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Becoming "American" and maintaining "Korean" identity through media: a case study of Korean married immigrant women in Mizville.org

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BECOMING "AMERICAN" AND MAINTAINING "KOREAN" IDENTITY

THROUGH MEDIA: A CASE STUDY OF KOREAN MARRIED IMMIGRANT

WOMEN IN *MIZVILLE.ORG*

by

Yeon Kyeong Erin Kim Cho

ABSTRACT

This dissertation examined the everyday use of different media (U.S./Korean traditional media, U.S./Korean online media, and *mizville.org*) in building and maintaining identity of Korean married immigrant women. Also, this study examined the applicability of the segmented assimilation theory and the new assimilation theory in discussing the assimilation process to the mainstream U.S. culture and the maintenance of Korean identity. In order to achieve this goal, I first conducted an online survey on the *mizville.org* site, an ethnic online community targeting only Korean married immigrant women, to understand the members' media consumption habits and their relationship to acceptance of American cultural values and affinity for Korean ethnic identity. Then, I gathered volunteers to obtain an understanding of how Korean married immigrant women use online communities such as *mizville.org* in their everyday lives as immigrants living in the U.S.

The results of the survey of 198 valid responses revealed that even with the comparative lack of availability and access to Korean traditional media, Korean immigrants' time spent on all types of Korean media was comparable to time spent consuming U.S. media. Time spent on *mizville.org* is particularly noteworthy because the respondents were spending the entire time on a single website rather than spreading their time out for various channels, publications, or websites. Furthermore, statistical analyses showed that U.S. media consumption is related to Korean immigrant women's acceptance of American cultural values to a certain degree.

The results of the emailed interviews with 24 *mizville.org* members revealed that the site helps many of them maintain their Korean identity and adjust to the American

culture through interactions with other members. Furthermore, *mizville.org* assisted many Korean immigrant women in redefining themselves as immigrants living in the U.S. by providing them an outlet to express their thoughts freely.

My results showed that some aspects of my participants' media consumption habits and their relationship to acceptance to American culture and affinity for Korean identity are explained well with the new assimilation theory. Korean married immigrant women with U.S. citizenship, high income and education level were more likely to accept American cultural values. Furthermore, Korean immigrant women were more likely to be married to a Korean spouse. On the other hand, interviews revealed that immigrants with low socioeconomic status may prefer (or have no choice but) *not* to assimilate fully into the middle-class White society.

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To my parents, husband, and daughter

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Last but not least, I would like to thank God for giving me strength and wisdom throughout this journey.

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CHAPTER I

INTRODUCTION

The United States is a country composed of immigrants. This is truer today as

minorities take on a much more important role in the American society compared to the

early 1900s (Smith & Edmonston, 1997). With the 1965 Immigration and Naturalization

Act, which removed the quotas for immigrants based on national origins, the foreign-born

population, especially Asian and Latino immigrant populations in the United States,

increased considerably (Ball-Rokeach, Kim, & Matei, 2001; Fong, 2001; Hum, 2002;

Ngin & Torres, 2001; Sanchez, 2000; Smith & Edmonston, 1997). Scholars predict that

at the current level of population growth, there will be 124 million more people in the

United States by the year 2050. Experts say that two-thirds of this increase, or about 80

million people, will be due to the growing number of immigrants (Smith & Edmonston,

1997). The Census Bureau recently reported that over one-third of the U.S. population

described themselves as non-White, an increase from 86.9 million to 111.9 million

between 2000 to 2010 (U.S. Census Bureau, 2010). Furthermore, the population in four

states (California, Hawaii, New Mexico, and Texas) and the District of Columbia was

minority-majority (i.e., more than 50 percent of the population was minority), and five

other states (Arizona, Florida, Georgia, Maryland, and Nevada) reached 50 percent in

2010 (U.S. Census Bureau, 2010).

The 2010 U.S. Census also reported that the Asian American population grew

proportionally more rapidly than any other racial group, with a 43% increase in 10 years,

from 10.2 million to 13.7 million, making Asian Americans 5% of the total population

(U.S. Census Bureau, 2010). In addition, the Asian American population is projected to

grow to 37.6 million by 2050, comprising 9.3% of the total population. Within the Asian American population in the U.S., the Korean American population makes up about 1.6 million (American Community Survey, 2009). The Korean American population is ranked top among Asian American ethnic groups with the largest foreign-born population (Xie & Goyette, 2005). Also, it is important to note that when Korean citizens such as Korean students and their family members are included in the Census data, the number increases considerably.

Whatever the reason for coming to the United States, foreigners will go through a process of adjusting to the new environment. Examinations of many immigrant groups have revealed that assimilating gradually into the host society (Alba & Waters, 2011) is certainly possible (Alba & Nee, 2003; Gordon, 1964; Park, 1950). But there is less support for assimilation's applicability to contemporary immigrants from non-European countries such as Korea. Currently, the possibility has been raised "that the value of ethnic, social and cultural capital, combined with transnational connections on a scale never before seen in human history, will sustain ethnic pluralism to a new extent" (Alba & Waters, 2010, p. 2). In other words, a "combination of upward mobility with persistent biculturalism" (Alba & Waters, 2010, p. 3) is possible wherein immigrants can choose to keep certain ethnic traits and make adjustments and changes as they live in the mainstream society (Alba & Nee, 2003).

This is more possible today with the abundance of ethnic media available to immigrants living in the U.S. Especially with the internet, immigrants who left their homeland for different reasons can learn not only news about the host country and their local communities but also stay informed of the news in the homeland almost at the same

time as their family and friends back home (Fogt & Sandvik, 2008). In this sense, new immigrants have the option of keeping their feet in both worlds (Levitt, 2003) and no longer have to choose between the homeland and the host country (Sreberny, 2003; Yokochi & Hall, 2001). Furthermore, ethnic media can "help to develop our identity, our self-awareness of who we are and where we belong" (Fogt & Sandvik, 2008, p. 111), making it crucial to understand the role different types of media play in the construction of identity. The journey from "identity security to insecurity, and from identity membership inclusion to exclusion, can be a turbulent or exhilarating process" (Ting-Toomey, 2005, p. 216) for any ethnic group. And this journey may be greatly unstable, for some groups more than others.

The purpose of this dissertation is not to make broad generalizations on how immigrants as a whole use media to maintain their own culture and/or adjust to the mainstream culture. Rather, it seeks to understand how a gender-specific group of immigrants use different types of media in their everyday contexts in order to maintain their ethnic identity and learn about their new environment. Specifically, this study examines the role of various types of media in identity construction in the lives of Korean married immigrant women living in the U.S.

<u>Importance of the Study</u>

While numerous studies (Elias & Lemish, 2009; Hiller & Franz, 2004; Miller & Slater, 2000; Wilding, 2007) have examined how different groups use (ethnic) traditional media and (ethnic) online media, few scholars have managed to identify whether various types of online media (such as news websites, blogs, online communities, social networking sites, etc.) differ in how they are used and consumed by ethnic groups

(Madianou & Miller, 2011). In other words, differences between ethnic online media have been frequently ignored "under scholars' broad[-]brush approach, which hopes to paint a general picture of the media's role in immigrants' assimilation or acculturation processes" (Yu, 2009, p. 598). In addition, examining and comparing how specific groups consume various types of media (traditional, online, and online communities) needs much attention. Therefore, it is important that various types of online media are recognized, identified, and examined separately to compare how each of the different types of media are used in the identity negotiation process of immigrants.

Furthermore, only a few studies managed to acknowledge possible gender differences in how immigrants consume media and construct their identity (Kim, 2011; Lee & Cho, 1990; Yu, 2009). To date, studies have investigated single Asian women in Europe and their use of traditional media (Kim, 2011), working class Chinese immigrant women and their use of ethnic newspapers (Yu, 2009), and Asian immigrant women's use of traditional media in Korea, and most relevant to my research—Korean housewives' (mostly wives of students) consumption of Korean soap operas on video (Lee & Cho, 1990). Yu (2009) argued that audience's differences such as gender consciousness, religious beliefs, and history can "shape how they interpret meanings out of media materials and how they weave the meanings into the fabric of their daily lives" (p. 598). Similarly, Kim (2011) articulated in her study:

> Women's experience of social exclusion in the lived reality
> produces paradoxical consequences for media use and new identity
> positions. The ethnic media are mobilized as key resources to
> manage the difficulties of everyday life; racial marginalization,
> self-questioning and eroding confidence, disengagement and
> disconnection from the host society, still unresolved tensions
> within it all remain perpetually unable to be articulated in the
> dominant language. The degree of social closure and

> disarticulation leads to the likelihood that women will withdraw to their ethnic enclaves, their own communication spaces, channels and networks as daily sustainers inside them. In this different context [Western destination], women's ethnic media become of more importance as their ethnic media affirm a sense of belonging, self-esteem and confidence. (p. 136)

In this sense, it is especially important to examine immigrant women's experience with media and identity construction because the experiences can be quite different not only from other ethnic groups but also from men within the same group. I have focused on Korean married immigrant women because the historical background of how they came to the U.S. as immigrants is quite different compared to other Korean men and single Korean women. Details of the uniqueness of their journey will be discussed in the following section.

In the following sections, the unique history of Koreans, characteristics of Korean married women, and Korean immigrant married women are explained in detail to show clear differences between not only from Korean immigrant men but also from Korean immigrant single women.

<div align="center">Historical Background of Koreans</div>

A long tradition of fending off invasions from other countries and many years of struggling to maintain cultural values and beliefs shapes the identity of Koreans living in the United States (Yang, 1984). To this day, South Korea has never invaded a country. The harmonizing of opposing forces has been a theme in Korea's history and cultural heritage (Wu, 2002) as symbolized within its national flag. But as the country suffered greatly economically and socially from foreign attacks, many Koreans turned their heads toward foreign countries in the early 1900s not only for a better life but also to carry on what is left of the Korean cultural values (Foster et al., 2003).

Koreans began immigrating to the U.S. as Korea lost its powers to foreign countries—especially when the Japanese took over the Korean government in 1907 and, in effect, annexed it in 1910 (Yang, 1984). Korea was dominated until 1945. For 35 years, the Japanese attempted to wipe out Korea's national identity by destroying literature, arts, and cultural beliefs and values (Foster et al., 2003). For example, the spelling of "Corea" was changed to "Korea" because the letter "C" in "Corea" comes before the letter "J" in "Japan" in the English alphabet. In addition, Japan banned Koreans from using the Korean language, required them to receive education from Japanese schools, and forced them to adopt Japanese family names (Young & Parrish, 1977). Under Japanese rule, Korea lost not only its national identity, but Koreans lost their self-identity, which triggered many political exiles to migrate to the United States to carry on what was left of the Korean cultural values, beliefs, and their identity (Foster et al., 2003). This historical background is the impetus for Korean immigrants to maintain their cultural identity or "Korean-ness."

What it Means to be an "Adjumma"

Maintaining identity for Korean women, especially for Korean married women, is quite different compared to Korean men. In order to understand Korean immigrant women who are married, it is important to briefly explain what it means to be a married woman in the Korean culture. In Korea, once women are married, their names are erased from their family registry. Furthermore, in the traditional Korean culture, which still holds today, Korean married women have no "names." In other words, they have no identity of their own. Korean women are not called by their given names but as "so-and-

so's wife," "so-and-so's mother," or "adjumma"[1] as soon as they are married. Because

"adjumma" is an informal way of saying "adjumuhnee," the term "adjumma" has

negative connotations attached to it. An "adjumma" is characterized as someone who is

usually overweight, unattractive, physically strong, overly stubborn, and makes extreme

sacrifices for family members (Kim, 2008). An "adjumma" is known to be loud, tough

(emotionally), thick-faced, and shameless (Lee, 2010). The Korean society recognizes

three kinds of sex—male, female, and adjumma (Ryu, 2006), which emphasizes that

adjumma or married women are less important, to the point that they are not grouped in

either gender category. Koreans believe that once a woman gets married and cares for her

husband and children, family matters become more important than herself (Kim, 2011).

Naturally, she will do anything at any cost to benefit the family even if it means she has

to embarrass herself in front of others, argue her way to get what she wants, or spend less

time on herself (Ryu, 2006). These characteristics of married women clearly distinguish

them from single women in Korea and give them the lowest status. It is thought that

adjumma and unmarried Korean women have different lifestyles and interests, which

naturally divide the two groups (Kim, 2011, Lee, 2010; Ryu, 2006).

The characteristics of adjumma were carried over as Koreans immigrated,

especially because Korean men wanted to maintain the traditional roles of Korean women

even in the U.S. (Yu, 1991). Immigrated adjumma in the U.S. had no individual identity

to negotiate, develop, or maintain. In addition to the struggles to maintain their ethnic

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[1] "Adjumma" is an informal way of saying "adjumuhnee." "Adjumuhnee" is frequently used to refer to someone's wife—usually an older person's wife. "Adjumuhnee" is equivalent to the English term "Mrs."

Korean identity, Korean married women in the U.S. also had to make great efforts to understand American culture (Yang, 1984).

<div align="center">Korean Immigrant Women in the U.S.</div>

In describing the Korean population movement (especially Korean women's movement) into the U.S., scholars identified four significant periods (Yu, Choe, & Han, 2002). First was in the late 1800's to early 1900's when a diplomatic relationship was established between the U.S. and Korea. This group of Korean immigrants was smaller in number compared to other Asian immigrant groups. Nevertheless, Koreans were just as persistent, if not better, in maintaining a distinctive racial and cultural identity in the U.S. (Yang, 1984). Historical data show that the first group of Korean women set foot on American soil in 1903. Twenty-one women accompanied more than 40 men from Korea (Lee, 1990). Within the next two years, more than 7,000 men and 600 women joined the first group of Korean immigrants. The Korean women who came to the U.S. between 1903 and 1905 comprised 10% of the total Korean immigrant population (Lee, 1990).

The second period started as young Korean male laborers migrated to Hawaii between 1910 and 1924. During these years, more than a thousand "picture brides"[2] traveled to the U.S. to marry Korean bachelors (Lee, 1990; Sunoo, 2002). At this time, the Korean government approved of the migration and marriage of young Korean women to reduce the disparate ratio of Korean immigrant men to women (Lee, 1990). With the group of picture brides, the Korean immigrant male-to-female sex ratio was reduced to 3:1, which resulted in about 2,000 families by 1924 (Yang, 1984). The girls, who were mostly 17 years old or younger, were sent by their parents to the U.S. (Sunoo, 2002).

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[2] Only photographs were exchanged between the Korean bachelors living in the U.S. and the Korean women living in Korea before they agreed to marry (Foster et al., 2003).

Besides the uncertainty of their future in a foreign country, the women were shocked, disappointed, and at times frightened at the sight of their potential husbands as the women realized the photographs that were sent to them of the men were often taken many, many years earlier (Yang, 1984). These young women were in no position to decide their fate or have an identity of their own. With no immediate family close by, they struggled to survive in a foreign country living with a stranger for a husband (Lee, 1990; Sunoo, 2002).

The third period comprised the most significant increase in the Korean population in the U.S. It occurred when American soldiers stationed in Korea came home with Korean brides. Similarly, these wives had no choice but to move to the U.S. They were ostracized from the Korean society for marrying Americans and giving birth to interracial children (Foster et al., 2003). During this time, an estimated 6,500 brides came to the U.S. Furthermore, 6,300 war orphans and 6,000 sponsored students joined them in increasing the Korean population. By 1964, Koreans in the U.S. were mostly laborers, picture brides, war brides, and orphans.

The fourth period started with the Immigration Act in 1965 (Yu, Choe, & Han, 2002). For the first time, Koreans were allowed to immigrate to the United States as families. During this period, Koreans—mostly professionals and wives of U.S. servicemen—requested for their spouses, children, and other family members to immigrate (Chan, 1990; Yu, Choe, & Han, 2002).

Although small in number, Korean women who arrived in the early twentieth century played a key role in the establishment and maintenance of a stable Korean community in the U.S. through various roles they played inside and outside the home

(Yang, 1984). During these times, Korean women in the U.S. "made crucial contributions not only to the survival of their families but also to the nationalist struggle" (Chan, 1990, p. XXI). Korean immigrant women not only bore and raised children, they cooked and did housework for their own family and for others (usually for Korean bachelors in the area). On top of that, almost every woman had to work to feed the family as well as raise money for the nationalist cause (Chan, 1990). Scholars argue that Korean immigrant women not only had to develop their identity "in lieu of racial and cultural issues, but also having to navigate their identity in the midst of various, often contradictory, gender relations" (Pak, 2006, p. 26). Korean immigrant women carried on the traditional roles of an obedient wife and a nurturing mother as they were expected to raise and educate their children no matter the situation (Moon, 2003).

However, Korean tradition does not allow women to work outside of the home. Women would cover their faces with heavy veils when they were outside. Only slaves and selected few were allowed to show their faces in public (Lee, 1990). But when Korean women set foot on American soil, they had to abandon some of the traditional ways and work with their husbands. Chan (1990) notes Korean women immigrants' struggle as they had to move from a culture where women were restricted to stay indoors during the day to a world where they had to work alongside males every day. In a sense, economic participation of Korean women in the U.S. gave them opportunities to step away from a position of subordination (Yang, 1984). Similarly, Japanese women who worked in Hawaii's plantations were considered to have moved away from the domination of their husbands (Young & Parrish, 1977). According to Okihiro (1999), Korean women (and Asian women in general) coming out from the home to become

more active in society can be seen as a form of resistance—to define and have more control of their lives. Traditionally in Asian countries, women cannot exist on their own but always in relations to a male—the father, husband, or the son. Many Korean women who immigrated to the U.S. tried to achieve liberation through physically working outside the home as well as being active in society.

Other scholars disagree and argue that because Korean immigrant women were forced to work to supplement their incomes (Foster et al., 2003), women were never liberated from their husbands. For these women, being the "double duty wife" (Yu, 1990, p. 271) was an identity they took on without any negotiation. Yu (1990) asserted that this new role for Korean immigrant women added tremendous pressure that resulted in restrictions of freedom. Most of these women worked full-time in the family business as unpaid employees of their husbands and often times worked more hours than men (Yu, 1989). After work, the women returned home to fulfill their "low-status role" (Yu, 1990, p. 272) of a traditional Korean wife. In this regard, Korean immigrant women were worse off than women who never left Korea (Yu, 1990).

The only outlet for Korean immigrant women to be themselves and take leading positions was at church (Yu, 1989). Women were able to take on an honorary position called *Kwonsa*, which is reserved for experienced churchwomen. Church activities were planned through *Boo In Hoe* (women's auxiliary)—an important function that takes care of yearly church events and dinner celebrations (Yu, 1989). Furthermore, women were in charge of running church schools where children were taught not only about the Bible but also about Korea (Yu, 1989). Yang (1984) pointed out that church was the place for the immigrants to strengthen their ethnic identity. Unlike the Chinese and Japanese

immigrant communities with district or regional associations, Korean immigrants were centered on church to sustain Korean culture and nationalism. Through church, Korean immigrant women became increasingly open, active, and bold, further expanding their activities beyond the home (Yang, 1984).

Due to the fact that Korean women were traditionally not allowed to socialize with men, as more women came to the U.S. as wives, Korean immigrant women became deeply involved in forming organizations on their own. For example, the first Korean women's organization, *Hankuk Puin Hoe,* was formed in 1908 in San Francisco, California, where women taught the Korean language to U.S.-born children, supported church activities, and maintained Korean solidarity (Yang, 1984; Yu, 1989). Furthermore, Korean women were actively participating in the Korean nationalist movement in the U.S. (Yang, 1984). When Japan annexed Korea in 1910, women's organizations played supportive roles in the Korean independence movement (Foster et al., 2003; Lee, 1990; Okihiro, 1999). Women-only organizations such as the Korean Women's Relief Society raised money to assist the homeland in its struggle for freedom; in 1919, 7,000 Korean immigrants in the U.S. and Mexico donated $200,000 to support the freedom of Korea from Japan (Young & Parrish, 1977). This amount was enormous, considering that the average income was $30 for Korean immigrants at this time. Korean immigrant women also organized a parade in March 1919 to support the Mansei movement[3] in Korea (Okihiro, 1999; Yang, 1984; Young & Parrish, 1977).

