrary to the generally accepted concept of having higher levels of hope due to perceiving obstacles as opportunities as well as familial obligations encouraging value, purpose, and hope (Chang & Banks, 2007; Fuligni & Pederson, 2002; Snyder 2002). However, upon further investigation, the literature indicated that

"The goals consumers hope for, the interpretation of outcomes, and the means used to achieve those outcomes, vary by culture." (Wang, Joy, & Sherry, 2013, p. 243).

The individualistic culture considerably values, personal goals, and independence, and the standard for hope focuses on whether hope is practical (Bernardo, 2010; Braithwaite, 2004; Wang, Joy, & Sherry, 2013). People who identify with a collectivistic cultures value the interpersonal networks, drawing on Confucian values of harmony to the self and other and argues that hope is "cyclical in nature," an emotional outcome that happens over time instead of solely on situations (Wang, Joy, & Sherry, 2013, p. 244). Thus, the definition of hope in a collectivistic culture may include both internal and external agents in one's understanding of hope. The Adult Hope Scale was developed to focus on one's personal hope and based on the functional traits of hope, tending to an individualistic culture (Jin & Kim, 2019). However, the current study sample includes various generational ages with predominately those who immigrated to the US in their adolescence. Their acculturation level may affect their cultural values and the standard of how they view hope. Therefore, the scale may not have fully captured those who identify with a collectivistic or mixed culture.

Another consideration for the results, and further evidence of cultural limitations, is the range of the participant's English skills. Although all participants had enough English proficiency in reading and understanding to complete the survey, it is unclear of their ability to fully understand the nuances or idioms of the English language. For instance, the first item of the Adult Hope Scale, "I can think of many ways to get out of a jam," uses an expression familiar with the western culture; therefore, those participants who didn't understand this English idiom

may have responded inaccurately and affected the results. The literature doesn't seem to shed

light on a version of Snyder's Adult Hope Scale that could accommodate this.

Resilience

The third hypothesis proposed that as the frequency of LB increased, the level of

resilience will increase. The results didn't support the analysis, indicating no significant

relationship between the two variables. As with hope, culture affects the perspective and

approaches to resilience (Gunnestad, 2006). For instance, Koreans value having a sense of

belonging within the family and other immediate communities and find resilience in both

internal and external factors including personal characteristic strengths, positive motivation,

intellectual ability, spirituality, quality of family system and filial piety, and use of available

social and community support (Ford & Mauss, 2015; Kim & Park, 2014). Thus, the scale used

for this study, which was normed for the US general population (Connor & Davidson, 2003),

may not have fully captured the collectivistic essence of resilience in this sample.

There are also technical factors of translation to consider that may have affected the

results, where depending on the level of English proficiency and understanding of the western

culture, the participants may or may not have fully understood certain items. Unlike the Adult

Hope Scale, a Korean version of the Connor–Davidson Resilience Scale (K-CD-RISC) was

developed using the traditional techniques of translation and back-translation by bilingual

psychiatrists and studies revealed good psychometric properties (Baek, Lee, Joo, Lee, & Choi,

2010; Jung et al., 2012). The K-CD-RISC may be another point of reference and provide an

improved way to measure resilience for the Korean community. However, it is important to note

that the participants for those studies were recruited in Korea, and it is unknown about other

demographics information that was important for the current study (i.e., generational age,

ethnicity identification). There does not appear to be literature regarding resiliency scales

specifically accommodating for bi-cultural individuals.

Another consideration is the positive view of LB. Although more than half of the

participants considered LB as something they had to do even when they didn't want to, more

than half indicated liking and feeling good about it. Also, less than half didn't experience feeling

nervous or embarrassed when LB. LB has been associated with stress under certain

circumstances, for example, when an individual feels anxious or nervous about brokering, or if

they feel like it's a burden (Kam et al., 2017; Kam & Lazarevic, 2014). With respect to this data

and the results of this study, it may be that LB is not seen as a significant obstacle to overcome,

thus not requiring a sense of perseverance.