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[3] This demonstration consisted of more than 2 million Koreans (out of a population of 20 million) on the streets shouting "*Mansei!* (Long live) Korean independence!" to resist Japanese colonialism. During the six weeks of demonstration, 7,500 people died, 15,000 were injured, and more than 46,000 were imprisoned and tortured. Although this did not result in independence from Japan for another 30 years, it forced Japan to change its

After Korea gained independence from Japan, the women's organizations focused on developing a social awareness among women – sending donations and funds to support education, orphans, and the poor. Some scholars noted that the women secured greater economic security for Korean immigrants and assisted the community at large (Foster et al., 2003) as they volunteered for the Red Cross and assisted U.S. military during the World War II (Young & Parrish, 1977).

<u>Korean Immigrant Women Today</u>

The situation for most Korean women coming to the U.S. today is not much different from women who came to the U.S. in the early 1900's. According to 2006 data provided by the U.S. Immigration and Customs Enforcement (ICE), South Koreans comprise the largest group – more than 14% of international students – among the international student groups in the U.S. The data indicate that nearly 84,000 active[4] Korean students were living in the U.S. The second- and third-largest groups were from India (approximately 64,000; 10.9%) and China (approximately 54,000; 9.2%), respectively. During the 2010 fiscal year, more than 131,000 Korean students were admitted to the U.S. (Yearbook of Immigration Statistics, 2011). By June 30, 2006, nearly 26,000 Koreans were living in the U.S. as Foreign Dependents.[5] During the 2010 fiscal year alone, more than 13,500 dependents (F2 status) of Korean students were

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colonial policy to cultural rule (recognizing and respecting Korean traditions and religion) from military rule (Kim, 2005).

[4] The term *active* is defined by the U.S. Immigration and Customs Enforcement as a student who is both enrolled and registered in class. According to 2006 data, there are 583,959 active international students in the U.S. (ICE).

[5] Foreign Dependents are foreigners who are either the spouse or child of an F1 visa holder. (ICE).

admitted, while only about 2,400 dependents of Indian students came to the U.S. (Yearbook of Immigration Statistics, 2011).

For example, the University of Iowa reported 351 Korean students enrolled in 2011. This number was second-largest after China, at 1,737 students (University of Iowa, 2011). In 2010, 451 dependents (273 spouses and 178 children) accompanied 280 international students, and the dominant gender of the student with an accompanying dependent spouse was male (79.8%; female: 20.2%) (University of Iowa, 2010).[6] Therefore, it can be assumed that many of the female dependents, much like their predecessors, did not come to the U.S. for their personal gain but in order to support a husband.

<u>Overview</u>

For this dissertation, I have examined how Korean married immigrant women living in the U.S. use different types of media in their daily lives in terms of identity construction. Korean married immigrant women are quite different from not only immigrant men but also from single immigrant women in terms of their immigrant history and identity maintenance. Specifically, what, if any, is the relationship between media consumption and the Korean married immigrant women's maintenance of Korean identity and/or development of American identity? I will examine the theoretical perspectives of segmented assimilation (Portes & Rumbaut, 1990; Portes & Zhou, 1993; Zhou, 1997, 2001; Zhou & Bankston, 1994, 1998; Zhou & Ziong, 2005) and new

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[6] Dependent spouses do not include those in which married couples are both students or unmarried partners who are considered international students (The University of Iowa, 2010).

assimilation (Alba & Nee, 2003; 2011) theories in Chapter II to provide a framework for understanding how the immigration experience has been conceptualized.

Through an online survey of 198 Korean immigrant women living in the U.S., I asked women about their general thoughts on self as an immigrant in the U.S. as well as their media consumption habits for U.S. and Korean traditional media (TV, newspaper, and magazine) and U.S. and Korean online media (in a general sense). Furthermore, to add to the much-needed literature of various types of online media use by ethnic groups, I have examined women's activities on an ethnic online community called *mizville.org*. *Mizville.org* was selected from other similar sites because it is the only nonprofit organization with strict membership requirements. Details of the site's characteristics are discussed in Chapter III. In addition to the survey analysis, emailed interviews with 24 *mizville.org* members were conducted to fully understand the processes of identity from an audience-centered perspective and to investigate whether online communities such as *mizville.org* play similar or different roles in the lives of these women as other types of media.

Throughout this dissertation, I will be using the term "Korean immigrant women" to refer to married Korean immigrant women because, based on the immigration history of Korean women, the vast majority of Korean immigrant women come to the U.S. due to marriage. Therefore, it would be redundant to include "married" but is necessary to include "immigrant" in order to differentiate between Korean and U.S. locales. Furthermore, I will use the term "Korea" to mean South Korea, not North Korea, in my study.

I will begin with a more in-depth look at the historical background of Korean immigrants including Korean immigrant women, followed by theories of assimilation and discussion of ethnic identity, (ethnic) media, and (ethnic) virtual communities. Chapter III comprises the survey analysis component of this dissertation. Chapter IV represents the interview analysis portion of this study. The final chapter serves as discussion and conclusion where I summarize and tie the two studies together to theory and offer directions for future research.

CHAPTER II

THEORY AND LITERATURE REVIEW

Due to the distinct historical background of ethnic groups, the way and extent to which each group maintains its ethnic identity and adjusts to the new culture will differ. As for the early Korean immigrants, many of them were found to be bilingual and bicultural by the 1920s. Yang (1984) found that Koreans in Hawaii showed the highest rates of adjustment and upward social mobility—speaking better English compared to other minority groups, adopting Westernized clothing and food. Furthermore, the rates of adjustment increased at a faster rate after the *Mansei* independence movement— suggesting that Korean women's involvement in women-only organizations may have helped them become more Americanized (Yang, 1984).

On the other hand, the Chinese Exclusion Act of 1882 (the first significant restriction on free immigration in the U.S. history; Lee, 1990; Okihiro, 2000; Wu, 2002), which prevented the Chinese immigrants from assimilating into the mainstream society (Wu, 2002) also influenced the rate of adjustment of Korean immigrants. The Chinese Exclusion Act lasted 60 years, preventing Chinese immigrants from becoming U.S. citizens and making them permanent aliens. This law of excluding Chinese immigrants still influences Asian immigrants today, as Asian immigrants are known as "perpetual foreigners" (Wu, 2002, p. 79). Wu (2002) argued that although Chinese immigrants and immigrants from many European countries arrived in the U.S. at about the same time, the acceptance of Chinese immigrants by the mainstream society is still a constant struggle even with increasing generations. This can be seen every day as Asian immigrants are

constantly asked, "Where are you *really* from?" or "My, you speak English so well!"

(Wu, 2002, p. 80).

In order to understand fully how Korean immigrants, especially Korean

immigrant women, assimilate, related theories of assimilation must be explained. The

main purpose of this chapter is to identify the determinants that increase the likelihood of

particular immigrant groups to assimilate into certain segments of the American

mainstream society. Furthermore, the tension among assimilation theories – classical,

segmented, and new assimilation—and the role of ethnic online communities in

explaining whether they can play a significant role in restoring or refreshing ethnic

identity (Waters & Jimenez, 2005) will be discussed.

<div align="center">Classical Assimilation Theory</div>

Many scholars trace assimilation theory back to the Chicago School of Sociology

to the work of Robert E. Park and Ernest W. Burgess (e.g., Alba & Nee, 1997, 2003; Min

& Kim, 1999; Portes & Rumbaut, 1990; Zhou, 2001; Zhou & Bankston, 1998), which is

known as the traditional or classical assimilation theory. During the late 1800s to the

early 1900s, the city of Chicago experienced an increase of immigrants from European

countries looking for better work and living conditions. The sociologists at the University

of Chicago were one of the first groups to attempt to understand the lives and experiences

of the ethnic immigrants and rural migrants in the city. Park's (1950) main argument was

that a natural process of adapting to the mainstream society existed, whereby different

ethnic immigrant groups gradually came together to share a common culture (the

dominant culture) and attempt to gain equal access in terms of opportunities in the

society. During this process, immigrant groups from underprivileged countries willingly

deserted their old ways of living, cultural values, beliefs, and behaviors to learn the new ways of living to successfully assimilate into the mainstream society. Park (1950) noted that once this melting into the mainstream starts, it is irreversible.

Classical assimilation theory assumes that immigrants from European countries were able to complete their assimilation process through residential desegregation and occupational achievement (e.g., Alba & Nee, 1997, 2003; Min & Kim, 1999; Portes & Rumbaut, 1990; Zhou, 2001; Zhou & Bankston, 1998). This process was conceptualized as the dual process of gain and loss**.** Furthermore, the assimilation process is ongoing because it takes place transgenerationally. Suarez-Orozco et al. (2005) pointed out that each generation has its own place and role in the assimilation process: "Immigrant generation (outsiders looking for a way in), the second generation (Americanized insiders), the third and fourth generations (the 'Roots' generation in search of 'symbolic ethnicity')" (p. 9), and so on. Increasing generations of minority groups drop any distinctive characteristics that are disadvantageous for them (Gordon, 1964; Park, 1950).

It was assumed that immigrant groups in the early 1900s were eager to become more like the middle-class, White, Protestant population of Anglo-Saxon origin, or the "core culture" (Gordon, 1964, p. 72). According to the classical assimilation theory, immigrant groups can acquire all the necessary elements needed to become more American-like—but this does not guarantee acculturation. The concept of acculturation deals largely with changes in cultural values, attitudes, and behaviors. These changes result from contact between two distinct cultures (Berry, Trimble, & Olmedo, 1986). Also, acculturation is mainly concerned with the groups rather than the individual and is most interested in how minority or immigrant groups relate to the dominant or host

society. In other words, acculturation is a cultural or behavioral assimilation to the mainstream (host) society (Gordon, 1964). Acculturation is the first step in a multidimensional assimilation process, which is a one-way course—meaning that it is the minority group that adopts the dominant culture, but not the other way around; the dominant society remains unchanged. This process can last many years or it can last indefinitely, suggesting that some minority groups will not be able to progress beyond the acculturation stage. In this framework, Gordon (1964) identified seven dimensions of assimilation—cultural, structural, marital, identity, prejudice, discrimination, and civic—which determine how far an individual or group has progressed along the assimilation process. Structural assimilation, or the integration into the dominant group, will naturally lead to other stages of assimilation.

In explaining how quickly or slowly a group can assimilate, minority groups living in rural areas without opportunities to interact with the mainstream culture were thought to experience a slower assimilation process. Furthermore, minority groups such as Blacks who experience "unusually marked discrimination" (Gordon, 1950, p. 78) and consistently fail to move up to the middle-class status will progress more slowly than Whites (Gordon, 1964). Warner and Srole (1945), in their study of ethnic groups in the "Yankee City," argued that non-European immigrants would take significantly longer time to assimilate to the mainstream culture while English-speaking Protestants would be able to assimilate with ease. Nevertheless, the authors predicted that eventually all groups would be incorporated into the mainstream society (Warner & Srole, 1945).

Segmented Assimilation Theory

Classical assimilation perspectives that explained the lives of the early immigrants

from the European countries were not quite accepted by some scholars, who argued that

the theory did not relate well to the immigrants from non-European countries who came

to the U.S. in the 1960s (e.g., Portes & Rumbaut, 1990; Portes & Zhou, 1993; Zhou,

1997, 2001; Zhou & Bankston, 1994, 1998; Zhou & Ziong, 2005). The assumptions of

the classical assimilation model are extremely specific to the historical circumstances of

the mass immigration from the European countries and therefore are not relevant to the

contemporary immigrant groups from non-European countries (Portes & Rumbaut,

1990). Gordon (1950) explained the situation of European immigrants:

> And while many of the groups of European national origin started
> out as determined ethnic enclaves, eventually, most historians
> believe, considerable ethnic intermixture within the white
> population took place. […] In such a society, its people
> predominantly English, its white immigrants of other ethnic origins
> either English-speaking or having come largely from countries of
> Northern and Western Europe whose cultural divergences from the
> English were not great, and its dominant white population
> excluding by fiat the claims and considerations of welfare of the
> non-Caucasian minorities, the problem of assimilation
> understandably did not loom unduly large or complex. (p. 87)

Compared to immigrants from European countries, contemporary immigrants were far

more heterogeneous in origin, reasons for immigration, spatial distribution, and

socioeconomic status (Zhou, 2001). The new, or post-1965, wave of immigrants in the

U.S. was mostly from the Americas and Asia (88%), while early immigrants were usually

of European descent (more than 90%). In addition, contemporary immigrants were

dispersed into many states and rural areas—not concentrated in large cities that attracted

early immigrants, such as Chicago, New York, and Los Angeles. Moreover, due to

globalization and Asian countries emphasizing the importance of education, a good number of Asian immigrants coming to the U.S. were of the professional class (Zhou, 2001).

Zhou and her colleagues' (Portes & Zhou, 1993; Zhou, 2001; Zhou & Bankston, 1998; Zhou & Ziong, 2005) idea of segmented assimilation rejects the traditional assimilation process into the "American mainstream"—the middle-class. Segmented assimilation theory looks at the interactions between race and class, as well as between group membership and larger social structures that intentionally and unintentionally exclude people of color. It argues that assimilating into the middle-class is not the only route. Portes and Zhou (1993) identified three possible paths for second-generation immigrants. The first path is very similar to the classical assimilation model, where immigrant groups willingly lose their cultural values and old ways of living to successfully assimilate into the White middle-class. The second path is the opposite. In this path, the immigrant group (or individual) refuses to adopt the dominant culture and remains in its subculture, assimilating permanently into poverty. For immigrants taking the third path, individuals deliberately maintain cultural values and beliefs as well as adopt elements of the dominant culture. These second-generation immigrants maintain and extend their associations with their subcultural groups in order to successfully assimilate into the middle-class (Portes & Zhou, 1993; Zhou, 2001; Zhou & Bankston, 1998; Zhou & Ziong, 2005).

One of the main criticisms of the classical assimilation model is that the theory assumes and emphasizes inevitable assimilation and ethnocentricism, not allowing room for the possibility of ethnic groups' characteristics playing a positive role in their

assimilation process (Alba & Nee, 2003; Waters & Jimenez, 2005). In disagreement with the ideas of a unified core, ethnic inferiority, and irreversible assimilation, scholars argued that immigrant groups are quite active in the assimilation process as they interact with the mainstream society, reshaping and reinventing themselves (e.g., Portes & Rumbaut, 1990; Portes & Zhou, 1993; Zhou, 2001; Zhou & Bankston, 1998). Furthermore, although it is easy to assume that immigrants will assimilate in a relatively straightforward direction into the dominant society with increasing generations as they quickly lose their language of origin and cultural values, most immigrant groups were found to have kept many of their original cultural/ethnic values and preferred to speak their language of origin at home even when they felt more comfortable speaking in English (Portes & Rumbaut, 1990). This may be due to the fact that the mainstream society is so fragmented that, for contemporary immigrants assimilating, it may not be the best way to gain economic mobility and social acceptance (Portes & Rumbaut, 1990).

Many determinants or factors can direct immigrants into assimilation (Zhou, 1997, 2001). The most prominent are individual-level and contextual factors. Individual-level factors include education, ability to speak fluent English, place of birth, and length of residency in the U.S. Contextual factors include racial status and socioeconomic backgrounds of the family, as well as the residential area. It is important to note that although classical assimilation theory also relies on these two factors to evaluate the assimilation process of immigrants (for example, classical assimilationists argue that lighter skin color, better English, and stronger motivation to succeed in academics will lead to successful adaptation toward the mainstream society; Portes & Rumbaut, 1990; Portes & Zhou, 1993; Zhou, 2001; Zhou & Bankston, 1998), segmented assimilationists

believe that these two factors are insignificant by themselves. Rather, the important focus is on the interaction between the two factors.

Similarly, three factors can constrain the adaptation process for the new second generation (Portes & Rumbaut, 1990). Portes and Rumbaut (1990) identified dark skin color as a handicap for the children of some immigrants. In addition, geographic location matters considerably. Furthermore, class (or socioeconomic status) determines the social conditions such as neighborhood, educational opportunities, and type of peer groups for the immigrant children for adaptation (Zhou, 2001; Zhou & Portes, 1993). In other words, immigrant children living in underprivileged, poor neighborhoods will come into direct contact with other immigrants speaking the same native language (or language other than English) and producing poor academic work. On the other hand, immigrant children living in affluent, middle-class suburbs will most likely live among Whites and share the benefits of good schools and neighborhoods. In sum, the outcome of adaptation will differ among immigrant children depending on where they live—poor inner-cities or middle-class suburbs.

Moreover, for some immigrants, becoming American may not be beneficial or possible. For example, for dark-skinned immigrant children who live in inner-city ghettos with few socioeconomic resources, it will be very hard to move up to the middle-class, especially with the disappearance of low-skill jobs (Alba & Nee, 2003). This prevents the immigrant children from integrating into the mainstream society (Portes & Rumbaut, 1990; Zhou, 2001; Zhou & Portes, 1993). For these immigrants, acculturation and assimilation is linked to various disadvantages, which can be viewed as failure to adjust by not only the mainstream society but also by their own ethnic groups. In this case,

expanding social relationships within their own ethnic group will be more beneficial, and the immigrant children will prefer not to assimilate (Zhou, 2001).

Simply put, the main argument of the segmented assimilation theory is that for many contemporary immigrants—especially Asians—moving up to the middle-class may not be beneficial or possible (e.g., Portes & Rumbaut, 1990; Zhou, 2001; Zhou & Bankston, 1994, 1998). Therefore, contemporary immigrants may choose to maintain their cultural values, beliefs, and their ethnic identities even though they live in the U.S. Much of the current research on ethnic minority groups in the United States focuses on the tension between the segmented assimilation theory and Alba and Nee's (2003) new assimilation theory. New assimilation theorists argue that we should not reject or rule out the possibility of assimilation being the general outcome for most contemporary immigrants.

New Assimilation Theory

Alba and Nee (2003) redefined assimilation as the "decline of the ethnic distinctions and its corollary social and cultural differences" (p. 11). Specifically, individual and group differences with the dominant culture will decrease, but disappearance of ethnicity is unnecessary for assimilation. In addition, through the assimilation process, the "mainstream" will change in order to embrace different racial and ethnic groups.

Ethnic communities in the United States may remain large (and possibly grow larger) and culturally diverse—being able to provide channels of mobility, according to the new assimilation theory (Alba & Nee, 2003). In this sense, preserving ethnic values and maintaining their ethnic communities even through second- and third-generations can

be desirable. But this scenario may not survive. Many countries from which ethnic groups immigrated to the U.S. since the 1960s are now growing economically—most of them reaching similar economic levels as the United States. This holds true for countries like Japan and South Korea. At the beginning of the 21st century, Korean immigration to the U.S. dropped by half, while the number of Koreans returning home increased (Alba & Nee, 2003). In this sense, the minority groups planning to stay in the U.S. (especially for Asian immigrants from well-off countries like South Korea) may want to assimilate into the mainstream culture—to be accepted by the mainstream society rather than maintaining their ethnic values and beliefs.