Clinical Implications

Multicultural approach. The results of this study illustrate the complexity of mental

health in diverse cultures given mixed results regarding LB and mental health (Chao, 2016; Guan

et al., 2014; Weisskirch et al., 2011). Pamela Hays' ADDRESSING Model provides a non-

exclusive list of various cultures that takes into account multi-dimensional cultural factors that

could affect one's experience (Hays, 2001). This implies that a clinician ought to be cognizant of

other diversity factors within the Korean population and the individual's unique and distinct

experience that may be influencing their mental health. Clinically, when working with this

population, it would be beneficial to ask a variety of questions, either when conducting the intake

assessment or throughout the treatment progress, regarding one's experience with LB. Items to

inquire about might include but should not be limited to generational age, year of immigration,

acculturation level, as well as geographic location and level of access to both heritage and host

cultures to gain a fuller understanding of how these factors may be impacting one's mental

health.

Limitations

This study included a relatively small sample size of 53 adults who participated in LB,

who reside in geographically specific areas. Therefore, we should be cautious not to generalize

these findings to other Korean individuals who participate in LB who were not included in this

study. Moreover, there was a significantly higher number of individuals who immigrated to the

US before the age of 17 in this study sample. Given the varied, distinct, and complex experiences

involved between the 1st, 1.5, and 2nd generation (Lee & Zhou, 2004), the study appears to lack

considerations for generational age.

Furthermore, an overall drawback that may have affected the study is the cultural

limitations of the measurement tools. The acculturation scale used for this study supported a

unidimensional theory. Although one could argue the use of a bi-dimensional supported

measurement, either research showed mixed results with those scales (Buriel et al., 1998; Cila &

Lalonde, 2015; Lefringhausen & Marshall, 2016; Weisskirch & Alva, 2002) or those scales were

too extensive for this study, which would have required more time investment from the

participants. Nonetheless, the acculturation scale lacked the ability to cater to the participants

across other cultural factors, for instance, various generational ages. Additionally, the scales used

for hope and resilience were normed with individuals from the Western culture, thus lacked

cultural considerations.

Future Studies

The findings of this study open new questions that should be investigated moving forward. Given the limited number of participants from limited geographic locations, future research would do well to expand the parameters of this study. One way to do this is by increasing the number of participants and broadening the sample pool geographically. Expanding on both factors would make the study more comprehensive and increase applicability to the general population.

Additionally, as previously mentioned, it would be beneficial to study and understand the generational age and how it can affect one's experience. A way to execute this would be to conduct separate research for each generational age as well as a comparative study across generational ages. Finally, additional research regarding the efficacy of bi-dimensional acculturation scales, and culturally appropriate hope and resiliency scales could be beneficial in developing updated scales that cater to the experiences of all generational ages in the Korean population.

Conclusion

In summary, this study aimed to explore the relationship between LB, acculturation, hope, and resilience among the Korean population. Interestingly, the results failed to detect any correlation between acculturation and resilience. Unexpectedly, the results for hope showed a negative relationship with the frequency of LB. This study aids in further understanding the complexity of one's experience with the factors included in this study. Concurrently, more research is required to understand the other variables that may influence the LB experience.

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Appendix A

Demographics Form

1. What is your age? _____

2. What is your gender?

    a. Male
    b. Female
    c. Other: _____

3. How do you self-identify?

    a. Korean
    b. Korean American
    c. Other: _____

4. What is your country of birth?
    a. Korea
    b. United States of America
    c. Other: _____

5. What is your generational age in the U.S.?

    a. 1st generation (born in Korea)
    b. 2nd generation (born in America)
    c. Other: _____

6. Length of residence in the U.S.:
    a. Year: _____
    b. Month: _____

7. Age when language brokering started? (please write "N/A" if you never started)
    _____

8. Age when language brokering stopped? (please write "N/A" if you never stopped)
    _____

9. How many years of education have you completed?

    a. Did not attend school
    b. Less than 9 years

  c. 10 years
  d. 11 years
  e. 12 years (high school graduate)
  f. 13 years
  g. 14 years (Associates degree)
  h. 15 years
  i. 16 years (collage graduate)
  j. 17 years
  k. 18 years (Most Master's degrees)
  l. 19 years
  m. 20 years (Most Doctorate degrees)

10. If you would like to be included in a raffle for a $25 gift card, please enter your email in the space provided. This email will only be used to contact you if you win:

  _____

Appendix B

Language Brokering Scale

Directions: Please circle the number to indicate your answer to each question

	Never	A Little Bit	A Lot	Always
1. How often do you translate for your parents?	1	2	3	4
2. How often do you translate for your brothers and/or sisters?	1	2	3	4
3. How often do you translate for other relatives like aunt, uncle, or grandparents?	1	2	3	4
4. How often do you translate for friends?	1	2	3	4
5. How often do you translate for neighbors?	1	2	3	4
6. How often do you translate for people who have come to your door?	1	2	3	4
7. How often do you translate for teachers?	1	2	3	4
8. How often do translate for other people who work at school?	1	2	3	4
9. How often do you translate for people who work in stores?	1	2	3	4
10. How often do you translate for strangers?	1	2	3	4
11. How often do you translate at the post office?	1	2	3	4
12. How often have you translated at the hospital?	1	2	3	4
13. How often have you translated at a clinic or the doctor's office?	1	2	3	4
14. How often do you translate at the bank?	1	2	3	4
15. How often do you translate where your parents work?	1	2	3	4
16. How often do you translate at a restaurant?	1	2	3	4
17. Have often do you translate on the street?	1	2	3	4
18. How often do you translate at a government office (for example, social security office, welfare office, or city hall)?	1	2	3	4
19. How often do you translate at church?	1	2	3	4
20. How often do you translate on the phone?	1	2	3	4

In the last three months, please indicate which of the following you have translated:

Mark all that apply

☐	Notes or letters from school
☐	Medical forms or bills
☐	Credit card bills
☐	Bank statements
☐	Immigration forms
☐	Rental contracts
☐	Telephone, gas, water, or electric bills
☐	Insurance forms
☐	Job applications
☐	Forms in the doctor's office
☐	Instructions for a new appliance or piece of equipment
☐	Other: _____

Directions: Please indicate how much you agree or disagree with the following statements

	Strongly Disagree	Disagree	Agree	Strongly Agree
1. "I like to translate."	SD	D	A	SA
2. "I feel good about myself when I translate for others."	SD	D	A	SA
3. "I feel embarrassed when I translate for others."	SD	D	A	SA
4. "I feel nervous when I translate for others."	SD	D	A	SA
5. "I have to translate for others even when I don't want to."	SD	D	A	SA
6. "I think translating has helped me learn English."	SD	D	A	SA
7. "I think translating helped me to learn my other language."	SD	D	A	SA
8. "I think translating has helped me to better understand people who are from other cultures."	SD	D	A	SA
9. "Translating for others makes me feel more grown up."	SD	D	A	SA
10. "I think translating has helped me to care more for my parents."	SD	D	A	SA

11. "I think my parents learned English faster because I translated for them."	SD	D	A	SA
12. "I think my parents know more about Americans because I translated for them."	SD	D	A	SA

Appendix C

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

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

1. What language can you speak?

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

2. What language do you prefer?

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

3. How do you identify yourself?

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

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

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

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

    1. Oriental

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

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

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

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

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

8. Whom do you now associate with in the community?

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

9. If you could pick, whom would you prefer to associate with in the community?

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

10. What is your music preference?

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

11. What is your movie preference?

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

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

1. 1st Generation = I was born in Asia or country other than U.S.
2. 2nd Generation = I was born in U.S., either parent was born in Asia or country other than U.S.
3. 3rd Generation = I was born in U.S., both parents were born in U.S, and all grandparents born in Asia or country other than U.S.
4. 4th Generation = I was born in U.S., both parents were born in U.S, and at least one grandparent born in Asia or country other than U.S. and one grandparent born in U.S.
5. 5th Generation = I was born in U.S., both parents were born in U.S., and all grandparents also born in U.S.
6. Don't know what generation best fits since I lack some information.