The new assimilation theory goes against the idea that the contemporary economic structure will prevent immigrant children from moving upward (Alba & Nee, 1997, p. 847). The pessimistic view of the future for the new second-generation immigrants is considered exaggerated, especially the segmented assimilation model's view of the underclass immigrant population. The assumption behind the new theory is that immigrants adjust to make adequate changes according to the opportunities given to them, then move upward. In this case, incentives matter in terms of assimilation taking place in immigrants. For example, immigrants are aware of the fact that opportunities in education, occupation, and residence increase as they enter the mainstream society, which motivates immigrants to move towards the direction of assimilating (Alba & Nee, 2003).

Waters and Jimenez (2005), in their assessment of immigrant assimilation, echoed Alba and Nee (2003) up to a certain point. Examination of previous research on contemporary immigrants revealed that ethnic minority groups show improvements in social economic status, residential segregation, language attainment, and intermarriage

rates. According to Waters and Jimenez (2005), previous researchers have ignored the fact that now there is a constant flow of immigrants to the U.S. This trend is very different from the earlier days when immigrants came sporadically in large groups, and it may offer new implications for immigrant assimilation. For example, many of the U.S.-born ethnic immigrants married FOBs ("fresh off the boat"), making their children mixed generations.[7] In this sense, examining generations may not be the best way to study contemporary immigrants because replenishment of immigrants allows for second- and third-generation immigrants to refresh their ethnic identity (Waters & Jimenez, 2005).

Zhou (2001) emphasized the need for research on the new second generation, which she defined as U.S.-born individuals with at least one foreign-born parent. She asserted that the new second generation is "still in the making" and is "expected to come of age rapidly in the next decade or so" (Zhou, 2001, p. 232). In Zhou and Bankston's (1994, 1998) extensive research on how immigrant culture helps or hinders the adaptation of immigrant children (in those studies, Vietnamese) in terms of academic achievement in the New Orleans area, new second-generation immigrants were found to have kept some of their immigrant culture to help them achieve successful incorporation into the mainstream society. This perspective provides insight into how ethnicity can be used as a form of social capital (Zhou & Bankston, 1994, 1998).

Alba and Nee's (2003) new assimilation theory suggested that although there are differences between ethnic groups, assimilation is the general outcome for most

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[7] Parents who are born in Korea are first-generation immigrants. Children born in Korea but who immigrated to the U.S. before their teens are 1.5-generation. Children born in the U.S. from these parents are second generation. In the case of having one parent who is second-generation and the other parent who is first-generation, children born to these two parents become mixed-generation.

contemporary immigrants. This theory is most applicable for Asians and Asian

Americans (henceforth "Asian") because rigid ethnic boundaries have been blurred as

they showed most progress in assimilating into the dominant society (Alba & Nee, 2003).

Asians were more likely than other ethnic groups to intermarry with Whites, live among

Whites (rather than in ethnic enclaves), and lose their mother tongue faster compared to

other ethnic groups (Alba & Nee, 2003; Qian, 1997).

But a more recent study found that although Asians with high levels of education

are assumed to have high rates of intermarriage with Whites, census data revealed that

Asian-White intermarriage rates have decreased (Qian & Lichter, 2007). The explanation

suggested by scholars of this trend is that constant immigration flow from Asian

countries may have increased the marriage pool for Asians and Asian Americans living in

the U.S. (Qian & Lichter, 2007; Waters & Jimenez, 2005). In other words, this flow of

immigrants increases marriage between native- and foreign-born co-ethnics. This means

that the decrease in intermarriage can give Asians and Asian Americans living in the U.S.

an opportunity to reconnect with their heritage and maintain it. Furthermore, everyday

contact with one's own ethnic group also helps "refresh the ethnic identity" (Waters &

Jimenez, 2005, p. 120). Without the interaction among people of the same ethnic group,

ethnic traits, customs, traditions, and language would not be passed on or maintained

(Waters & Jimenez, 2005). In this sense, cultural values, beliefs, and ethnic identity for

Asians, especially those who interact with their own homogeneous groups through ethnic

organizations (Min & Kim, 1999), may be valued even with increasing generations.

<u>Ethnic and Social Identity</u>

In investigating how Korean married women living in the United States use different types of media in terms of ethnic identity development and adjusting to the American culture, the concept of identity must be explored. Specifically in this section, ethnic identity will be explained in relation to my research. Then, social identity (not identity in a general sense) will be discussed, as it is one of the frameworks of ethnic identity formation.

Ethnic Identity

The term ethnic identity is used in so many ways that there is no widely agreed-upon definition. Most commonly, ethnic identity is identified as the ethnic component of social identity, as defined by Tajfel (1981): "that part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership" (p. 255). Generally speaking, ethnic identity refers to one's awareness of membership in a group and everything else that comes with the membership. In other words, ethnic identity is a complex construct, which includes commitment and sense of belonging to one's ethnic group (Ting-Toomey, 1981); knowledge about, interest in, and attitude toward the group, a sense of shared cultural values, and engaging in activities and traditions of the group (Phinney, 1996). Also, the definition of ethnic identity changes slightly depending on where its focus lies. For example, if a cultural aspect of ethnic identity is emphasized instead of attitudes and feelings, then the definition of ethnic identity would shift more toward language, values, and knowledge of the history of the ethnic group. Nevertheless, ethnic identity is a dynamic construct that changes over time and context and varies

among individuals (Phinney, 1990).

Although ethnic identity itself cannot determine the speed of assimilation into the mainstream society, for Asian groups, ethnic identity can play a bigger role (or matter more) in the assimilation process compared to groups from European countries (Choi, Cranley, & Nichols, 2001; Danico, 2004; DeVos & Romanucci-Ross, 1982; Kibria, 2000; Kim, 2004; Min & Kim, 1999). The physical aspects of ethnic identity for Asian immigrants and Asian Americans (even for U.S.-born Asian Americans) set them apart from what the dominant society considers "American." In addition, Min and Kim (1999) pointed out immigrants from Asian countries bring with them distinct cultural values and religions, which are stronger than what European immigrants brought with them. Most importantly (to my research), compared to other immigrants from Asian countries (such as Chinese), Koreans are most homogenous in language, religion, and culture, which allows them to maintain and preserve their ethnic identity—more so than other ethnic groups (Min & Kim, 1999). This may explain why Koreans living in the U.S. are most likely to organize ethnic associations and groups compared to other ethnic groups (Min & Kim, 1999).

Another explanation for why Asian immigrants were more likely to gather in their own enclaves is that minority groups such as Asians were not given ethnic options, while immigrants who could pass as Whites had them (Espiritu, 1994; Waters, 1990). Waters (1990) explained that "whites of European extraction in the United States means that they enjoy a great deal of choice and numerous options when it comes to ethnic identification" (p. 16). In other words, while European immigrants exercised *symbolic ethnicity*, "a particular quality of ethnic attachment that has been observed among the third- and

fourth-generation descendants of European immigrants" (Kibra, 2000, p. 79), Asian

immigrants as well as Americans could not. Unlike Asians, most immigrants from

European countries can "choose how much and which parts of their ethnicity to make a

part of their lives" (Waters, 1990, p. 16). In other words, White ethnics can easily "self-

identify as 'American' or try to pass as having an ancestry they would like to have"

(Waters, 1990, p. 19). Symbolic ethnicity explained by Alba (1990) emphasized the fact

that it is highly voluntary:

> It is not only that individuals can choose to identify or not, and
> choose also precisely which elements in an ancestry mixture to
> emphasize and how important an ethnic identity should be for
> them, but they also have a wide latitude of choice when it comes to
> the manifestations or expressions of ethnicity. (p.303)

Furthermore, a series of interviews conducted in 1971, 1972, and 1973 found that

the rate of consistency in self-identification varied tremendously among immigrants

(Johnson, 1974). The study found that dark-skinned immigrants such as Cubans,

Mexicans, and Puerto Ricans consistently identified themselves with one ancestry (80%

to 95%), while immigrants who initially identified as English, Scottish, or Welsh showed

only about 55% consistency (Johnson, 1974). For certain Asians (U.S.-born, second-

generation), they had high levels of ethnic attachment and maintained many of their

original cultural beliefs and values although they were completely acculturated to the

American society (Min & Kim, 1999). Furthermore, Kibra's (2000) interviews with

Chinese and Korean Americans revealed that they were able to "walk and talk like an

American" (p. 88)—but only to a certain point. In addition, in-depth interviews with 1.5-

and second-generation Korean Americans revealed that they become more aware of their

Korean identity as they get older. Immigrant children who experienced discrimination

tend to have stronger willingness and reason for maintaining their ethnic identity (Ann, 2000; Kim, 2004; Park, 1999). These findings echo some of the previous studies (e.g., Zhou & Bankston, 1994, 1998) of contemporary immigrants—that assimilating completely into the mainstream society as generations increase may not be true for all ethnic groups (especially Asian immigrant groups).

It is important to note that early scholars such as Warner and Srole (1945), Park (1950), and Gordon (1964) recognized ethnic identity as one of the indicators of assimilation. These scholars argued that factors such as language, religion, and original cultural values (which are important components of ethnic identity) can foretell the speed and success of the assimilation. Furthermore, these scholars argued that ethnic minorities will eventually lose (and are willing to drop) ethnic characteristics to assimilate successfully into the mainstream society. On the other hand, scholars who criticized the classical assimilation theory argued that ethnic identity cannot predict how far along an individual or a group is in the assimilation process (e.g., Portes & Rumbaut, 1990; Portes & Zhou, 1993; Zhou, 2001; Zhou & Bankston, 1998).

In most research to date, ethnic identity has been explained and understood within the framework of social identity. In other words, ethnic identity is only meaningful when there are other ethnic groups involved. Therefore, one or more ethnic groups must be in contact over a period of time. In an ethnically or racially homogeneous society such as Korea, ethnic identity becomes a meaningless concept. When Korean immigrants move to the U.S., ethnic identity becomes meaningful. To understand ethnic identity as it relates to this study of Korean immigrants, social identity will be discussed.

Social Identity

Social identity theory was initially introduced by Tajfel (1978, 1979), then developed further by Tajfel and Turner (1979). Social identity is "that part of the individual's self-concept which derives from their knowledge of their membership of a social group (or groups) together with the value and emotional significance of that membership" (Tajfel, 1978, p. 63). In other words, social identity theory offers a social-psychological perspective of intergroup relations, group processes, and the self in society (Hogg, Terry, & White, 1995). According to the theory, people tend to categorize themselves and others into various social groups, based on nationality, religious or political affiliations, gender, and age (Ashforth & Mael, 1989). Also, individuals can be categorized into several different groups at once. These categories, then, are labeled by the members of the group as they negotiate what one should think and feel, and how one should behave as a member of a particular group (Turner, 1985).

Through social classification, individuals identify who they are and who others are in terms of the defining characteristics of the categories. Social classification allows individuals to locate themselves and others in the social environment (Hogg et al., 1995). It is important to note that when individuals place themselves within a group, they tend to have positive views of the "in-group" but have negative views towards the "out-group." In other words, these views may be subjective in judgment (Hogg et al., 1995). As individuals go through the social identity process, they exhibit a variety of "group" behaviors within their in-groups and discriminate against the out-groups. This process is necessary to achieve a positive self-esteem and self-enhancement (Abrams & Hogg, 1988). One important function of social classification is that it cognitively segments and

orders the social environment, providing the individual a systematic means of defining others (Adoni, Caspi, & Cohen, 2006). Perceptions of "others" (or out-group members) become out-group stereotypes, which help categorize "others" into different social categories (Hogg et al., 1995).

Furthermore, social identity theory argues that this self-concept consists of idiosyncratic characteristics such as bodily features, psychological qualities, and interests, which include prominent group classifications (Adoni et al., 2006). Scholars note that individuals socially identify themselves in relation to others, which is the "perception of oneness with or belongingness to some human aggregate" (Adoni et al., 2006, p. 15). In other words, a woman can define herself in terms of the group into which she classified herself. She may think, "I am Korean; I am a woman." In this sense, she perceives herself as an actual member of the group and perceives the fate of that group as her own. Scholars have argued this aspect of social identification provides a partial answer to the question, "who am I?" (Stryker & Serpe, 1982; Turner, 1982).

Tajfel and Turner (1985) also noted that definitions of others and the self are essentially "relational and comparative" (p.16). In other words, people define themselves relative to individuals in other groups. For example, the category of *female* can only have meaning in relation to the category of *male*. Scholars also argue that social identification is not always an all-or-none phenomenon but is the degree to which individuals identify with each of the categories (Adler & Adler, 1987). Social identity theory's main focus is to understand the implications of these functions of social classification, which are important concepts needed to understand group identity—in this case, Korean women in the United States.

The concept of social identity is derived from the concept of group identity

(Tolman, 1943), and the terms social and group identity are frequently used

interchangeably. The concept of social identity suggests that when members of a certain

group define their group (in-group) and member characteristics, "self-perception and

conduct become in-group stereotypical and normative, perceptions of relevant out-group

members become out-group stereotypical, and intergroup behavior acquires competitive

and discriminatory properties to varying degrees depending on the nature of relations

between the groups" (Hogg et al., 1995, p. 260). Therefore, social identities allow people

to evaluate their own social categories and members compared to other relevant social

categories. Because of this evaluative aspect of social identity, groups and members are

greatly motivated to adopt behavioral strategies to achieve or maintain in-group/out-

group comparisons that favor the in-group and thus the self (Hogg & Abrams, 1993).

Another important aspect of social identity theory is that after people classify

themselves and the group, people's beliefs about the nature of relations between their

own group and relevant out-groups—known as *subjective belief structures*—emerge

(Hogg et al., 1995). These beliefs may or may not be accurate reflections of reality. But

nevertheless, subjective belief structures "concern the stability and legitimacy of

intergroup status relations and the possibility of social mobility (psychologically passing

from one group to another) or social change (psychologically changing the self-

evaluative consequences of existing in-group membership)" (Hogg et al., 1995, p. 260).

These beliefs influence behaviors and attitudes that members of a certain group adopt in

relation to out-groups. In the case of a group that believes that its lower-status position is

relatively valid and stable but thinks that there is a possibility to obtain a social identity as

a member of the higher-status group, the members of the group will not show much loyalty to their own group or engage in direct intergroup competition. In this situation, individuals will try to dis-identify with their own group and gain entry to the dominant group. On the other hand, when a group believes that its low status is invalid and unstable but thinks that there is no possibility to gain social identity as a member of a higher-status group, the members of the group will bond strongly and engage in direct intergroup competition (Hogg et al., 1995).

<div align="center">Identity and (Ethnic) Media</div>

To adequately understand the relationship between Korean married women's use of Korean/American media and maintenance/development of their identity, it is important to discuss how social identity theory relates to (ethnic) media use. In the last two decades, the theory has contributed greatly in the areas of how social identity determines media selection and media preferences. Numerous studies have examined group memberships such as age (e.g., Harwood, 1999), gender (e.g., Knobloch-Westerwick et al., 2005; Oliver, 2000), and culture/ethnic background (e.g., Mastro, 2003; Zillmann et al., 1995) to show some evidence that individuals tend to select certain kinds of media to try to achieve positive social identity.

Zillmann et al. (1995) examined the relationship between ethnic background and social identity by exposing Black and White students to rock and rap music. Under the assumption of social identity theory, music listeners should prefer music of the in-group. In this case, rap music was chosen because the genre has more Black artists and themes and portrays Black characters as powerful compared to other music genres (Zillmann et al., 1995). In this sense, researchers hypothesized that Black students would prefer to

listen to rap music while White students would prefer rock. Although the study found this to be supported, listening to rap or rock music by each of the in-groups did not influence other variables tested (self-esteem, social cohesion, ethnic support). The limitation of the study suggested that one short media exposure cannot compare to the music consumed previously, and influences of listening to music may already have occurred (Zillmann et al., 1995).

In a similar study, White individuals were shown a movie depicting a Latino criminal to examine whether ethnic in-group favoritism influences their judgment about the movie character (Mastro, 2003). In addition, level of self-esteem was examined by showing White participants dramas featuring criminals of different races, including Whites (Mastro, 2003). The study revealed that White individuals with high racial identification showed support for the White criminal, but there was no relationship found for racial identification and the Latino criminal. Furthermore, White participants who watched the drama with a Latino criminal showed an increase in their self-esteem (Mastro, 2003).

Furthermore, (ethnic) traditional and online media consumption also helps ethnic groups learn and adjust to the new culture (Hall, Anten, & Cakim, 1999; Reece & Palmgreen, 1996; Moon & Park, 2007; Payne, Sever, & Dozier, 1988; Stilling, 1997; Walker, 1999) as well as help maintain ethnic identity and cultural traits (Jeffres, 2000; Kim, 2001; Lin, Song, & Ball-Rokeach, 2010). For example, information obtained from U.S. media was found to play an important role in creating knowledge about the mainstream culture (Walker, 1999). Similarly, traditional U.S. media (TV, newspaper, magazine) consumption was related to the acceptance of American cultural values for

Korean immigrants (Moon & Park, 2007). In addition, Stilling (1997) found Hispanic immigrants who were heavy viewers of U.S. television adjusted better to the host country compared to light viewers regardless of the length of residence in the U.S. Reese and Palmgreen (1996) observed that Indian international students consumed American television in order to learn the norms and values of the host culture.

Recently, scholars have looked into immigrants' uses of U.S. online media ([ethnic] online communities will be discussed later in the chapter) related to adjusting to the mainstream culture. These studies found evident relationship between consumption of mainstream online media and acculturation (Chen, 2010; Lee, Lee, & Jang, 2011; Yang, Wu, Zhu, & Southwell, 2004; Ye, 2005). Ye's (2005) examination of East Asian students living in the U.S. revealed that they consumed more American online media compared to their native-language online media. For these students, U.S. websites were visited not only for entertainment, social utility, and information seeking purposes but also because it eased some of the acculturative stress such as fear, perceived hatred, perceived discrimination, and culture shock. Most recently, Chen's (2010) investigation in Internet-usage patterns of Chinese immigrants in Singapore found that immigrants who lived longer in the host country used Singaporean online media more frequently compared to recent immigrants. Furthermore, host country's online media consumption was an important factor in helping immigrants' and international students' successful adaption to the mainstream society (Chen, 2010; Lee, Lee, & Jang, 2011). On the other hand, a study of Latino, Chinese, and Korean immigrants showed that while a few individuals ranked homeland news as more important than local (U.S.-produced) immigrant news, most immigrants preferred to consume both local news and homeland news (Lin et al., 2010).

In terms of ethnic traditional and online media, many scholars have noted that they play dual roles (assisting in adjusting to the mainstream culture and promoting ethnic identity) (Fogt & Sandvik, 2008; Levitt, 2003; Riggins, 1992, Rodriguez, 1999; Sreberny, 2003; Subervi-Velez, 1986; Yokochi & Hall, 2001). A number of works support Riggins's (1992) point that the main reason for existence of ethnic media is to "contribute to ethnic cohesion and cultural maintenance to some extent" (p. 3). A theoretical analysis on the role of ethnic community newspapers in the U.S. concluded that the ethnic press can provide valuable information that can help immigrants consolidate their ethnic identities (Viswanath & Arora, 2000). Korean immigrants, especially Korean married immigrant women, consume Korean media (soap opera videos) more frequently than U.S. media (Lee & Cho, 1990). Furthermore, satellite television helped Korean immigrants in connecting them to the Korean culture and society (Lee, 2004). On the other hand, Moon and Park (2007) revealed that Korean media consumption was not related to the affinity for Korean cultural identity. Rather, they suggested levels of cultural identity may vary among Korean immigrants using other sources of media—for example, the internet.

While ethnic traditional media may not be readily available to the immigrants in all of the communities in the U.S., the availability of internet may dramatically enhance ethnic media's influence immigrants' identity negotiation process. Recent studies revealed that international students consuming more of the homeland online media were found to be less satisfied with their adjustment in the host country (Lee et al., 2011) and these media therefore became an obstacle to adjusting to the new culture (Kong, 2006).

On the other hand, Jeffres (2000) argued that ethnic online media offer immigrants opportunity for "identity sustainment and identity avoidance" (p. 504) at the same time.

Considering previous research on (ethnic) media consumption, Koreans living in the United States may try to acculturate to the dominant American culture and/or try to maintain their ethnic identity. In terms of media use, it is possible that some Koreans consuming Korean media more frequently may have stronger feelings to preserve their Korean culture and identity as they live in the U.S. On the other hand, Koreans consuming American media more frequently than Korean media may have strong positive feelings about the American culture. Most importantly for my study, how are immigrants using the online media, especially ethnic virtual communities, in their everyday immigrant lives? To further understand the relationship between ethnic identity, acculturation, and ethnic online communities, scholarly works on (ethnic) virtual communities will be discussed.

<div align="center">Virtual Communities</div>

One of the most well-known studies on virtual communities, Rheingold's (1993) *The virtual community: Homesteading on the virtual frontier*, reveals the author's personal experiences in numerous online activities--especially focusing on his activities in WELLS (one of the first online bulletin board systems). Rheingold (1993) makes a compelling case for the emergence of virtual communities and social relationships that are quite different from any offline communities and relationships. For the first time, Rheingold (1993) was able to show how people in the virtual world engaged in various types of social activities online through use of words typed on to a computer screen. He argued that virtual communities are groups of people connected solely by their interests

and participation, writing "people in virtual communities do just about everything people do in real life, but we leave our bodies behind" (Rheingold, 2000, p. xvii). Similarly, Livingstone (2005) noted that virtual community is a collection of people who share "a common understanding of the world, shared identity, a claim to inclusiveness, a consensus regarding the collective interest" (p. 9). In other words, people in the virtual communities have many of the characteristics of the people in the offline communities.

Hiller and Franz (2004) pointed out that virtual community can not only link people together but also create emotional ties. The difference is that in virtual communities, there is no face-to-face interaction, virtual communities are not bound by time or space, and the communication tool is the computer. Furthermore, virtual communities are decentralized, informal, eclectic, and self-governing--emphasizing that the discourses that take place online remind us of the conversations that can take place in coffee shops, bars, or beauty parlors—linking the formation of virtual community to a chance to revitalize the public sphere (Habermas, 1991). In this sense, virtual communities can be understood as a genre of "networked publics" (p. 39) as they help individuals to get together much like any other types of publics for social, cultural, and civic purposes as well as to reach out to a world beyond immediate family and friends (Boyd, 2011).

Because of these characteristics of virtual communities, it is difficult to maintain the traditional distance between people and machines (computer, internet) (Turkle, 1995). Through online communities, millions of people are constantly connecting, and the new technology changes the way we think, how we form our communities, as well as our identities. In examining the relationship between virtual communities and off-line

communities, van Dijk (1998) identified four characteristics common to all communities: (1) members, (2) social organization, (3) interaction and language, and (4) culture and common identity. According to the author, virtual communities were found to be more fluid, partial, and the quality of the discourse was not rich enough compared to offline communities. In this sense, online communities were only able to supplement offline communities (van Dijk, 1998). On the other hand, scholars have noted that online communities not only resemble offline communities (Wellman & Gulia, 1999) but also extend (Cheung, 1998; Hague & Loader, 1999; Rheingold, 1993) and strengthen offline communities (Dertouzos, 1997; Mesch & Talmud, 2010). On a different note, many scholars claimed that online communities are autonomous to offline communities (Nip, 2004) because people who participate in online communities tend to stay away from offline interaction (e.g., Lajoie, 1996; Nguyen & Alexander, 1996). Others also noted that online activity increases offline activities (Cole & Robinson, 2002; Hampton et al., 2009; Wang & Wellman, 2010). For example, heavy users of the internet were found to be the most active both online and offline with more friends compared to light users (Wang & Wellman, 2010).

In addition, virtual communities were identified as communities of common interest, not common location (Boyd, 2011; Rheingold, 2000). Members will be geographically separated. Also, because individuals are drawn together by interest or goals and not by accident or proximity, the members of the community will be happier with their lives (Rheingold, 2000). Due to the fluidity of association members have in virtual communities, individuals could become active members of the community very quickly but those members can lose interest in the community just as quickly (Fernback

& Thompson, 1995). This fluidity can influence the stability of virtual communities (Jankowski, 2006).

One of the goals of communities is to expand their circle of friends, which is a quite different kind of affiliation from an offline relationship (Rheingold, 2000). In general, virtual communities want publicity in order to attract more members to join— this is one of the primary ways for virtual communities to stay alive and keep members interested. In virtual communities, "the system is the people" (p. 31), which means that no one controls the culture in the community but everything works out on its own system of social governance (Rheingold, 2000). In an analysis of MUDs (Multi-User Domains), people were found to be able to navigate, converse, and build in the virtual world (Turkle, 1995). In addition, members of virtual communities had different reasons for engaging in the community. Some of the members came only for the community (the sense of belonging to a group), some came only for the hard-core information available, while others came for both. Virtual communities can be a place for people who don't have many opportunities to express their opinions in their offline world. In other words, virtual communities can break down social boundaries (Turkle, 1995). On the other hand, there is evidence that, many times, online communities are used often to strengthen previously established relationships rather than to make new relationships with strangers (Boyd & Ellison, 2007).

Ethnic Virtual Communities

The main goal of ethnic online communities (not ethnic [online] media in general as discussed earlier) is to strengthen ethnic groups, as the virtual communities serve the social and cultural needs of the diaspora (emigrants from their homeland) and allow them

to preserve their heritage (Parker & Song, 2006; Tynes, 2007) as well as help them adjust to the host country (Hiller & Franz, 2004; Parker & Song, 2006) by sharing invaluable information and knowledge with one another in a community setting (Elias & Lemish, 2009) In this sense, ethnic online communities can be quite different from ethnic and mainstream mass media as online communities fulfill both social and cultural needs of the immigrants.

In ethnic online communities, a constant tension exists in maintaining the distinctive "immigrant" and "ethnic" identity while also trying to acculturate successfully into the mainstream society (Tynes, 2007). For ethnic groups, online communities can generate relationships that can influence their offline lives in the host country. Sharing common experiences and hardships with similar others can assist individuals in learning the new culture. In addition, virtual communities allow ethnic groups to keep in touch or get connected with others living in different parts of the host country with whom they would otherwise have little to no contact (Parker & Song, 2006, 2009). For instance, young Chinese generations used online communities to talk about their experiences of racism and discrimination in the host country rather than connecting with their home country (Parker & Song, 2006) and provide a platform for them to form offline gatherings with others of their own ethnic group (Parker & Song, 2009). Furthermore, through activities in the virtual community, ethnic groups and individuals were able to lessen their feelings of homesickness. In addition, virtual communities provide opportunities to challenge the restrictive boundaries imposed by the mainstream society and overcome the limitations of physical space and time (Panagakos & Horst, 2006).

The inclusive forces such as shared history, language, culture, and values tie in-groups tightly together (while excluding others or out-groups) and help them find a common center—forming a closed public and closed text, which is open only to those who have the specific social and cultural skills (Mitra, 1997; Parker & Song, 2009). In other words, ethnic virtual communities tend to show characteristics of a tribe, which are not seen in the mainstream online communities. Because of these characteristics, members of ethnic online communities feel closer to each other—more like family members rather than strangers gathered online who have similar interests. For instance, online communities played a central role for the Kurdish ethnic group in helping them gather to maintain their history, culture, and identity (Candan & Hunger, 2008). In this sense, the activities online served as a "vehicle of nation-building by a diaspora community without its own nation-state in Germany" (Candan & Hunger, 2008, p. 145). On the other hand, a number of scholars found that even in the sites where people from identical backgrounds and ethnicity are gathered, the community has its own way of including and excluding members, which is very similar to any offline community (Mallapragada, 2000; Tynes, 2007). For example, although a virtual community for Haitians was unmoderated, members of the community were able to exercise a high degree of control over the conversation that took place on the discussion boards (Tynes, 2007).

According to Hiller and Franz (2004), not only old ties (such as history and common territory) can bond people together in the ethnic virtual community, but also new ties or weak ties (no physical connection) can also strengthen the bonding between individuals. Furthermore, new and weak ties in the mainstream virtual communities (as

well as in offline communities) are not effective in helping individuals maintain their relationship with others. On the other hand, for ethnic groups, the strength of weak ties is greater because they share a common identity based on the former place of residence (home country). Ethnic virtual communities can play a role in eliminating the "distance" between others like themselves who are dispersed throughout the host country (Hiller & Franz, 2004). For ethnic groups, face-to-face interaction is unnecessary because the place of birth or the place of residence before coming to the host country is an important factor in creating the virtual community in the first place (Hiller & Franz, 2004). In addition, ethnic groups are able to become active and contributing members of a shared community—not merely outsiders in a foreign country.

In spite of the growing significance of Asian Americans in the United States, media-related studies of this group remain somewhat neglected compared to other ethnic minorities. Asians and Asian Americans have been frequently grouped as one despite clear differences in history, religion, cultural values, and beliefs (Wu, 2002). In addition, examination of ethnic minority groups' use of the online media has failed to examine fully whether ethnic identity is maintained and/or developed through using online media, especially ethnic online media. Moreover, differences between various types of ethnic online media (such as blogs and online communities) were ignored by previous researchers (Elias & Lemish, 2009; Hiller & Franz, 2004; Miller & Slater, 2000; Wilding, 2007). Furthermore, little research to date focused on ethnic women (Kim, 2010; Yu, 2009), and little, if any, has examined women's use of online media in terms of ethnic identity. In addition, the tension between two assimilation theories continues—especially in understanding Asians.

The research questions asked in this study are as follows:

RQ1: How much <u>traditional </u>(TV, newspaper, magazine) and <u>online</u>

(excluding *mizville.org*) U.S. and Korean media do Korean immigrant

women consume?

RQ2: What are the different types of media Korean immigrant women are

using in terms of <u>traditional</u> (TV, newspaper, magazine) and <u>online</u>

(excluding *mizville.org*) U.S. and Korean media?

In order to examine the similarities and/or differences between U.S./Korean

traditional/online media and *mizville.org*, I asked the following questions:

RQ3: How much time do Korean immigrant women spend on

mizville.org?

RQ4: What are the different ways Korean immigrant women are using

mizville.org?

Next, questions were formed to investigate the applicability of the assimilation theories in

understanding the assimilation process and the maintenance of ethnic identity for Korean

immigrant women. Previous literature suggests that exposure to both U.S. and ethnic

media is related to immigrants' acceptance of U.S. cultural values (e.g., Moon & Park,

2007; Payne, Sever, & Dozier, 1988; Stilling, 1997; Walker, 1999) and/or affinity for

ethnic identity (e.g., Jeffres, 2000; Kim, 2001; Lin, Song, & Ball-Rokeach, 2010), which

can help immigrants assimilate better to the host country and/or maintain their ethnic

identity. In order to examine the relationship between media consumption and adjustment

to the host country as well as maintaining their ethnic identity, I investigated how U.S.

and Korean media use is related to how much Korean immigrant women's agree with the American/Korean way of thinking and behaving.

As mentioned earlier, social identity theory states that individuals categorize themselves and others into different social groups (Ashforth & Mael, 1989; Turner, 1985) and constantly negotiate what they should think, feel, and behave as a member of the group (Turner, 1985). Media scholars have found evidence that some individuals tend to select certain kinds of media to maintain or achieve positive social identity (Abrams & Hogg, 1988; Mastro, 2003; Zillmann et al., 1995). In this sense, immigrants may consume certain media to maintain Korean identity and/or learn more about U.S. culture.

RQ5a: To what extent is consumption of each form of media (U.S./Korean traditional/online, *mizville.org*) related to Korean immigrant women's acceptance of <u>American beliefs</u>?

RQ5b: To what extent is consumption of each form of media (U.S./Korean traditional/online, *mizville.org*) related to Korean immigrant women's acceptance of <u>American behavior</u>?

RQ6a: To what extent is consumption of each form of media consumption (U.S./Korean traditional/online, *mizville.org*) related to Korean immigrant women's affinity for <u>Korean beliefs</u>?

RQ6b: To what extent is consumption of each form of media consumption (U.S./Korean traditional/online, *mizville.org*) related to Korean immigrant women's affinity for <u>Korean behavior</u>?

CHAPTER III

SURVEY METHODS AND ANALYSIS

This portion of my dissertation investigates the relationship between the use of media and identity to understand how media use is related to Korean immigrant women's adjustment to the host country and preserving their Korean heritage. Research questions explored the length of time and use of U.S. and Korean traditional/online media, and an ethnic online community. Then, questions were asked to examine to what extent consumption of each type of media is related to Korean immigrant women's acceptance of American and Korean beliefs and behaviors to investigate the relationship between media use and adjustment to the U.S. society and maintaining Korean traditions.

Methods

In order to explore the issues discussed in the literature review, especially to examine whether Korean immigrant women use different types of media to maintain their "Koreanness" and/or adjust to the host country, a survey design was the appropriate way to collect initial data. According to Babbie (2004), the purpose of a survey is to make inferences from a sample to a population. The survey method is a valuable tool in collecting original data from a large population difficult to observe. Most importantly, surveys are useful in measuring attitudes, beliefs, and self-reported behavior. Although the survey method can "only collect self-reports of recalled past action or of prospective or hypothetical action" (Babbie, 2004, p. 275), it is still an important tool in observing attitudes and orientations. A handful of research investigating the use of various types of media by dispersed ethnic groups has employed the survey approach (Lin et al., 2010; Moon & Park, 2007; Ye, 2005). To administer the survey to the most fitting population, I

selected married, Korean immigrant women who live in the U.S. and are active members of an online community, *mizville.org*. Below, a detailed description of the online community is provided, followed by sections regarding the online survey.

<div align="center">

Mizville.org

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Mizville.org is a nonprofit organization established on December 2, 2005, by a handful of Korean immigrant women who live in various parts of the United States to connect with other women in similar situations (n.d., *mizville.org*). *Mizville.org's* official English name is "Community of Korean Women Mizville, Inc." Although the online community restricts its membership by allowing only married Korean women living in the United States and Canada to join, it has more than 38,000 members registered as of July 2012. To become a member, a person must be: (1) female, (2) married or divorced,[8] (3) residing in the U.S. (referring to the 50 states and the U.S. territories) or Canada, and (4) of Korean heritage. For those who meet the requirements (1), (2), and (4) but currently do not reside in the U.S., the person can acquire limited-access membership if she will begin residing in U.S. or Canada within three months of the start of membership. Once a person registers as a member on *mizville.org*, a membership coordinator calls the new member via telephone to verify personal information and to make sure the new member meets the above criteria.

The community is run by its members, with more than 300 volunteers maintaining 300 different discussion boards. The Board of Directors, which consists of 12 officers, manages the overall policy and direction of the website. The directors are elected by the members of *mizville.org* (an elected person must receive at least 50 percent of the vote) to

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[8] *Mizville.org's* bylaws list only married or divorced individuals as members although widowed individuals are also allowed to register as members.

serve a one-year term. None of the directors receive compensation for their work. The volunteers and the directors monitor the website continuously—managing not only errors reported on the website but also restricting unacceptable activities (such as people selling personal products for profit, revealing names of others, and those who participate as members without meeting the four requirements; *mizville.org*, n.d.). I had to obtain the permission of the board to post my survey on *mizville.org*.

Based on these characteristics of *mizville.org*, I selected this website over similar websites for this study. Other websites, such as *missyUSA.com*, are run by one owner for profit and do not have strict membership requirements. I expected *mizville.org* to provide a homogenous group of a specific online user population who live in various parts of the United States rather than focusing on one or two large cities, which would narrow the spectrum of the analysis. Furthermore, while previous research on traditional media use by ethnic minority groups used offline organizations (such as church or school) to obtain the sample (e.g., Moon & Park, 2007), my survey on *mizville.org* members seems most appropriate in examining *online* media use.

Online Survey

The survey was written in two versions—English and Korean. The Korean version was created through a translation and back-translation method (Moon & Park, 2007) frequently used in research conducted on ethnic minority populations. Once the English version was written, it was translated into Korean by a native Korean speaker unfamiliar with the survey topic. After this was done, the Korean version of the survey was back-translated into English by another bilingual, native Korean. I then compared the back-translated English version and the original English version to make sure there were no

differences in terms of the content and meaning of the survey questions and items. The revised items were also translated and back-translated once again by two different bilingual native Koreans unrelated to the study to assure the meaning of the survey questions and items were identical.

The final versions of the survey were pretested on male and female, married or single, Koreans and Korean Americans. An invitation to the pretest of the survey was sent through Facebook messages to my Facebook friends' list. I asked those friends to pass on the message to other Koreans and Korean Americans. Because the majority of the participants were not *mizville.org* members, I omitted questions directly related to *mizville.org*. I also asked the participants to comment freely about the survey itself. The pretest was conducted using WebSurveyor, which is provided and run by the University of Iowa. A total of 59 responses were received. The pretest did not raise any concerns that would require additional revisions of the questionnaire.

I administered the actual survey online using WebSurveyor from February 25, 2011, to March 11, 2011. On the final form of the online survey questionnaire, I used WebSurveyor's ability to require a response to a question to keep participants from inadvertently skipping a question. To eliminate the possibility of forcing the participant to select an answer, I included categories such as "not applicable," "other," "comment," "I don't know," or "I do not spend time with…" where appropriate. The English and Korean versions of the survey can be found in Appendix A and Appendix B respectively.

Approval from the Human Subjects Office

The survey administered to the members of *mizville.org* was conducted after

approval from the *mizville.org* Board of Directors and the University of Iowa's

Institutional Review Board 2. See Appendix C for the approval form.

Survey Variables

The questionnaire consisted of seven sets of items. The first set included questions

about hours spent using different types of U.S. and Korean media (traditional, online, and

mizville.org) as well as how participants spend time with them (e.g., Reece & Palmgreen,

1996; Moon & Park, 2007; Payne, Sever, & Dozier, 1988; Stilling, 1997). The second set

consisted of items measuring Korean beliefs and behavior. Similarly, the third set

included items measuring American beliefs and behavior (Moon & Park, 2007; Samovar

& Porter, 1995). The fourth set inquired about perceived language ability as well as

frequency of interaction with others (Moon & Park, 2007). The fifth set asked questions

related to family, such as reasons for moving to the U.S (Moon & Park, 2007), and

significance of the participant's opinion in the home. The sixth set included questions

about *mizville.org* activities, such as length of membership, frequency of visit, and

number of posts per day. Finally, the seventh set obtained background information from

the participants—asking basic demographic questions, immigration status, and ethnicity

of spouse.

In the survey, closed-ended questions were used. According to Baxter and Babbie

(2004), this method offers greater uniformity of answers, and it is more easily amenable

for statistical analysis compared to open-ended questions. Furthermore, open-ended

questions are harder to interpret to fully understand the meaning of the responses. In

order for the response categories to be exhaustive or to "include all the possible responses that might be expected" (Baxter & Babbie, 2004, p. 171), an "Other (Please specify:_____" category was added for each item.