13. Where were you raised?

1. In Asia only
2. Mostly in Asia, some in U.S.
3. Equally in Asia and U.S.
4. Mostly in U.S., some in Asia
5. In U.S. only

14. What contact have you had with Asia?

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

15. What is your food preference at home?

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

16. What is your food preference in restaurants?

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

17. Do you

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

18. Do you

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

19. If you consider yourself a member of the Asian group (Oriental, Asian, Asian-American, Chinese-American, etc., whatever term you prefer), how much pride do you have in this group?

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

20. How would you rate yourself?

1. Very Asian
2. Mostly Asian
3. Bicultural

4. Mostly Westernized
5. Very Westernized

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

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

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

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

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

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

24. Rate yourself on how well you fit when with other Asians of the same ethnicity:

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

25. Rate yourself on how well you fit when with other Americans who are non-Asian (Westerners):

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

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

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

2. I consider myself basically as an American. Even though I have an Asian background and characteristics, I still view myself basically as an American.

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

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

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

Appendix D

Adult Hope Scale (AHS)

Directions: Read each item carefully. Using the scale shown below, please select the number that best describes YOU and put that number in the blank provided.

1. = Definitely False
2. = Mostly False
3. = Somewhat False
4. = Slightly False
5. = Slightly True
6. = Somewhat True
7. = Mostly True
8. = Definitely True

___ 1. I can think of many ways to get out of a jam.
___ 2. I energetically pursue my goals.
___ 3. I feel tired most of the time.
___ 4. There are lots of ways around any problem.
___ 5. I am easily downed in an argument.
___ 6. I can think of many ways to get the things in life that are important to me.
___ 7. I worry about my health.
___ 8. Even when others get discouraged, I know I can find a way to solve the problem.
___ 9. My past experiences have prepared me well for my future.
___10. I've been pretty successful in life.
___11. I usually find myself worrying about something.
___12. I meet the goals that I set for myself.

Note. When administering the scale, it is called The Future Scale. The agency subscale score is derived by summing items 2, 9, 10, and 12; the pathway subscale score is derived by adding items 1, 4, 6, and 8. The total Hope Scale score is derived by summing the four agency and the four pathway items.

Appendix E

Connor-Davidson Resilience Scale (CD-RISC)

Directions: For each statement give the response that best describes your experience: **not true at all** (0), **rarely true** (1), **sometimes true** (2), **often true** (3), **true nearly all of the time** (4)

	Not true				**True**
1 Able to adapt to change	0	1	2	3	4
2 Close and secure relationships	0	1	2	3	4
3 Sometimes fate or God can help	0	1	2	3	4
4 Can deal with whatever comes	0	1	2	3	4
5 Past success gives confidence for new challenge	0	1	2	3	4
6 See the humorous side of things	0	1	2	3	4
7 Coping with stress strengthens	0	1	2	3	4
8 Tend to bounce back after illness or hardship	0	1	2	3	4
9 Things happen for a reason	0	1	2	3	4
10 Best effort no matter what	0	1	2	3	4
11 You can achieve your goals	0	1	2	3	4
12 When things look hopeless, I don't give up	0	1	2	3	4
13 Know where to turn for help	0	1	2	3	4
14 Under pressure, focus and think clearly	0	1	2	3	4
15 Prefer to take the lead in problem solving	0	1	2	3	4
16 Not easily discouraged by failure	0	1	2	3	4
17 Think of self as a strong person	0	1	2	3	4
18 Make unpopular or difficult decisions	0	1	2	3	4
19 Can handle unpleasant feelings	0	1	2	3	4
20 Have to act on a hunch	0	1	2	3	4
21 Strong sense of purpose	0	1	2	3	4
22 In control of your life	0	1	2	3	4
23 I like challenges	0	1	2	3	4
24 You work to attain your goals	0	1	2	3	4
25 Pride in your achievements	0	1	2	3	4