Media Use Variables

 Media scholars have noted that relationships exist between identity and (ethnic) media selection and use (Mastro, 2003; Zillmann et al., 1995) to help immigrants adjust or assimilate to the new culture (Hall, Anten, & Cakim, 1999; Reece & Palmgreen, 1996; Moon & Park, 2007; Payne, Sever, & Dozier, 1988; Stilling, 1997; Walker, 1999) and/or maintain ethnic identity (Jeffres, 2000; Kim, 2001; Lin, Song, & Ball-Rokeach, 2010). In order to examine the relationship between media use and identity, questions inquiring participants' media consumption habits were formed. Specifically, items about consumption of U.S. and Korean traditional media, U.S. and Korean online media, and *mizville.org* were included in the survey. U.S. traditional media, which includes television, magazines, and newspapers, was defined as programs or publications written in English and produced in the U.S. Similarly, Korean traditional media included television, magazines, and newspapers that were identified as programs and publications written in Korean and produced either in the U.S. or in Korea (Moon & Park, 2007). U.S. online media was identified as websites written in English that are produced in the U.S., usually with a web address ending in "dot com," and Korean online media was defined as websites written in Korean that are produced either in the U.S. or Korea.

To understand Korean immigrant women's traditional/online media (RQ1), and *mizville.org* consumption (RQ3), I used Moon and Park's (2007) concept of "exposure to mass media" (p. 333). To measure Korean immigrant women's consumption of U.S. and

Korean traditional media, individuals were asked to select the approximate number of hours per day they usually spend watching U.S. television and reading U.S. newspapers and magazines. Similarly, this study asked individuals to indicate how much time they spend using online media (excluding *mizville.org*), then time spent on *mizville.org* website. Participants selected from 0, 0.1 to 2 hours, 2.1 to 4 hours, 4.1 to 6 hours, 6.1 to 8 hours, 8.1 to 10 hours, 10.1 to 12 hours, and other.

To examine how Korean immigrant women use certain media, I asked individuals to select among different types of media they consume for U.S. and Korean traditional and online media (RQ2), and *mizville.org* (RQ4). In order to fully understand how Korean immigrant women use *mizville.org* and how that compares to other media consumption, I allowed participants to select more than one response category. Although allowing for multiple answers may create difficulties in analyzing the data (Babbie, 2004), for this particular research question, it was necessary to understand many of the different types of media my participants use. For example, participants answering the question regarding U.S. traditional media had the option of choosing any number of categories listed: "I don't spend time with U.S. traditional media," "U.S. news," "International news," "Business/finance news," "Sports news," "Entertainment," "Fashion/shopping," and "Other."

I created parallel categories for Korean traditional media, which included: "I don't spend time with Korean traditional media," "U.S. news (U.S. news happening in U.S.)," "U.S. news (U.S. news happening in Korea)," "International news," "Business/finance news (in U.S.)," "Business/finance news (in Korea)," "Sports news (in U.S.)," "Sports news (in Korea)," "Entertainment (in U.S.)," "Entertainment (in Korea),"

"Fashion/shopping (in U.S.)," "Fashion/shopping (in Korea)," and "Other." For online

media and *mizville.org* questions, "To mingle with others online/*mizville.org*" was added

to the existing U.S. and Korean traditional media categories.

American and Korean Beliefs and Behavior

Scholars found that many individuals tend to select certain kinds of media to

maintain or attain positive social identity (Abrams & Hogg, 1988; Mastro, 2003;

Zillmann et al., 1995). Through media consumption, immigrant groups indirectly learn

the host country's cultural beliefs and behaviors through U.S. media (Moon & Park,

2007; Reese & Palmgreen, 1996; Stilling, 1997; Walker, 1999; Ye, 2005) as well as

maintain connection with their homeland through ethnic media (e.g., Hiller & Franz,

2004; Parker & Song, 2006; Tynes, 2007). In order to understand the relationship

between Korean immigrant women's media use and adjustment to the mainstream culture

(the new assimilation theory [Alba & Nee, 2003]) and/or maintenance of their Korean

ethnic identity (segmented assimilation theory [Portes & Rumbaut, 1990; Portes & Zhou,

1993; Zhou, 1997, 2001; Zhou & Bankston, 1994, 1998; Zhou & Ziong, 2005]), the

concepts of American and Korean beliefs and behaviors were measured by adapting

items formulated by Samovar and Porter (1995) and used in Moon and Park's (2007)

study. The wording of some of the items was modified in order to specifically measure

American and Korean beliefs and behaviors because the original statements were broadly

formed as "Western" and "Eastern" cognition and behavior items (Moon & Park, 2007;

Samovar & Porter, 1995). Furthermore, "you" was changed to "I" in all of the items, and

vaguely written statements were made clearer. For example, an item measuring Korean

beliefs was changed to "I feel an attachment to Koreans in Korea" instead of "You have

an overwhelming attachment to the Korean group" because participants were asked how much they agree with each of the statements in the questionnaire. In addition, items that were considered to be stereotypical of Western and Eastern cultural beliefs and behaviors were deleted, and some were supplemented with statements derived from related literature (Lee, 2004; Lee & Cho, 1990; Reese & Palmgreen, 1996; Ye, 1995). For example, the statement: "I enjoy wealth" for Western behavior was deleted, and "I am individualistic compared to others" was added.

In order to evaluate American and Korean beliefs and behaviors, two dimensions were evaluated (Moon & Park, 2007; Samovar & Porter, 1995). A set of 6 items was used to measure the concept of "American beliefs," and 7 items were used to measure the concept of "American behavior." Six and 7 items were used to assess the concept of "Korean beliefs" and "Korean behavior," respectively. Participants gave their answers on a five-point scale, coded as 5 (strongly agree), 4 (agree), 3 (neutral), 2 (disagree), 1 (strongly disagree).

Participants were given 6 statements in order to assess American beliefs (Moon & Park, 2007; Samovar & Porter, 1995). To examine internal consistency of participants' responses to the set of items, the items were subjected to a confirmatory factor analysis, employing principal-components factoring as the extraction method and varimax as the rotation method. The ideal outcome in confirmatory factor-analytic methods is to have factor loadings to show a "simple structure" (Swisher, Beckstead, & Bebeau, 2004, p. 787) in order to establish a strong factor loading coefficient. The guideline for most studies is to follow factor-loading cutoff criteria ranging anywhere from .30 to .55, while values above .70 are recommended (Pallant, 2010). For American beliefs, the six items

produced one index: *American cultural beliefs* (α = .74, factor loadings ranging from .60

to .71). The details of the analysis are listed in Table 1.

In addition, participants were given a set of 7 statements derived from previous

studies examining American behavior (Moon & Park, 2007; Samovar & Porter, 19957).

Confirmatory factor analytic methods, employing principal-components factoring as the

extraction method and varimax as the rotation method, produced three factors: *boldness*

(α = .63, factor loadings ranging from .71 to .77), *assertiveness* (r = .33, factor loadings

of .79 for both items), and *individualism (r = .31, factor loadings ranging from .78 to

.80). Moon and Park's (2007) study reported coefficient alpha of .68 for all of these items

combined. Because the items I used were not entirely the same sets as in previous studies

(Moon & Park, 2007; Samovar & Porter, 1995), the overall reliability of the 7 items was

slightly low. A clean factor structure is when each item in a factory analysis loads highly

on one factor and lowly on other factors. I have found certain items to load better

together from the factor analysis. Therefore, I have grouped those that load cleanly for

my survey analyses. All factors are listed in Table 2.

Participants responded to 6 statements to assess Korean beliefs. Confirmatory

factor analytic methods, employing principal-components factoring as the extraction

method and varimax as the rotation method, produced 2 indexes: *attachment to Korean

culture (r = .50, factor loadings ranging from .72 to .78) and *koreanness (r = .22, factor

loadings ranging from .60 to .84). In addition, participants were given 7 statements

related to Korean behavior. Confirmatory factor analytic methods, employing principal-

components factoring as the extraction method and varimax as the rotation method,

produced 2 indexes: *respecting elders* (α = .63, factor loadings ranging from .52 to .75)

and *age consciousness* ($r = .33$, factor loadings ranging from .64 to .81). Moon and Park (2007) reported coefficient alphas of .87 and .69 for Korean beliefs and behavior, respectively. As previously mentioned, due to the fact that items I used were not entirely the same set as in previous studies (Moon & Park, 2007; Samovar & Porter, 1995), the overall reliability of the two sets were too low. I have grouped those that load cleanly together for my survey analyses. All factors for Korean beliefs and behavior are listed in Table 3 and 4, respectively.

Demographic Variables

To control for third variables that may influence Korean immigrant women in using various types of media, items regarding demographic information were included in the survey. The variables include: gender, age, education, income, marital status, citizenship, and approximate year of arrival in the U.S (Moon & Park, 2007).

Operationalization of the demographic variables were:

Sex is a dichotomous variable: male and female.

Age of respondents at the time of the survey is measured in years beginning with "18 or younger" to "61 or over." "18 or younger" category was replaced by "20 or younger" for analysis because none of the respondents were younger than 18.

Education is measured by the highest degree attained by the respondent at the time of the survey beginning with "elementary" through "graduate/professional." "Other" category is also added.

Income is differentiated by "personal income" and "total household income." Respondents can select from "none" through "110,000 to above."

Marital status is measured by selecting from "single," "married," "divorced," or "widowed." I recategorized to "married" and "other" for analysis.

Ethnicity of spouse is measured by selecting from "Korean (Korean citizen)," "Korean American (U.S. citizen), "Asian or Asian American other than Korean," "White American," "African American," "Hispanic or Hispanic American," and "other." "Not applicable" category was also added. I recategorized to "Korean (U.S. or Korean citizen)" and "other" for analysis.

Citizenship of respondents at the time of the survey is measured by selecting from "U.S. citizen," "permanent resident (green card)," "student (F1 or similar)," "dependent (F2 or similar)," "Employment/work visa," "not sure," or "other." I recategorized to "U.S. citizen" and "other" for analysis (Moon & Park, 2004).

Year of arrival is measured in years. Respondents can select from "born in the U.S." through "2001-2010."

I constructed variables helpful to this study in order to understand the participants as members of *mizville.org* and as Korean immigrant women: role in family decision-making in general, role in family decision in moving to the U.S., and main reason for moving to the U.S. Variables used in Moon and Park's (2007) study were added, such as whether the participant expects to leave the U.S. and her perceived language skills. The language skills variables consist of two elements—self-perceived spoken and written skills in English and Korean (Moon & Park, 2007). Individuals' responses were measured through a 7-point scale, from 1 (very poor) to 7 (excellent). The coding guide used in the analysis can be found in Appendix D.

Sampling Method

In this study, a convenience sampling method, which is "characterized by a nonsystematic approach to recruiting participants that often allows a potential participant to self-select into the sample" (Schonlau, Fricker, & Elliott, 2002, p. 33) was used. Although statistical inference can be problematic with convenience sampling because it is a nonprobability method (Babbie, 2004; Schonlau et al., 2002), when a large group of members is easily identifiable but identifying the entire population of the group is nearly impossible, collecting data through convenience sampling is most effective (Babbie, 2004). Dillman (2007) asserted that internet-related surveys are "currently inadequate as a means of accessing random samples of defined populations" (p. 356), suggesting that the convenience sampling method is most suitable for this study. Furthermore, convenience sampling is especially valuable when researchers are targeting "hard-to-reach [dispersed] (although electronically connected) populations" (Schonlau et al., 2002, p. 34). To gather my sample, I used a modified method of posting the survey on the internet to invite individuals to participate called *uncontrolled instrument distribution* (Schonlau et al., 2002). "Uncontrolled" refers to the idea that anyone on the internet can have access to the survey. But not everyone who has access to the internet can participate in this study. The questionnaire was only available to registered members of *mizville.org*.

Also, the goal of this study is not to generalize the findings to ethnic minority groups or to the entire Korean immigrant population in the U.S., but to understand how a specific group of people, in this case Korean immigrant women, utilize traditional and online media including an online community to maintain and/or develop their identity.

Sample size

Social scientists began to utilize the internet for survey research as the Web became

widely used in the 1990s (Schonlau et al., 2002). Scholars have noted that email survey

response rates range from 6 to 68 percent, while response rates for Web surveys tend to

be lower, in the range of 7 to 44 percent (Schonlau et al., 2002). For this study, because it

relies on a convenience sample, response rates are not as important as they would be for

studies using probability sampling in hopes to generalize to a larger population. It is

argued that response rates for convenience samples "may be interesting, but they are not

scientifically meaningful" (Schonlau et al., 2002, p. 22). Most importantly, Schonlau et

al. (2002) pointed out that "it is not clear that a high completion rate conveys anything

that is particularly […] relevant about the participants" (p. 82). Many scholars found that

surveys that are closely related to the participants' interest were more likely to increase

response rates (Watt, 1999). In addition, guaranteed anonymity (Couper, 2000),

requesting demographic information first and offering financial incentives (Frick,

Bachtinger, & Reips, 1999), and customizing the survey to the target audience in terms of

the type of language used (Sheehan, 2001) can influence response rates. For my study,

participants were guaranteed anonymity, and they had the option of selecting English or

Korean versions of the survey, but I did not offer any monetary incentives.

Also, distribution procedures can also influence response rates (Andrews, Nonnecke,

& Preece, 2003). Sheehan (2001) argued that response rates tend to be higher when a

short and clearly written survey invitation is provided to "opt-in" or "opt-out" rather than

providing an invitation and survey at the same time. Furthermore, follow-up reminders

can increase response rates (Dillman, 2007). Kittleson (1997) found that sending a

follow-up invitation one week after sending out the web-questionnaire resulted in a significant increase in response rates. Second, third, and fourth follow-up invitations also slightly increased response rates but the increase was "negligible" (Sue & Ritter, 2007, p. 95). In this study, I was open to posting up to four follow-up messages and links to the questionnaire if necessary but after I posted a follow-up message at the beginning of the second week, *mizville.org*'s administrators posted reminders periodically on each of the boards.

Survey methodologists suggest several rules of thumb in deciding the sample size of online survey research:

- It is difficult to justify samples sizes of less than 30 or larger than 500 (Alreck & Settle, 1995).
- Within the limits of 30 to 500, it is recommended to use a sample of 10% of the parent population (Alreck & Settle, 1995; Hill, 1998).
- In general, larger samples are better than smaller samples. Considering the research budget and time, larger samples should be selected over smaller samples (Hill, 1998).

Although it would be appropriate to anticipate a sample size of 10% of the parent population of *mizville.org*, it should be noted that not all members of *mizville.org* are living in the U.S. or are active members. In order to define the exact parent population for this study, Korean immigrant women who live in Canada and those who moved back to Korea should be eliminated. However, as noted above, sample sizes between 30 and 500 are generally considered sufficient. In a similar study examining Korean immigrants, Moon and Park (2007) surveyed "more than 200 Koreans who volunteered as participants" (p. 329) and yielded 191 in their final sample.

The survey questionnaire was posted for two weeks from February 25, 2011, to March 11, 2011. After the first week, a reminder message with a link to the questionnaire

was posted (Kittleson, 1997). The online survey invitation was posted on the main announcement page and two of the most popular bulletin boards, "Sok-Pul-Ee" (Heart-to-heart) and "Yeon-Yae Bang" (Entertainment Room) on *mizville.org*.

For my study, 200 members of *mizville.org* submitted the questionnaire. One survey submission was ultimately eliminated because the participant was not a member (the participant had commented that a friend who was a registered member of *mizville.org* sent her the link to the online survey). She also mentioned that she answered *mizville.org*-related questions based on her experience with a similar Korean online community. Another survey was eliminated because the participant said she was single. In addition to the 200 submitted surveys, 76 members started the survey but abandoned it, and the WebSurveyor program does not save data from the abandoned questionnaires. Therefore, my final sample yielded 198 responses.

This study used a method of non-probability sampling (restricted only to *mizville.org* users who were exposed to the invitation and who chose to click on the link provided to complete the survey), and the denominator (number of exposures to the invitation) is not known (AAPOR, 2011). Therefore, a response rate cannot be calculated.

Results

The purpose of this study was to investigate and understand Korean immigrant women's use of traditional and online media and an online community, *mizville.org*, to maintain Korean identity and/or build American identity. The data for this online survey comprised 198 responses. This section begins with a description of the participants involved in this study, all of whom were members of *mizville.org*. Then, the results of the

data analysis are presented for each of the stated research questions, followed by discussion and conclusion.

Demographic Characteristics of the Participants

The demographic profile of the participants, shown in Table 5, indicated that the mean age was about 37.5 years ($SD = 1.31$). More than 90 percent of the participants had a college degree or above. In spite of the high education level, almost half of the women reported they did not have personal income or said they did not work outside the home. Among those who said they work, the average salary was about $47,000 ($SD = $10,156.50), which is slightly lower than the national average of $49,445 (U.S. Census, 2011). On the other hand, the mean total household income, which included husband's salary, was approximately $77,000 ($SD = $9,485.90), which is considerably higher than the national average of $49,445 (U.S. Census, 2011). About a third of the participants answered that their total income was more than $110,000, earning more than double the national average.

The majority (96.5%, $n = 191$) of the participants were currently married. From the sample, six women (3.0%, $n = 6$) were divorced, and one was widowed at the time of the survey. Of the currently married women, more than half (54.0%, $n = 107$) were married to Korean men (Korean citizens), while about a third of the women (29.8%, $n = 59$) were married to Korean Americans (U.S. citizens). Among the participants, less than 10 percent ($n = 18$) of the women were married to White Americans. Less than 2 percent ($n = 3$) were married to men of other ethnicities, such as African Americans or Hispanics.

Among the women who took the survey, about 8 out of 10 women arrived to the U.S. within the last 20 years (1990-2010), mostly residing in the Western and

Northeastern part of the country. About three-fourths of the participants were either U.S. citizens (33.3%, $n = 66$) or permanent residents (42.4%, $n = 84$) at the time of the survey. About 15 percent ($n = 24$) of the participants had non-immigrant visas, including less than 10 percent ($n = 19$) of the women with dependent visas (F2 status).

<u>Korean immigrant women's role in the family</u>

For the most part, coming to the U.S. was either for their husbands' future (31.8%, $n = 63$), for self (25.3%, $n = 50$), or to get married (22.7%, $n = 45$). Ninety-eight percent ($n = 194$) of the women reported that they have significant or very significant power in decision-making at home in general, while only 3 women (1.5%) said their opinion is of no significance in the household. Furthermore, three-fourths of the participants said they had great influence in coming to the U.S.—either significant or very significant—when they decided to move to the U.S., while a quarter of the women replied that their opinion was insignificant or very insignificant. When they were asked whether they have plans to move back to Korea, about a third of the participants said "No," while one-fifth of the women replied they have plans to move back to Korea.

Mizville.org participation

As members of the site, about 6 out 10 women claimed to have been active for more than 4.5 years, which suggests most of the women were members since the opening of the site. Approximately three-fourths of the women visit at least once a day. Among these women, the majority (70.7%, $n = 140$) visited *mizville.org* every day. When they visit *mizville.org*, more than half of the participants reported that they post either a full post on a discussion board or a simple comment post at least 1 to 2 times per day. A full post is created by clicking on the "write" button and providing a unique title for the post.

A comment post is created when one uses the "comments" section to write a short comment under a full post. To the question, "What kind of a *mizville.org* member do you see yourself as?," about half of the women said they are moderately active members—periodically posting when they are in need or have questions, while fewer than a third said they consider themselves a "lurker." Details can be found in Table 6.

Data Analysis

RQ1 asked how much U.S. and Korean traditional (TV, newspaper, magazine) and online (other than *mizville.org*) media Korean immigrant women consume. For U.S. traditional media use, more than 90% ($n = 179$) of the women said they used U.S. media every day. Fewer than 10% ($n = 19$) of the participants said they did not consume any U.S. traditional media. The initial analysis revealed that only a few participants reported spending more than 6 hours with U.S. traditional media. The other response categories on the "time spent" variables showed similar results. Therefore, I collapsed the small cell sizes together for further analyses for this study. Details of the descriptive statistics for time spent on U.S/Korean traditional and online media can be found in Table 7.