Appendix F

Informed Consent

INFORMED CONSENT TO ACT AS A PARTICIPATE IN A RESEARCH STUDY

You are invited to participate in a research study of language brokering. This research will examine relationships between language brokering, acculturation, hope, and resilience. The following survey will consist of a demographics form followed by four questionnaires.

To qualify for this research, one must be 18 years of age or older, and self-identify as Korean.

All information you provide will remain confidential and will not be associated with your identifying information. At any time, you have the freedom to withdrawal or not respond, but for adequate data collection, it will be greatly appreciated for your full participation. Your participation in this study will require approximately 15-20 minutes.

As a token of appreciation, you will be given the option to enter in a raffle for a $25 gift card. If you choose to enter the raffle, an email address is required and will only be used to contact you for incentive purposes.

If you have any further questions concerning this study, please feel free to contact us through phone or email: James Kim at jkim15@georgefox.edu, 443-534-4032 or Winston Seegobin at wseegobin@georgefox.edu, (503) 554-2370.

By clicking "OK" and "NEXT," you certify that you have read the preceding information, understand its content, and agree to the terms above.

Appendix G

Curriculum Vitae

James Kim

EDUCATION

Doctoral Student (PsyD), Graduate School of Clinical Psychology
September 2017 — Present (expected graduation: May 2020)
George Fox University

M.A. Clinical Psychology, Graduate School of Clinical Psychology
September 2015 — May 2017
George Fox University

B.A. Psychology, Biblical Studies
August 2011 — May 2015
Lancaster Bible College

SUPERVISED CLINICAL EXPERIENCE

Drexel University Counseling Center
July 2019 – Present
Internship
Position: Therapist
Training Director: Tania Czarnecki, PsyD
Primary Supervisor: Barbara Inkeles, PsyD
Description/Responsibilities: Experience working with college and graduate students. Developing skills and training in intake assessment, same-day appointments, crisis (urgent triage and on-call after hours), triage sessions, individual therapy (short-term and long-term psychotherapy), process group therapy, workshops, outreach, and record keeping.

Washington State University, Vancouver, Counseling Services
August 2018 – June 2019
Position: Therapist
Supervisor: Patience McGinnis, PsyD
Description/Responsibilities: Experience working with non-traditional college individuals. Developing skills and training in intake assessment, same-day urgent sessions, individual

therapy, process group therapy, short-term psychotherapy, outreach, diagnosis, record keeping, and LD/ADHD psychological assessments.

Oregon State University, Counseling and Psychological Services
September 2017 – June 2018
Position: Therapist
Supervisors: Stephanie Shippen, PsyD; Alex Rowell, PsyD; and Ben Cornell, M.A.
Description/Responsibilities: Experience working with college-aged individuals. Developed skills and training in intake assessments, individual therapy, short-term therapy, triage on-call, outreach, diagnosis, and record keeping.

Behavioral Health Crisis Consultation Team (BHCCT), Yamhill County
January 2017 – June 2019
Position: Risk Assessment Consultant
Supervisors: Luann Foster, PsyD; Joel Gregor, PsyD; Mary Peterson, Ph.D; Bill Buhrow, PsyD.
Description/Responsibilities: Risk assessment for patients presenting with primarily psychosis, suicidality, and homicidality. Duties also include diagnosing, case management, and consultation with patient, family, medical staff, law enforcement, and inpatient care coordinators at Emergency Departments in Providence Newberg Medical Center and Willamette Valley Medical Center.