For Korean traditional media, less than three-fourths said they used Korean traditional media every day. The majority (34.8%, $n = 69$) of the participants consuming Korean traditional media said that they consumed Korean traditional media less than 2 hours per day, while more than one-third of the women reported that they do not use any Korean traditional media.

For both U.S. and Korean online media (excluding *mizville.org*), the majority (64.1%, $n = 127$; 54.5%, $n = 108$, respectively) of the participants were found to be using less than 2 hours of online media per day. Seven women (3.5%) said they do not use any

U.S. online media, while only 4 women (2.0%) said they do not consume Korean online media on an average day.

To further explore media use by Korean immigrant women, I conducted chi-square tests comparing U.S. traditional media use with other media use variables: Korean traditional media, U.S. online media, and Korean online media. The chi-square test examining U.S. traditional media and Korean traditional media showed a significant relationship between the two variables, χ^2 (16, N = 198) = 33.34, $p < .001$. Among those participants who said that they do not consume any U.S. traditional media, about half (n = 9) consumed Korean traditional media. For the majority of the participants who were using 2 to 4 hours of U.S. traditional media daily, about a third of them (n = 27) said they do not consume Korean traditional media. Within the same category, about another third of the participants (n = 25) spent similar amount of time using Korean traditional media, while 12 percent (n = 10) spent between 4 to 12 or more hours. Details of the analysis can be found in Table 8.

The results of the chi-square test examining U.S. traditional media and U.S. online media was also significant, χ^2 (16, N = 198) = 40.66, $p < .001$. Among those who do not spend time with U.S. traditional media, only 2 (10.5%) people said they do not use any U.S. online media. Within the category, the majority (63.2%, n = 12) spent 2 to 4 hours a day, while 21 percent (n = 4) spent between 4 and 10 hours daily using U.S. online media. For those using between 2 to 4 hours a day of U.S. traditional media, the majority of them (65.1%, n = 54) spent less than 2 hours using U.S. online media, about a quarter of the participants (n = 19) spent 2 to 4 hours, 8.4 percent (n = 7) spent 4 to 8 hours. See Table 9 for details.

In addition, the chi-square test comparing U.S. traditional media and Korean online media showed a significant relationship between the countries' media, χ^2 (16, $N =$ 198) = 26.70, $p < .05$. Those who said they do not consume any U.S. traditional media still reported using Korean online media (100.0%, $n = 19$). In the same category, the majority of the participants (42.1%, $n = 8$) said they spend between 2 to 4 hours using Korean online media. For participants using 2 to 4 hours of U.S. traditional media, three-fourths of the participants ($n = 51$) reported using less than 2 hours, while more than a third of the participants ($n = 29$) said they spend 4 hours or more using Korean online media. Details of the analysis can be found in Table 10.

To further explore media use by Korean immigrant women, I conducted chi-square tests comparing Korean traditional media with U.S. online media and Korean online media. The chi-square test examining Korean traditional media and U.S. online media showed no significant relationship. Table 11 shows the details of the analysis.

The results of the chi-square test examining time spent with Korean traditional media and Korean online media were significant, χ^2 (16, $N = 198$) = 39.73, $p < .001$. Among those who do not spend time with Korean traditional media, three (4.8%) people said they do not spend time with Korean online media. Within this category, the majority (61.3%, $n = 38$) spent less than 2 hours a day using Korean online media, while a third of the participants ($n = 21$) spent between 2 to 8 hours on an average day using Korean online media. See Table 12 for details.

RQ2 addressed different types of media Korean immigrant women are using in terms of U.S./Korean traditional and online (other than *mizville.org*) media. Participants were able to select more than one answer. From the total 470 responses, women tend to

use U.S. traditional media mostly for U.S. news ($n = 138$), entertainment ($n = 88$), and international news ($n = 72$). For U.S. online media ($N = 542$), women reported that the majority of their time is spent for U.S. news ($n = 120$), shopping ($n = 97$), entertainment ($n = 90$), and to mingle with others online ($n = 70$). Details can be found in Table 13. Similarly, women spending time with traditional Korean media ($N = 555$) tend to use them for Korean news (in Korea) ($n = 103$), entertainment (in Korea) ($n = 93$), and Korean news (in U.S.) ($n = 63$). Very much like the Korean traditional media, Korean online media ($N = 722$) were mostly used to get Korean news (in Korea) ($n = 153$), entertainment (in Korea) ($n = 144$), or to mingle with others ($n = 87$), and for Korean news (in U.S.) ($n = 70$). Details of the results can be found in Table 14.

RQ3 queried how much time Korean immigrant women spend on *mizville.org*. Seven out of 10 women who participated in the survey said they spend less than 2 hours per day. One-fifth of the participants said that they spend between 2 to 4 hours on an average day visiting the online community. Fourteen (7.1%) women reported that they spend more than 4 hours on *mizville.org*. Details of the descriptive statistics can be seen in Table 15.

To further examine media use by Korean immigrant women, I conducted a chi-square tests comparing *mizville.org* use with other media use variables: Korean traditional media, U.S. traditional media, U.S. online media, and Korean online media, respectively. The chi-square test examining *mizville.org* use and U.S. traditional media showed no significant relationship between the two variables. Details of the analysis can be found in Table 16. The chi-square test of *mizville.org* use and Korean traditional media was significant, χ^2 (16, $N = 198$) = 30.39, $p < .01$. Of the 62 participants who do

not spend time with Korean traditional media, the majority of them (33.3%, $n = 46$)

spend up to 2 hours on the *mizville.org* site, while others spend up to 6 hours per day. See

Table 17 for details. The chi-square test examining *mizville.org* use and U.S. online

media showed no significant relationship between the two variables. Furthermore, results

of the chi-square test between *mizville.org* and Korean online media variables showed no

significance in the relationship. For further details, see Table 18 and Table 19,

respectively.

RQ4 asked how participants were using *mizville.org*. They were allowed to select

more than one answer ($N = 1,015$). The majority ($n = 160$) of the participants said they

visit *mizville.org* for entertainment purposes. Similar to other media use, *mizville.org* was

also visited to get Korean news happening in both Korea ($n = 149$) and U.S. ($n = 123$)

and for entertainment purposes in both Korean and U.S. ($n = 160$, $n = 109$, respectively).

Furthermore, many Korean women ($n = 118$) reported that they use the online community

to mingle with other Koreans in the community. Further details of the descriptive

statistics can be seen in Table 20.

Hierarchical Regression Analysis

According to Alisson (1999), multiple regression analysis is used to examine the

relationship between a dependent variable and one or more independent variables. In this

study, multiple regression analysis was used to examine the relationship between media

consumption variables (U.S./Korean traditional/online, *mizville.org*) and Korean

immigrant women's acceptance of American beliefs (RQ5a), American behavior (RQ5b),

Korean beliefs (RQ6a), and Korean behavior (RQ6b). But because other factors can also

influence the dependent variable, I have included relevant independent variables in the

hierarchical regression analysis (Alisson, 1999). Basic demographic variables such as age, marital status, and education level were added in the first block. Self-perceived language ability variables were entered in the second block. Variables directly related to immigrant research, especially Korean immigrant research on media use, comprised the third block, such as arrival year and intentions of moving back to Korea. The final block comprised the media use variables: U.S. traditional/online media, Korean traditional/online media, and *mizville.org*. Table 21 shows the list of variables in their blocks.

American Beliefs

In order to answer RQ5a, which asked about the relationship between media consumption and the acceptance of American beliefs, hierarchical multiple regression analysis was used to assess the ability of the model (which includes U.S./Korean traditional/online media and *mizville.org*) to predict perceived American cultural beliefs scores, after controlling for a number of additional variables.

As Table 22 shows, demographic predictor variables in the first block were associated with the acceptance of American beliefs ($R^2 = .07, p < .01$). Immigration status was found to be a negative predictor ($\beta = -.23, p < .01$) of *American cultural beliefs* scores. The second block of language ability variables had the strongest relationship with acceptance of American beliefs (R^2 change $= .13, p < .01$). English-speaking ability was shown to be significantly, positively related to *American cultural beliefs* scores ($\beta = .40, p < .01$). The third block of residence variables was weakly associated with acceptance of *American cultural beliefs* (R^2 change $= .04, p < .01$). The regression analysis revealed that arrival year to the U.S. was a negative predictor ($\beta = -.27, p < .05$). In other words, the

more recent the immigration to the U.S., the less likely participants were to accept

American cultural beliefs. The media variables were not significant predictors of

American cultural beliefs scores after demographics, language ability, and residence

variables were controlled statistically.

American Behavior

Based on the factor analysis, three dependent variables were identified to address

RQ5b, which asked about the relationship between media use and acceptance of

American behavior. A series of three hierarchical regression analyses were conducted on

the three indexes in order to assess the ability of the model to predict perceived *boldness*,

assertiveness, and *individualism* scores.

For *boldness*, the first block of the regression analysis of demographic predictor

variables produced no significant results. The second block of language ability variables

was the strongest predictor of *boldness* scores ($R^2 = .17, p < .01$), although none of the

variables was statistically significant by itself. The third block of residence variables

produced no significant results. The fourth block of media variables was a statistically

significant predictor of *boldness* scores (R^2 change $= .08, p < .01$). U.S. online media ($\beta =$

0.24, $p < .01$) was found to be a positive predictor and Korean online media ($\beta = -0.16, p$

$< .05$) to be a negative predictor. In addition, education ($\beta = -0.21, p < .01$) was a

negative predictor while English speaking ability was a positive predictor ($\beta = 0.33, p <$

$.01$) of *boldness* scores. Details of the hierarchical regression analysis can be found in

Table 23.

To investigate the ability of the model to predict perceived *assertiveness* scores

after controlling for a number of independent variables, a hierarchical multiple regression

analysis was conducted. The first block of the regression analysis produced no significant

results. The second block of language ability variables was the strongest predictor of

assertiveness scores (R^2 change = .12, $p < .01$). English-speaking skills ($\beta = 0.40$, $p < .01$)

were found to be a positive predictor. The third block of residence variables found no

significant results. The fourth block of media variables was also a statistically significant

predictor of *assertiveness* (R^2 change = .06, $p < .01$). U.S. online media ($\beta = 0.22$, $p <$

.01) was found to be a positive predictor and Korean traditional media ($\beta = -0.16$, $p <$

.05) to be a negative predictor of *assertiveness* scores. In addition, English-speaking

ability was a positive predictor ($\beta = 0.39$, $p < .01$). Details of the hierarchical regression

analysis can be found in Table 24.

To examine the ability of the model to predict perceived *individualism* scores

after controlling for a number of independent variables, a hierarchical multiple regression

analysis was conducted. The first block of the regression analysis of demographic

predictor variables produced no significant results. The second block of language ability

was found to be a statistically significant predictor of *individualism* scores (R^2 change

= .06, $p < .05$), although none of the variables was statistically significant by itself. The

third and fourth blocks found no significant results. Details of the hierarchical regression

analysis can be found in Table 25.

Korean Beliefs

Based on the factor analysis, two dependent variables were identified to address

RQ6b, which asked about the relationship between media use and affinity for Korean

beliefs. A series of two hierarchical regression analyses were conducted on the two

indexes in order to assess the ability of the model to predict perceived *attachment to Korean culture* and *Koreanness* scores.

Hierarchical regression analysis was performed to assess the ability of the model to predict perceived *attachment to Korean culture* scores after controlling for a number of independent variables. Entering first, second, third, and the fourth blocks in the hierarchical regression analysis produced no significant results. Details of the analysis can be found in Table 26.

Hierarchical regression analysis was employed to assess the ability of the model to predict perceived *Koreanness* scores after controlling for demographics, language skills, and residence variables. Entering first, second, third, and the fourth blocks in the hierarchical regression analysis produced no significant results. Details of the analysis can be found in Table 27.

Korean Behavior

Based on the factor analysis, two dependent variables were identified to address RQ5b, which asked about the relationship between media use and affinity for Korean behavior. A series of two hierarchical regression analyses were conducted on the two indexes in order to assess the ability of the model to predict perceived *respecting elders*, and *age consciousness* scores.

Hierarchical multiple regression analysis was conducted to investigate the ability of the model to predict perceived *respecting elders* scores after controlling independent variables. Entering first, second, third, and the fourth blocks in the hierarchical regression analysis produced no significant results. Details of the analysis can be found in Table 28.

In order to investigate the ability of the model to predict perceived *age consciousness* scores after controlling for a number of independent variables, a hierarchical multiple regression analysis was employed. Entering first, second, third, and the fourth blocks in the hierarchical regression analysis produced no significant results. Details of the analysis can be found in Table 29.

In summary, with respect to RQ6a and RQ6b, examining the extent to which media consumption variables (U.S./Korean traditional/online, *mizville.org*) influence Korean immigrant women's Korean beliefs and behavior, none of the independent variables were statistically significant.

Discussion

The purpose of this part of my study was to examine the possible connection between Korean immigrant women's use of different types of media and American identity building and/or maintenance of Korean identity. The survey participants were gathered from an online community, *mizville.org*, and a total of 198 valid surveys were used in the analysis. The participants responded to the survey questionnaire designed to measure (1) U.S./Korean traditional/online media and *mizville.org* use habits, (2) American beliefs and behavior, and (3) Korean beliefs and behavior. To fully understand who the participants were as immigrants living in the U.S., items regarding immigration status and background were included, along with other basic demographic information. The results of the survey revealed that even with the comparative lack of availability and access to Korean traditional media, Korean immigrants' time spent on all types of Korean media was comparable to time spent consuming U.S. media. Time spent on *mizville.org*

is particularly noteworthy because the respondents were spending the entire time on a single website rather than spreading their time out for various channels, publications, or websites. Furthermore, statistical analyses showed that U.S. media consumption is related to Korean immigrant women's acceptance of American cultural values to a certain degree.

The survey results will be discussed in more depth in conjunction with the interview results in the final chapter.

Table 1. Factor Loadings for American Beliefs Items

Items	Factors
	American Cultural Beliefs
I believe it is important to follow American culture.	**.71**
I feel I am more American-like compared to other Koreans in the US.	**.69**
I believe accepting American culture in everyday life is valuable.	**.67**
I believe American culture is important part of who I am.	**.66**
I feel an attachment to American culture in general.	**.66**
I believe living in the US is positive experience.	**.60**
% of Variance	44.32
	α = .74

Table 2. Factor Loadings for American Behavior Items

	Factors		
Items	Boldness	Assertiveness	Individualism
I can say "I disagree with your thoughts" to someone older than me.	**.77**	.13	-.09
I am comfortable talking about my abilities to others.	**.76**	.27	-.02
I can introduce people older than me as my "friend" to others.	**.71**	-.02	.3
I am assertive.	.18	**.79**	-.07
I am aggressive in getting things done.	.09	**.79**	.11
I only take responsibility for my work in group projects/activities.	.01	.19	**.80**
I am individualistic compared to others.	.07	-.13	**.78**
% of Variance	30.19	19.03	14.60
	α = .63	r = .33	r = .31

Table 3. Factor Loadings for Korean Beliefs Items

Items	Factors	
	Attachment to Korean Culture	Koreanness
I feel an attachment to Koreans in Korea.	**.78**	.07
I am proud to be originally from Korea.	**.72**	.32
I think associating with Koreans in the US is a positive experience.*	.67	-.24
I think maintaining Korean traditions even though I live in the US is valuable.*	.42	.32
I feel that I am more Korean-like compared to other Koreans in the US.	-.06	**.84**
I believe Korean culture is important part of who I am.	.12	**.60**
% of Variance	31.93	51.89
	r = .50	*r* = .22

Note. *Because these items did not load cleanly onto any factor, they were omitted from further analyses.

Table 4. Factor Loadings for Korean Behavior Items

	Factors	
Items	Respecting elders	Age consciousness
I respect the hierarchy existing in age difference.	**.75**	.08
I ask for advice from elders in making important decisions.	**.73**	-.11
I expect young people to respect elders.	**.64**	.30
I am conscious of what others think of me.	**.52**	.32
I believe being humble is a good trait to have.*	.37	.37
I believe it is disrespectful to show affection to your significant other in front of elders.	-.04	**.81**
I believe it is important to know the age of the members of a group I am a part of.	.17	**.64**
% of Variance	32.71	47.85
	α = .63	r = .33

Note. *Because these items did not load cleanly onto any factor, they were omitted from further analyses.

Table. 5. Descriptive Characteristics of Survey Participants

Variable	Frequency (*N*=198)	Percent
Gender		
Female	198	100%
Male	0	0
Age		
20 or younger	0	0
21-25	0	0
26-30	11	5.6%
31-35	40	20.2%
36-40	70	35.4%
41-45	46	23.3%
46-50	16	8.1%
51-55	12	6.1%
56-60	2	1.0%
61 or over	1	0.5%
Education		
Elementary	1	0.5%
Junior High	0	0
High School	10	5.1%
College	109	55.1%
Graduate/Professional School	75	37.9%
Other	3	1.5%

Table 5 continued

Variable		Frequency (*N*=198)	Percent
Personal Income			
	None	94	47.5%
	Less than $10,000	20	19.2%
	$10,000 to $29,999	22	11.1%
	$30,000 to $49,999	18	9.1%
	$50,000 to $69,999	17	8.6%
	$70,000 to $89,999	10	5.1%
	$90,000 to $109,999	9	4.5%
	$110,000 to above	8	4.0%
Total Household Income			
	None	4	2.0%
	Less than $10,000	3	1.5%
	$10,000 to $29,999	11	5.6%
	$30,000 to $49,999	27	13.6%
	$50,000 to $69,999	34	17.2%
	$70,000 to $89,999	30	15.2%
	$90,000 to $109,999	26	13.1%
	$110,000 to above	63	31.8%
Marital Status			
	Single	0	0
	Married	191	96.5%
	Divorced	6	3.0%
	Widowed	1	0.5%

Table 5 continued

Variable		Frequency (*N*=198)	Percent
Spouse Ethnicity			
	Korean (Korean Citizen)	107	54.0%
	Korean American (U.S. Citizen)	59	29.8%
	Asian or Asian American other than Korean	4	2.0%
	White American	18	9.1%
	African American	1	0.5%
	Hispanic or Hispanic American	2	1.0%
	Not applicable	7	3.5%
	Other	0	0
Arrival to U.S.			
	Born in U.S.	0	0
	Before 1970	1	0.5%
	1971-1980	11	5.6%
	1981-1990	30	15.2%
	1991-2000	67	33.8%
	2001-2010	89	44.9%

Table 5 continued

Variable		Frequency (*N*=198)	Percent
Residence by Region			
	West	68	34.3%
	Southwest	8	4.0%
	Midwest	34	17.2%
	Northeast	51	25.8%
	Southeast	37	18.7%
Immigration Status			
	U.S. Citizen	66	33.3%
	Permanent Resident (Green Card)	84	42.4%
	Student (F-1 or similar)	14	7.1%
	Dependent (F-2 or similar)	19	9.6%
	Employment/work visa	10	5.1%
	Not sure	0	0
	Other	5	2.5%

Note. The WebSurveyor program does not save data from the abandoned questionnaires. Therefore, total (*N*) for all variables is 198.

Table 6. Korean Immigrant Women's Role in the Family and *mizville.org*

Variable		Frequency (*N*=198)	Percent
Reason for Living in U.S.			
	For Children	7	3.5%
	For Self (excluding marriage)	50	25.3%
	For/Due to Marriage	45	22.7%
	For Husband	63	31.8%
	Parents Moved to U.S.	25	12.6%
	Other	8	4.0%
Significance of Opinion in Family Decisions			
	Very insignificant	1	0.5%
	Insignificant	2	1.0%
	Neutral	1	0.5%
	Significant	90	45.5%
	Very significant	104	52.5%
Significance of Opinion in coming to U.S.			
	Very insignificant	30	15.2%
	Insignificant	18	9.1%
	Neutral	0	0
	Significant	60	30.3%
	Very significant	90	45.5%

Table 6 continued

Variable		Frequency (*N*=198)	Percent
Intentions of Moving to Korea			
	Yes	37	18.7%
	No	74	37.4%
	I don't know	87	43.9%
Membership Length on *Mizville.org*			
	Less than 6 months	5	2.5%
	6 months to less than 1 year	1	0.5%
	1 year to less than 1 year and 6 months	2	1%
	1 year and 6 months to less than 2 years	5	2.5%
	2 years to less than 2 years and 6 months	7	3.5%
	2 years and 6 months to less than 3 years	10	5.1%
	3 years to less than 3 years and 6 months	10	5.1%

Table 6 continued

Variable		Frequency (*N*=198)	Percent
Membership Length on *Mizville.org*			
	3 years and 6 months to less than 4 years	14	7.1%
	4 years to less than 4 years and 6 months	17	8.6%
	More than 4 years and 6 months	127	64.1%
	Not a member	0	0%
Frequency of Visit			
	Less than once a week	4	2%
	1 to 2 times a week	9	4.5%
	3 to 4 times a week	26	13.1%
	5 to 6 times a week	19	9.6%
	Everyday	67	33.8%
	Several times a day	38	19.2%
	Always logged on when I use the computer	35	17.7%
	Do not visit	0	0%
Frequency of Post			
	1 to 2 a day	114	57.6%
	3 to 5 a day	50	25.3%
	Often (5 or more a day)	19	9.6%
	Never	15	7.6%

Table 6 continued

Variable	Frequency (*N*=198)	Percent
Perceived Self as a Member on *Mizville.org*		
Lurker	53	26.8%
Post when needed	19	9.6%
Periodically post	97	49%
Often post	18	9.1%
As much as possible	11	5.6%

Table. 7. Time spent on U.S. and Korean Traditional and Online media

Hours	U.S. Traditional Media		Korean Traditional Media		U.S. Online Media		Korean Online Media	
	Frequency (N = 198)	Percent	Frequency (N = 198)	Percent	Frequency (N = 198)	Percent	Frequency (N=198)	Percent
0 (0 hour)	19	9.6%	62	31.3%	7	3.5%	4	2%
1 (0.1 to 2 hours)	73	36.9%	69	34.8%	127	64.1%	108	54.5%
2 (2.1 to 4 hours)	83	41.9%	51	25.8%	34	17.2%	49	24.7%
3 (4.1 to 6 hours)	13	6.6%	11	5.6%	14	7.1%	30	15.2%
4 (6.1 or more hours)	10	5.1%	5	2.5%	16	8.1%	7	3.5%
	$M = 1.61, SD = 0.93$		$M = 1.13, SD = 1.00$		$M = 1.52, SD = 0.98$		$M = 1.64, SD = 0.65$	

Table. 8 Time Spent on U.S. Traditional Media by Time Spent on Korean Traditional Media

Time Spent on U.S. Traditional Media	Time Spent on Korean Traditional Media					
	0 hours	0.1 to 2 hours	2.1 to 4 hours	4.1 to 6 hours	6.1 hour or more	Total
0 hours	52.6%	26.3%	21.1%	0	0	100% (*n* = 19)
0.1 to 2 hours	27.4%	46.6%	23.3%	2.7%	0	100% (*n* = 73)
2.1 to 4 hours	32.5%	25.3%	30.1%	8.4%	3.6%	100% (*n* = 83)
4.1 to 6 hours	23.1%	30.8%	30.8%	15.4%	0	100% (*n* = 13)
6.1 hours or more	20.0%	50.0%	10.0%	0	20.0%	100% (*n* = 10)
Total	31.3% (*n* = 61)	34.8% (*n* = 69)	25.8% (*n* = 51)	5.6% (*n* = 11)	2.5% (*n* = 5)	100% (*N*=198)

Note. $\chi^2(16, N = 198) = 33.34, p < .01$

Table. 9 Time Spent on U.S. Traditional Media by Time Spent on U.S. Online Media

Time Spent on U.S. Traditional Media	Time Spent on U.S. Online Media					
	0 hours	0.1 to 2 hours	2.1 to 4 hours	4.1 to 6 hours	6.1 hour or more	Total
0 hours	10.5%	63.2%	5.3%	10.5%	10.5%	100% (n = 19)
0.1 to 2 hours	2.7%	72.6%	13.7%	4.1%	6.8%	100% (n = 73)
2.1 to 4 hours	3.6%	65.1%	22.9%	4.8%	3.6%	100% (n = 83)
4.1 to 6 hours	0	38.5%	30.8%	15.4%	15.4%	100% (n = 13)
6.1 hours or more	0	30.0%	0	30.0%	40.0%	100% (n = 10)
Total	3.5% (n = 7)	64.1% (n = 127)	17.2% (n = 34)	7.1% (n = 14)	8.1% (n = 16)	100% (N=198)

Note. χ^2(16, N = 198) = 40.66, p < .001

Table. 10 Time Spent on U.S. Traditional Media by Time Spent on Korean Online Media

Time Spent on U.S. Traditional Media	Time Spent on Korean Online Media					
	0 hours	0.1 to 2 hours	2.1 to 4 hours	4.1 to 6 hours	6.1 hour or more	Total
0 hours	0	36.8%	42.1%	15.8%	5.3%	100% (n = 19)
0.1 to 2 hours	1.4%	58.9%	20.5%	17.8%	1.4%	100% (n = 73)
2.1 to 4 hours	3.6%	61.4%	21.7%	8.4%	4.8%	100% (n = 83)
4.1 to 6 hours	0	30.8%	23.1%	46.2%	0	100% (n = 13)
6.1 hours or more	0	30.0%	50.0%	10.0%	10.0%	100% (n = 10)
Total	2.0% (n = 4)	54.5% (n = 108)	24.7% (n = 49)	15.2% (n = 30)	3.5% (n = 7)	100% (N=198)

Note. $\chi^2(16, N = 198) = 26.70, p < .05$

Table. 11 Time Spent on Korean Traditional Media by Time Spent on U.S. Online Media

Time Spent on Korean Traditional Media	Time Spent on U.S. Online Media					
	0 hours	0.1 to 2 hours	2.1 to 4 hours	4.1 to 6 hours	6.1 hour or more	Total
0 hours	16.1%	32.3%	43.5%	4.8%	3.2%	100% (n = 19)
0.1 to 2 hours	7.2%	49.3%	30.4%	5.8%	7.2%	100% (n = 73)
2.1 to 4 hours	7.8%	33.3%	49.0%	7.8%	2.0%	100% (n = 83)
4.1 to 6 hours	0	18.2%	63.6%	18.2%	0	100% (n = 13)
6.1 hours or more	0	30.0%	60.0%	0	40.0%	100% (n = 10)
Total	9.6% (n = 19)	36.9% (n = 73)	41.9% (n = 83)	6.6% (n = 13)	5.1% (n = 10)	100% (N=198)

Note. $\chi^2(16, N = 198) = 33.34, p < .01$

Table. 12 Time Spent on Korean Traditional Media by Time Spent on U.S. Online Media

Time Spent on Korean Traditional Media	Time Spent on U.S. Online Media					
	0 hours	0.1 to 2 hours	2.1 to 4 hours	4.1 to 6 hours	6.1 hour or more	Total
0 hours	4.8%	61.3%	19.4%	12.9%	1.6%	100% ($n = 19$)
0.1 to 2 hours	0	65.2%	18.8%	13.0%	2.9%	100% ($n = 73$)
2.1 to 4 hours	0	47.1%	35.3%	13.7%	3.9%	100% ($n = 83$)
4.1 to 6 hours	0	9.1%	45.5%	36.4%	9.1%	100% ($n = 13$)
6.1 hours or more	20.0%	0	20.0%	40.0%	20.0%	100% ($n = 10$)
Total	2.0% ($n = 4$)	54.5% ($n = 108$)	24.7% ($n = 49$)	15.2% ($n = 30$)	3.5% ($n = 7$)	100% ($N=198$)

Note. $\chi^2(16, N = 198) = 39.73, p < .001$

Table 13. Different Types of U.S. Traditional and Online Media

	Traditional Media	Online Media
I don't spend time	19	7
U.S. News	138	120
International News	72	66
Business/Finance News	53	42
Sports News	26	18
Entertainment	88	90
Fashion/Shopping	57	97
Mingle with others	n/a	70
Other	17	32
Total	N = 470	N = 542

Table 14. Different Types of Korean Traditional and Online Media

	Traditional Media	Online Media
I don't spend time	62	4
Korean News (in Korea)	103	153
Korean News (in U.S.)	63	70
International News	43	51
Business/Finance News (in Korea)	37	39
Business/Finance News (in U.S.)	34	27
Sports News (in Korea)	19	17
Sports News (in U.S.)	15	9
Entertainment (in Korea)	93	144
Entertainment (in U.S.)	32	34
Fashion/Shopping (in Korea)	28	40
Fashion/Shopping (in U.S.)	21	42
Mingle with others	n/a	87
Other	5	5
Total	$N = 555$	$N = 722$

Table. 15. Time spent on *mizville.org*

Hours	Frequency (*N* = 198)	Percent
0 (0 hour)	0	0
1 (0.1 to 2 hours)	138	69.7%
2 (2.1 to 4 hours)	46	23.2%
3 (4.1 to 6 hours)	12	6.1%
4 (6.1 or more hours)	2	1.0%

Note. *M* = 1.38, *SD* = 0.65

Table. 16 Time Spent on *mizville.org* by Time Spent on U.S. Traditional Media

Time Spent on *mizville.org*	Time Spent on U.S. Traditional Media					
	0 hours	0.1 to 2 hours	2.1 to 4 hours	4.1 to 6 hours	6.1 hour or more	Total
0.1 to 2 hours	8.7%	37.0%	47.1%	4.3%	2.9%	100% (*n* = 73)
2.1 to 4 hours	10.9%	37.0%	30.4%	13.0%	8.7%	100% (*n* = 83)
4.1 to 6 hours	16.7%	33.3%	25.0%	8.3%	16.7%	100% (*n* = 13)
6.1 hours or more	0	50.0%	50.0%	0	0	100% (*n* = 10)
Total	9.6% (*n* = 19)	36.9% (*n* = 73)	41.9% (*n* = 83)	6.6% (*n* = 13)	5.1% (*n* = 10)	100% (*N*=198)

Note. $\chi^2(16, N = 198) = 14.27$, n.s.

Table. 17 Time Spent on *mizville.org* by Time Spent on Korean Traditional Media

Time Spent on *mizville.org*	Time Spent on Korean Traditional Media					
	0 hours	0.1 to 2 hours	2.1 to 4 hours	4.1 to 6 hours	6.1 hour or more	Total
0.1 to 2 hours	33.3%	34.1%	28.3%	2.9%	1.4%	100% (n = 73)
2.1 to 4 hours	30.4%	34.8%	17.4%	13.0%	4.3%	100% (n = 83)
4.1 to 6 hours	16.7%	41.7%	33.3%	8.3%	0	100% (n = 13)
6.1 hours or more	0	50.0%	0	0	50.0%	100% (n = 10)
Total	31.3% (n = 62)	34.8% (n = 69)	25.8% (n = 51)	5.6% (n = 11)	2.5% (n = 5)	100% (N=198)

Note. χ^2(16, N = 198) = 39.73, p < .001

Table. 18 Time Spent on *mizville.org* by Time Spent on U.S. Online Media

Time Spent on *mizville.org*	Time Spent on U.S. Online Media					
	0 hours	0.1 to 2 hours	2.1 to 4 hours	4.1 to 6 hours	6.1 hour or more	Total
0.1 to 2 hours	4.3%	62.3%	21.0%	7.2%	5.1%	100% ($n = 73$)
2.1 to 4 hours	2.2%	65.2%	10.9%	6.5%	15.2%	100% ($n = 83$)
4.1 to 6 hours	0	83.3%	0	8.3%	8.3%	100% ($n = 13$)
6.1 hours or more	0	50.0%	0	0	50.0%	100% ($n = 10$)
Total	3.5% ($n = 7$)	64.1% ($n = 127$)	17.2% ($n = 34$)	7.1% ($n = 14$)	8.1% ($n = 16$)	100% ($N=198$)

Note. $\chi^2(16, N = 198) = 15.47$, n.s.

Table. 19 Time Spent on *mizville.org* by Time Spent on Korean Online Media

Time Spent on *mizville.org*	Time Spent on Korean Online Media					
	0 hours	0.1 to 2 hours	2.1 to 4 hours	4.1 to 6 hours	6.1 hour or more	Total
0.1 to 2 hours	2.9%	60.1%	22.5%	11.6%	2.9%	100% (n = 73)
2.1 to 4 hours	0	41.3%	32.6%	19.6%	6.5%	100% (n = 83)
4.1 to 6 hours	0	41.7%	25.0%	33.3%	0	100% (n = 13)
6.1 hours or more	0	50.0%	0	50.0%	0	100% (n = 10)
Total	2.0% (n = 4)	54.5% (n = 108)	24.7% (n = 49)	15.2% (n = 30)	3.5% (n = 7)	100% (N=198)

Note. χ^2(16, N = 198) = 14.10, n.s.

Table 20. Types of activities on *mizville.org*

	Frequency (*N* = 1015)
I don't spend time	0
Korean News (in Korea)	149
Korean News (in U.S.)	123
International News	71
Business/Finance News (in Korea)	52
Business/Finance News (in U.S.)	55
Sports News (in Korea)	28
Sports News (in U.S.)	27
Entertainment (in Korea)	160
Entertainment (in U.S.)	109
Fashion/Shopping (in Korea)	52
Fashion/Shopping (in U.S.)	52
Mingle with Others	118
Other	19

Table. 21 List of Variables in the Hierarchical Regression analysis

	Variables
First Block: Demographic Predictor Variables	Age Education Marital Status Immigration Status
Second Block: Language Ability Variables	English Speaking Ability English Writing Ability Korean Speaking Ability Korean Writing Ability
Third Block: Residence Variables	Intentions of Moving to Korea Arrival to U.S.
Fourth Block: Media Use Variables	U.S. Traditional Media U.S. Online Media Korean Traditional Media Korean Online Media *Mizville.org*

Table 22. Summary of Hierarchical Regression Analysis for American Beliefs: "American Cultural Beliefs" Index

Variable	Block One			Block Two			Block Three			Block Four		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
Age	.31	.03	.07	.06	.03	.14	.02	.04	.05	.02	.04	.05
Education	.04	.08	.04	-.09	.08	-.09	-.08	.08	-.08	-.07	.08	-.07
Marital Status	-.11	.22	-.04	-.03	.21	-.01	-.06	.20	-.02	-.10	.21	-.03
Immigration Status	-.26	.09	-.23**	-.11	.09	-.10	.02	.10	.02	-.01	.10	-.01
English Speaking Ability				.12	.04	.40**	.09	.04	.31*	.09	.04	.28*
English Writing Ability				-.00	.04	-.00	-.00	.04	-.01	-.01	.04	-.04
Korean Speaking Ability				.07	.09	.09	.11	.08	-.08	.10	.09	.13
Korean Writing Ability				-.06	.08	-.09	-.05	.08	-.08	-.05	.08	-.07

Table 22 continued

Variable	Block One			Block Two			Block Three			Block Four		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
Intentions of Moving to Korea							.14	.09	.10	.17	.09	.12
Arrival to U.S.							-.16	.06	-.27**	-.15	.06	-.24*
U.S. Traditional Media										-.24	.25	.07
U.S. Online Media										.06	.03	.13
Korean Traditional Media										-.28	.22	-.09
Korean Online Media										.01	.04	.02
Mizville.org										-.04	.06	-.04
R^2		.07			.20			.24			.27	
R^2 change		.07			.13			.04			.03	
F for change in R^2		3.43**			6.95**			5.16**			1.23	

Table 23. Summary of Hierarchical Regression Analysis for American Behavior: "Boldness" Index

Variable	Block One			Block Two			Block Three			Block Four		
	B	SE B	β	B	SE B	β	B	SE B	β	B	SE B	β
Age	.01	.05	.02	.06	.05	.08	.05	.06	.08	.03	.06	.05
Education	-.07	.12	-.04	-.30	.12	-.18*	-.30	.12	-.18*	-.35	.12	-.21**
Marital Status	-.54	.35	-.11	-.41	.32	-.09	-.41	.33	-.09	-.53	.32	-.11
Immigration Status	-.24	.14	-.13	----	----	----	.01	.16	.01	.02	.16	.01
English Speaking Ability				.17	.06	.36	.17	.06	.36**	.16	.06	.33*
English Writing Ability				.05	.06	.10	.04	.06	.09	.03	.06	.05
Korean Speaking Ability				.11	.13	.09	.12	.14	.10	.09	.13	.07
Korean Writing Ability				-.03	.12	-.03	-.03	.13	-.03	-.00	.12	-.00

Table 23 continued

Variable	Block One			Block Two			Block Three			Block Four		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
Intentions of Moving to Korea							-.07	.15	-.03	-.08	.14	-.04
Arrival to U.S.							-.02	.09	-.03	-.02	.09	-.02
U.S. Traditional Media										-.54	.39	-.10
U.S. Online Media										.18	.05	.24**
Korean Traditional Media										-.49	.34	-.10
Korean Online Media										-.15	.06	-.16*
Mizville.org										-.11	.09	-.08
R^2		.04			.21			.21			.29	
R^2 change		.04			.17			.00			.08	
F for change in R^2		1.87			9.52**			.14			3.82**	

Table 24. Summary of Hierarchical Regression Analysis for American Behavior: "Assertiveness" Index

Variable	Block One			Block Two			Block Three			Block Four		
	B	$SE\ B$	β	B	$SE\ B$	β	B	$SE\ B$	β	B	$SE\ B$	β
Age	-.12	.05	-.19*	-.08	.05	-.13	-.09	.05	-.14	-.09	.05	-.15
Education	.09	.11	.06	-.09	.11	-.06	-.09	.11	-.06	-.10	.11	-.07
Marital Status	-.05	.32	.01	.12	.30	-.03	.12	.30	.03	-.09	.30	-.03
Immigration Status	-.24	.13	-.14	-.04	.13	-.03	-.02	.15	-.02	-.04	.15	-.03
English Speaking Ability				.17	.06	.40**	.17	.06	.40**	.17	.06	.39**
English Writing Ability				-.02	.06	-.04	-.02	.06	-.04	-.03	.06	-.07
Korean Speaking Ability				-.01	.12	-.01	-.00	.13	-.00	-.03	.12	-.03
Korean Writing Ability				.04	.12	.04	.04	.12	.04	.05	.11	.05

Table 24 continued

Variable	Block One			Block Two			Block Three			Block Four		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
Intentions of Moving to Korea							-.01	.13	-.01	-.01	.14	-.01
Arrival to U.S.							-.02	.09	-.03	.01	.09	.01
U.S. Traditional Media										-.37	.37	-.07
U.S. Online Media										.14	.05	.22**
Korean Traditional Media										-.72	.32	-.16*
Korean Online Media										.00	.06	.00
Mizville.org										.01	.08	.01
R^2		.04			.16			.16			.22	
R^2 change		.04			.12			.00			.06	
F for change in R^2		2.08			6.19**			.04			2.69*	