George Fox University, Behavioral Health Clinic
August 2016 – June 2017
Position: Therapist/Assessment Coordinator
Supervisor: Joel Gregor, PsyD
Description/Responsibilities: Experience working children, adolescents, and adults. Developed skills in comprehensive assessments (LD/ADHD, and personality assessments), training in individual and group therapy, traditional structured intakes, and urgent need intakes. Moreover, administration tasks included managing scheduling, billing, diagnosing, and record keeping.

George Fox University, Graduate School of Clinical Psychology
January 2016 – May 2016
Position: Therapist
Supervisors: Glena Andrews, Ph.D
Description/Responsibilities: Experience working within a Person-Centered framework with college-aged students. Acquired skills in record keeping, scheduling sessions, and working on case conceptualizations with a clinical team.

SUPERVISED GROUP THERAPY EXPERIENCE

Understanding Self and Others: Intersecting Queer Identities (process group)
October 2019 – December 2019
Position: Co-Therapist (interns)
Supervisor: Scott Sokoloski, Ph.D

Understanding Self and Others (process group)
October 2019 – December 2019
Position: Co-Therapist
Supervisor: Leon Gellert, PsyD

Personal Exploration and Process Group
August 2018 – May 2019
Position: Co-Therapist
Supervisor: Allison Chambers, PsyD

Anxiety Psychoeducational Group
April 2017 – June 2017
Position: Co-Therapist
Supervisor: Joel Gregor, PsyD

Depression Management
September 2015 – November 2015
Position: Co-Therapist
Supervisors: Tamara Rodgers, MD & Glena Andrews, Ph.D

WORKSHOP

Drexel University
October 2019
Title: ACT ONE
Facilitator: James Kim, MA
Description: A three session workshop series that introduced mindfulness, openness to unhelpful thoughts and difficult emotions, and the values of values and committed action.

OUTREACH

Drexel University
November 2019
Title: Culture Shock/Acculturative Stress for International Students

Presenter: James Kim, M.A
Description: For international graduate students (physics department), which included psychoeducation and discussion about four stages of culture shock, stress that may to associated with it, as well as demonstrating and reviewing stress management strategies.

Drexel University
November 2019
Title: Politics in the USA
Position: Co-Presenter
Description: For an event called Cultural Connection Hour (event for international students), which included basic education about US politics, discussion about common stressors as it related to international students (i.e., renewing visa, deportation, accommodations, etc.), and psychological impacts that may to associated with it.

Drexel University
October 2019
Title: Stress Management
Position: Co-Presenter
Description: For undergraduate students, which included psychoeducation and discussion about stress, as well as demonstrating and reviewing stress management strategies.

Drexel University
October 2019
Title: Culture Shock
Position: Co-Presenter
Description: For an event called Cultural Connection Hour (event for international students), which included psychoeducation and discussion about four stages of culture shock, stress that may to associated with it, as well as demonstrating and reviewing stress management strategies.

Drexel University
September 2019
Title: Stress Management
Position: Co-Presenter
Description: For students in the graduate physical therapy program, which included psychoeducation and discussion about stress, as well as demonstrating and reviewing stress management strategies.

Washington State University Vancouver
October 2018
Title: Taking Control of Your Health
Position: Co-Presenter
Description: For university staff, interns and students which included psychoeducation and discussion about stress, as well as demonstrating and reviewing stress management strategies.

SUPERVISION & TEACHING EXPERIENCE

Graduate Teaching Assistant
George Fox University
August 2018 — April 2019
Professor: Glena Andrews, Ph.D
Course: Clinical Foundations I & II
Description/Responsibilities: Assisting students to develop deep foundational therapy skills. Duties included grading, video review, and weekly peer supervision for first-year doctoral students.

Undergraduate Teaching Assistant
George Fox University
August 2018 — December 2018
Professor: Kris Kays, PsyD
Course: Advanced Counseling
Description/Responsibilities: Introduction to therapy skills. Duties included grading, video review, and weekly supervision for undergraduate students.

Peer Supervisor for 2nd year doctoral students
August 2018 — April 2019
Professor: Joel Gregor, PsyD & Rodger Bufford, Ph.D
Course: Supervision and Management
Description/Responsibilities: Academic learning about supervision models as well as experiential training by having supervised peer supervising. Duties include providing feedback and mentoring in professional development and supporting them during their second year of graduate school.

Graduate Teaching Assistant
George Fox University
August 2017 — December 2017
Professor: Celeste Jones, PsyD
Course: Cognitive Assessment
Description/Responsibilities: Assisting students to develop assessment skills in the WAIS-IV, WISC-V, WIAT-III, and WMS-IV. Duties included grading, video review, and weekly supervision for second year doctoral students.

RESEARCH EXPERIENCE

George Fox University, Graduate School of Clinical Psychology
January 2017-Present
Dissertation Research: The Effects of Language Brokering in the Korean American Population
Dissertation Chair: Winston Seegobin, PsyD
Dissertation Committee: Kathleen Gathercoal, Ph.D; Marie-Christine Goodworth, Ph.D
Status: Successfully defended and currently in process of editing and formatting.

George Fox University, Graduate School of Clinical Psychology
September 2017-April 2018
Title: Factors Impacting No-Show Rates in Community Mental Health
Author's: Laurie Meguro, Laura Hoffman, M.A; **James Kim, M.A**; Tricha Weeks, M.A.; Marie-Christine Goodworth, Ph.D; Joel Gregor, PsyD

PROFESSIONAL PRESENTATION

Asian American Psychological Association annual meeting
October 2019
Title: The Effects of Language Brokering in the Korean American Population
Location: San Diego, CA
Presenters: James Kim, M.A

American Psychological Association annual meeting
August 2018
Title: Factors Impacting No-Show Rates in Community Mental Health
Location: San Francisco, CA
Presenters: Laurie Meguro, Laura Hoffman, M.A; **James Kim, M.A**; Tricha Weeks, M.A

PUBLIC SPEAKING

George Fox University, Graduate School of Clinical Psychology
February 2019
Title: Countertransference: Faith Values, Attitudes, and Reactions Toward Suicide and Suicidal Patients
Position: Guest lecture

George Fox University
January 2017 and 2018
Title: The Role of Assessments in Diagnosis and Treatment Planning

Professor: Kris Kays, PsyD
Position: Guest lecture

LEADERSHIP ROLES

George Fox University, Graduate School of Clinical Psychology
August 2015 – April 2019
Committee: Multicultural Committee
Description/Responsibilities: Committee aimed to provide training and awareness for diverse populations.

George Fox University, Graduate School of Clinical Psychology
May 2016, 2017, and 2018
Title: Mentor & Mentee Overseer
Description/Responsibilities: Duties include assigning mentor's to mentee's, periodic check-ins with both groups, and hosting a lunch the first week of school.

George Fox University, Graduate School of Clinical Psychology
October 2016 – March 2017
Committee: Admissions Committee
Description/Responsibilities: Elected as a student member of the admissions committee. This position includes being involved in the application process for the PsyD program at George Fox University. Duties include reviewing applications, discerning the goodness of fit for this program, and welcoming applicants to the PsyD program.

George Fox University, Graduate School of Clinical Psychology
September 2015 – May 2017
Committee: Student Council Member-at-Large
Description/Responsibilities: Elected as a representative for all student psychologists at George Fox University. Duties include bridging students and faculty of any concerns, reaching out to groups, processing criticism and advice for student council, and providing insight for department decisions.

PROFESSIONAL AFFILIATIONS

American Psychological Association (Student Affiliate)
2015-Present

Asian American Psychological Association (Student Affiliate)
2016-Present

NOTABLE AWARDS

George Fox University, Graduate School of Clinical Psychology
August 2015 – May2 019
Award: Multicultural Scholarship

Lancaster Bible College
September 2013-January 2015
Award: Dean Scholarship

LANGUAGES

Korean
Ability level: Fluent in speaking and basic reading and writing skills.

INTERNSHIP DIDACTICS

Ethics/ACT 31 and Other Ethical Considerations
Jessica Parrillo, Ph.D (2019)
Risk and Safety Planning
Annette Molyneux, Ph.D & Tania Czarnecki, PsyD (2019)
ACT-Interventions
Michael Gotlib, PsyD (2019)
Diversity Seminar
Terrina Price-Brooks**,** Ph.D (2019)
Short-Term Therapy
Tania Czarnecki, PsyD (2019)
Navigating Postdoc.
Tania Czarnecki, PsyD (2019)
Short-Term Seminar: Psychodynamic Interventions
Catherine Dubaillou, PsyD & Barbara Inkeles, PsyD (2019)

PROFESSIONAL TRAINING AND WORKSHOPS

Old Pains in New Brains
Scott Pengelly, Ph.D (2018)
Spiritual Formation and the Life of a Psychologist: Looking Closer at Soul-Care
Mark McMinn, Ph.D & Lisa McMinn, Ph.D (2018)
Intercultural Frameworks for Increased Effectiveness
Cheryl Forster, PsyD (2018)

Integration & Ekklesia
Dr. Mike Vogel, PsyD (2018)
The History and Application of Interpersonal Psychotherapy
Dr. Carlos Taloyo, Ph.D (2018)
Telehealth
Jeff Sordal, PsyD (2017)
Using Community Based Participatory Research to Promote Mental Health in American Indian/Alaska Native Children, Youth and Families.
Dr. Eleanor Gil Kashiwabara, PsyD (2017).
Domestic Violence: A Coordinated Community Response
Patricia Warford, PsyD & Sgt. Todd Baltzell (2017)
Working with the LGBTQ+ Community
Beth Zimmermann, Ph.D (2017)
Native Self Actualization: It's assessment and application in therapy
Sydney Brown, PsyD (2017)
When Divorce Hits the Family: Helping Parents and Children Navigate
Wendy Bourg, Ph.D (2016)
Sacredness, Naming and Healing: Lanterns Along the Way
Brooke Kuhnhausen, Ph.D (2016)
Annual Northwest Psychological Assessment Conference: Introduction to the MCMI-IV: Assessment and Therapeutic Applications
Seth Grossman, PsyD (2016)
Managing with Diverse Clients
Sandra Jenkins, Ph.D (2016)
Let's Talk about Sex: Sex and Sexuality with Clinical Applications
Joy Mauldin, PsyD (2015)
Relational Psychoanalysis & Christian Faith: A Heuristic Dialogue
Marie Hoffman, Ph.D (2015)

ASSESSMENT ADMINISTERED

- 16 Personality Factor Questionnaire
- Behavior Assessment System for Children 3
- Behavior Rating Inventory of Executive Function 2
- Conner's Continuous Performance Test 3
- Conner's Adult ADHD Rating Scales
- Delis Kaplan Executive Function System Trail Making Test
- Delis Kaplan Executive Function System Color-Word Interference Test
- High Functioning Version Rating Booklet
- Millon Pre-Adolescent Clinical Inventory
- Millon Adolescent Clinical Inventory

- Millon Clinical Multiaxial Inventory-3
- Minnesota Multiphasic Personality Inventory 2
- Outcome Rating Scale
- Personality Assessment Inventory
- Personality Assessment Inventory-Adolescent
- Questionnaire for Parents or Caregivers
- Session Rating Scale
- Wechsler Individual Achievement Tests IV
- Wechsler Memory Scale
- Wechsler Intelligence Scale for Children V
- Woodcock-Johnson IV Tests of Cognitive Abilities IV
- Woodcock-Johnson IV Tests of Achievement IV