Table 25. Summary of Hierarchical Regression Analysis for American Behavior: "Individualism" Index

Variable	Block One			Block Two			Block Three			Block Four		
	B	$SE\ B$	β	B	$SE\ B$	β	B	$SE\ B$	β	B	$SE\ B$	β
Age	-.02	.05	-.04	-.02	.05	-.03	-.10	.05	-.02	-.01	.05	-.01
Education	-.03	.11	-.02	-.14	.12	-.09	-.14	.12	-.09	-.12	.12	-.08
Marital Status	-.40	.31	-.10	-.41	.31	-.10	-.41	.31	-.10	-.42	.31	-.10
Immigration Status	-.05	.13	-.03	.07	.14	.05	.06	.15	.04	.01	.15	.01
English Speaking Ability				.08	.06	.20	,08	.06	.19	.07	.06	.17
English Writing Ability				.01	.06	.01	.01	.06	.03	-.00	.06	-.00
Korean Speaking Ability				-.21	.13	-.20	-.22	.13	-.21	-.23	.13	-.22
Korean Writing Ability				.19	.12	.20	.20	.12	.21	.20	.12	.21

Table 25 continued

Variable	Block One			Block Two			Block Three			Block Four		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
Intentions of Moving to Korea							.10	.14	.05	.14	.14	.07
Arrival to U.S.							.22	.09	.03	.05	.09	.06
U.S. Traditional Media										.42	.39	.09
U.S. Online Media										.08	.05	.12
Korean Traditional Media										-.58	.34	-.13
Korean Online Media										.06	.06	.07
Mizville.org										.03	.09	.03
R²		.01			.06			.67			.11	
R² change		.01			.05			.00			.04	
F for change in *R²*		.55			2.51*			.28			1.62	

Table 26. Summary of Hierarchical Regression Analysis for Korean Beliefs: "Attachment to Korean Culture" Index

Variable	Block One			Block Two			Block Three			Block Four		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
Age	-.08	.05	-.12	-.11	.06	-.17*	-.12	.06	-.18	-.12	.06	-.18*
Education	-.15	.12	-.09	-.07	.13	-.04	-.07	.13	-.04	-.09	.14	-.06
Marital Status	.01	.35	.00	-.06	.35	-.01	-.06	.35	-.01	-.09	.36	-.02
Immigration Status	-.01	.14	-.01	-.13	.15	-.07	-.11	.17	-.06	-.09	.18	-.05
English Speaking Ability				-.10	.07	-.21	-.10	.07	-.21	-.10	.07	-.20
English Writing Ability				.03	.06	.07	.03	.07	.05	.03	.07	.05
Korean Speaking Ability				-.14	.14	-.12	-.13	.15	-.11	-.12	.15	-.11
Korean Writing Ability				.20	.13	.19	.19	.13	.18	.20	.14	.19

Table 26 continued

Variable	Block One			Block Two			Block Three			Block Four		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
Intentions of Moving to Korea							-.11	.16	-.05	-.13	.16	-.06
Arrival to U.S.							-.03	.10	-.03	-.03	.10	-.03
U.S. Traditional Media										-.58	.44	-.11
U.S. Online Media										.06	.06	.09
Korean Traditional Media										-.08	.38	-.02
Korean Online Media										-.02	.07	-.02
Mizville.org										-.02	.07	-.02
R^2		.02			.05			.05			.06	
R^2 change		.02			.03			.00			.02	
F for change in R^2		.84			1.27			.28			.56	

Table 27. Summary of Hierarchical Regression Analysis for Korean Beliefs: "Koreanness" Index

Variable	Block One			Block Two			Block Three			Block Four		
	B	$SE\ B$	β	B	$SE\ B$	β	B	$SE\ B$	β	B	$SE\ B$	β
Age	.01	.05	.02	.00	.05	.00	.01	.05	.02	.00	.05	.00
Education	-.11	.11	-.08	-.13	.12	-.09	-.14	.12	-.09	-.15	.12	-.11
Marital Status	-.27	.31	-.07	-.25	.31	-.06	-.24	.31	-.06	-.20	.32	-.05
Immigration Status	.14	.12	.09	.12	.14	.08	.08	.15	.05	.11	.16	.07
English Speaking Ability				-.04	.06	-.09	-.02	.06	-.05	-.02	.06	-.05
English Writing Ability				.07	.06	.15	.06	.06	.14	.06	.06	.14
Korean Speaking Ability				.00	.13	.00	-.01	.13	-.01	-.03	.13	-.03
Korean Writing Ability				.11	.12	.11	..10	.12	.10	.11	.12	.12

Table 27 continued

Variable	Block One			Block Two			Block Three			Block Four		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
Intentions of Moving to Korea							-.16	.14	-.09	-.20	.14	-.11
Arrival to U.S.							.04	.09	.05	.02	.09	.03
U.S. Traditional Media										-.21	.39	-.04
U.S. Online Media										-.01	.05	-.02
Korean Traditional Media										-.01	.05	-.02
Korean Online Media										-.04	.34	-.01
Mizville.org										-.09	.06	-.12
R^2		.01			.04			.04			.07	
R^2 *change*		.01			.02			.01			.02	
F for change in R^2		.62			1.04			.79			.83	

Table 28. Summary of Hierarchical Regression Analysis for Korean Behavior: "Respecting Elders" Index

Variable	Block One			Block Two			Block Three			Block Four		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
Age	-.02	.04	-.03	-.03	.04	-.06	-.05	.05	-.09	-.04	.05	-.07
Education	.12	.10	.09	.17	.10	.13	-.17	.10	.13	.20	.11	.15
Marital Status	-.49	.27	-.13	-.55	.27	-.15*	-.57	.28	-.15*	-.56	.28	-.15*
Immigration Status	-.00	.11	-.00	-.04	.12	-.03	.01	.14	.01	.00	.14	.00
English Speaking Ability				.03	.05	.07	.01	.05	.04	.02	.05	.05
English Writing Ability				-.08	.05	-.21	-.08	.05	-.21	-.08	.05	-.19
Korean Speaking Ability				-.08	.11	-.09	-.07	.12	-.08	-.04	.12	-.04
Korean Writing Ability				.06	.11	.08	..07	.11	.08	.05	.11	.05

Table 28 continued

Variable	Block One			Block Two			Block Three			Block Four		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
Intentions of Moving to Korea							.06	.12	.04	.07	.13	.04
Arrival to U.S.							-.07	.08	-.09	-.06	.08	-.09
U.S. Traditional Media										.05	.35	.01
U.S. Online Media										-.04	.05	-.07
Korean Traditional Media										.40	.30	.10
Korean Online Media										.10	.06	.14
Mizville.org										-.05	.08	-.05
R^2		.03			.06			.06			.09	
R^2 change		.03			.03			.01			.03	
F for change in R^2		1.39			1.19			.51			1.19	

Table 29 Summary of Hierarchical Regression Analysis for Korean Behavior: "Age Consciousness" Index

Variable	Block One			Block Two			Block Three			Block Four		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
Age	.03	.05	.04	.00	.05	.00	-.01	.06	-.01	-.01	.06	-.02
Education	-.12	.12	-.07	-.00	.13	-.00	-.00	.13	.00	.03	.13	.02
Marital Status	-.26	.35	-.06	-.37	.34	-.08	-.38	.34	-.08	-.42	.35	-.09
Immigration Status	.06	.14	.04	-.02	.15	-.01	.02	.17	.01	.00	.17	.00
English Speaking Ability				.00	.06	.01	-.01	.07	-.03	-.02	.07	-.03
English Writing Ability				-.13	.06	-.26*	-.12	.06	-.24	-.11	.06	-.23
Korean Speaking Ability				-.16	.14	-.14	-.16	.14	-.14	-.14	.14	-.12
Korean Writing Ability				-.06	.13	.05	.07	.13	.07	.06	.13	.06

Table 29 continued

Variable	Block One			Block Two			Block Three			Block Four		
	B	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*	*B*	*SE B*	*β*
Intentions of Moving to Korea							.22	.15	.11	.22	.16	.11
Arrival to U.S.							-.04	.10	-.04	-.03	.10	-.03
U.S. Traditional Media										-.42	.43	-.08
U.S. Online Media										.06	.06	.09
Korean Traditional Media										.57	.37	.12
Korean Online Media										.06	.07	.06
Mizville.org										-.03	.10	-.20
R^2		.01			.08			.09			.12	
R^2 *change*		.01			.07			.01			.03	
F for change in R^2		.44			3.32			1.09			1.18	

CHAPTER IV

INTERVIEWS

The purpose of this study was to examine how Korean immigrant women use different types of media to maintain their Korean identity and/or build their American identity. The goal of the interviews was to supplement the survey analysis and explore *mizville.org* more deeply through Korean immigrant women's points of view and experiences. While statistical analysis of the survey data allows me to see issues at hand broadly, interviews with individual *mizville.org* users can provide a more complete understanding of how they utilize the online community in their everyday lives, which can influence maintaining Korean identity and/or developing American identity.

Most importantly, although statistical results showed an insignificant relationship between time spent on *mizville.org* and acceptance of American beliefs and behaviors and between time on *mizville.org* and affinity for Korean beliefs and behaviors, valuable information may be revealed more subtly through discussion. In this regard, *mizville.org* can play a unique role in the everyday lives of Korean immigrant women in the U.S. Thus, *mizville.org* may have a different meaning to the Korean immigrant women that goes beyond the usual role of an online community.

To address these issues, the following research question was asked:

RQ7: In what ways, if any, does *mizville.org* play a role in maintaining Korean identity and/or building American identity for Korean immigrant women?

<u>Methods</u>

Scholars have pointed out that using qualitative methods can provide more elaborate and detailed information about the research topic as well as overcome criticisms of quantitative methods (Kwansah-Aidoo, 2001; Lindlof & Taylor; 2002; Pauly, 1991). For example, Kwansah-Aidoo (2001) argued that interviews allow the researcher to probe further and go beyond collecting simple responses from participants. In other words, interviews ensure detailed responses and offer participants the opportunity to give specific reasons for such answers. Triangulation, or the use of qualitative methods along with quantitative methods, is crucial because "it provides a proper understanding of the context within which participants made their claims and enhances the validity of the conclusions drawn" (Kwansah-Aidoo, 2001, p. 528).

For this study, I decided to conduct interviews via email. Compared to face-to-face or telephone interviews, a computer-mediated interview method can help "include isolated, geographically dispersed and/or stigmatized groups or individuals who are often overlooked or ignored" (McCoyd & Kerson, 2006, p. 389) and give participants freedom to respond in their own terms and time. Furthermore, email interviews are a good "format for gathering information from people who are eager to share their stories" (McCoyd & Kerson, 2006, p. 403). McCoyd and Kerson (2006) also found that, compared to men, women were more likely and open to participate in an email interview than other interview methods. On the other hand, it is important to note the limitations to computer-mediated interviews, such as emotional reactions and voice quality are missed.

Developing Interview Questions

Through the analysis of quantitative data from the survey, I was able to come up with various questions requiring more in-depth analysis that can be valuable additions to my study. For the purpose of my dissertation, I used a semi-structured interview method. This method allows the researcher to form a list of (mostly open-ended) questions that must be answered (Baxter & Babbie, 2004) but, at the same time, leaves room for further explanation if needed (Fontana & Frey, 2000).

The interview questions were formed in order to probe deeper in understanding the role of *mizville.org* in the lives of the Korean immigrant women. Specifically, the interviews aimed to respond to RQ 5a and 5b, which revealed insignificant relationships between time spent on *mizville.org* and acceptance of American cultural values, and between time on *mizville.org* and affinity for Korean ethnic identity. In order to investigate whether *mizville.org* plays a unique role in the lives of the women, I asked questions that provided opportunities for the participants to think back and tell their personal stories and experiences in whether *mizville.org* helped them maintain their Korean identity and/or develop their American identity and, if so, how. Finally, I reiterated some questions from the survey to better understand the participants participating in the interviews. The basic demographic questions were asked again because IRB requires removal of all identifying information and separate email addresses of the survey participants. Questions such as "How long have you been a member?" and "How often do you log in to *mizville.org*?" were repeated. The Korean version was created through a translation and back-translation method (Moon & Park, 2007). The English version was translated into Korean by a bilingual, native Korean. After the

translation, the Korean version of the survey was back-translated into English by another bilingual, native Korean. I compared the two versions to make sure there were no differences in terms of content and meaning of the interview questions. Details of the interview questions in English and Korean can be found in Appendix E and Appendix F, respectively.

The Sample of Participants

While "no qualitative project can capture every event as it unfolds" (Lindlof & Taylor, 2002, p. 120), an adequate sampling size and an appropriate sampling strategy are needed. Ideally, interviewing individuals from different regions of the country and backgrounds would be beneficial to this study. This method is called maximum variation sampling, which "taps into a wide range of qualities, attributes, situations, or incidents within the boundaries of the research problem" (Lindlof & Taylor, 2002, p. 123). But the variation and the number of interviews that can be conducted ultimately depend on who volunteers to participate in the interviews.

<u>Recruitment of Interview Participants</u>

To achieve the goal of this dissertation, a purposive sampling method was employed. According to Baxter and Babbie (2004), this method involves selecting a sample based on "knowledge of the population, its elements, and the nature of [the] research aims" (p. 135). Purposive sampling is especially beneficial when the researcher wants to examine a small group from a larger population "in which many members of the subset are easily identified but the enumeration of them all would be nearly impossible" (Baxter & Babbie, p. 135). In my case, I wanted to listen to the participants' personal experiences as

members of *mizville.org*. Therefore, conducting interviews with a small group of women

who are current, active members of the organization was appropriate.

To answer RQ6, all members of *mizville.org* who participated in the survey were

invited to volunteer for the interviews. After the survey was submitted, participants were

automatically directed to an invitation page to an interview. The invitation was in English

or Korean, depending on the language version each participant selected for the survey:

> Thank you again for participating in the survey. Now you are invited to
> participate in an emailed interview, which will take place within four
> weeks. The emailed interview is expected to last about 20 to 30 minutes. If
> you would like the researcher to email you about the interview, please
> select "Yes, I would like to volunteer." If you do not wish to receive
> emails, please select "No, I would not like to volunteer." If you select
> "No," the researcher will not be contacting you in any way or form. If you
> select "Yes," please write down your personal email.

Although incentives tend to increase response rates (Dillman, 2007), I was not able to

offer any monetary compensation.

<u>Sample Size</u>

In qualitative studies, sample size is the "terra incognita" of sampling (Lindlof &

Taylor, 2007, p. 129). McCracken (1988) pointed out that a sample of eight participants

is enough for most qualitative, interview research. Generally, researchers can develop an

estimated sample size by considering the "scope of the project, the complexity of the

research problem, the accessibility of potential participants, and the time and resources

that are available for working in the field" (Lindlof & Taylor, 2002, p. 129). Taking into

account that in this portion of the study I hoped to interview individuals with various

personal experiences and situations, I planned on interviewing no fewer than eight

individuals. Many similar studies examining Asians and Asian Americans including

women interviewed no more than 20 people (for example, Hanaki et al., 2007; Williams,

Sobieszczyk, & Perez, 2001). But, it is important to note that researchers should stop collecting more data when "concepts and propositions are not disconfirmed as [researchers] continue to add new data" (Lindlof & Taylor, 2002, p. 129).

For my study, 56 women out of 200 survey participants showed interest in volunteering for the interviews. The invitation email and interview questions were sent out on March 22, 2011, to all 56 in order to have at least 20 cases for the final analysis. I also obtained permission from the participants through the invitation email for follow-up questions if necessary to make sure all issues were covered and understood accurately. The interviews were approved by the University of Iowa's IRB-2 (see Appendix D), and the Korean version of the invitation to the interview questions can be found in Appendix G. A follow-up email reminding participants to participate was sent a week later, on March 29, 2011. The last response was received on April 10, 2011. In total, 24 emailed interview responses were collected for analysis.

Out of the 24 total email responses, 23 women answered in Korean and one in English. I translated twenty-three emailed responses from Korean to English. Translation in my study took the meaning of "all tasks where the meaning of expression in one language (the 'source' language) is turned with the meaning of another (the 'target' language) whether the medium is spoken, written or signed" (Crystal, 1991, p. 346). Much of the mainstream literature on qualitative methods such as the *Handbook of Qualitative Research* (Denzin & Lincoln, 2000) does not offer a section on translating interview data. Therefore, I closely followed procedures Halai (2007) took in her study using interviews of female teachers in Pakistan. Her participants answered questions in either Urdu or English. The researcher spoke the "source" language fluently and had

translated all of the data using her knowledge of "subject-specific terminology, awareness

of style and grammar, nuances, and idiomatic expressions" (Halai, 2007, p. 351). In any

circumstance, translating interviews is extremely difficult, and some meaning can get lost

in translation. To add more credibility to research findings, I checked and rechecked

transcripts against the translated interpretations during analysis (Lyons & Coyle, 2007).

Including the follow-up questions, responses received ranged from about 1,000 words to

2,500 words.

<div align="center">Coding and Analysis</div>

According to Perakyla and Ruusuvuori (2011), many qualitative researchers tend

to use an informal approach by reading and rereading their data to come up with themes

to "draw a picture of the presuppositions and meanings that constitute the cultural world

of which the textual material is a specimen" (p. 530). This informal approach is most

appropriate when the qualitative analysis is "not at the core of the research but instead is

in a subsidiary or complementary role" (Perakyla & Ruusuvuori, 2011, p. 530). On the

other hand, many scholars (Baxter & Babbie, 2004; Lindlof, 1995; Miles & Huberman,

1994) have criticized such an approach, saying that researchers present their analysis

without much discussion of how findings emerged from the data. Baxter and Babbie

(2004) argue that qualitative researchers must use systematic methods as they interpret

data and report their findings accordingly.

Throughout the analysis of my interview data, I followed the general coding

process of qualitative data analysis that is most common in qualitative research (Baxter &

Babbie, 2004). According to Charmaz (1983), "coding, the initial phase of the analytic

method, is simply the process of *categorizing* and *sorting* data. Codes then serve as

shorthand devices to *label*, *separate*, *compile*, and *organize* data" (emphasis in original, p. 111). To begin the coding process, I read through my interview materials several times to immerse myself in the data and to "take in all of the fieldwork as a totality" (Lindlof, 1995, p. 219). I also looked for "indicators of concepts identified as relevant at the start of the study" (Lindlof, 1995, p. 219). Then, I went through a process of developing coding categories or themes by engaging deeper in the data—creating files—keeping in mind the basic steps in categorizing (Erlandson et al., 1993). Erlandson et al. (1993) suggest identifying a first unit of data (which becomes the first entry in the first theme category) that answers a question for the researcher. Then, the researcher identifies the second unit of data and compares the two units to decide whether the two units are the same (both are placed in the first theme category) or different (a new theme category is formed). This is repeated for all units of data. As themes are developed, labeling and memoing (Lofland & Lofland, 1995) about the characteristics of each of the theme categories is helpful. The entire coding process is repeated as many times as necessary. I revisited my data until I felt confident with my theme categories, and I was no longer making changes in my judgments about them. Furthermore, throughout this process, I located exemplars, which are "examples that illustrate vividly and concretely the abstract properties of each coding category" to help me "establish the confirmability and transferability" (Baxter & Babbie, 2004, p. 370) of my study.

<u>Findings</u>

The main goal of conducting interviews was to supplement the survey analysis in examining the use of an ethnic online community in relations to maintaining and/or building Korean and American identity and to explore the role of *mizville.org* in the

everyday lives of Korean immigrant women through personal stories and experiences. In this section, basic description of the interviewees is provided, and then themes that emerged from the interviews are discussed. Those themes are: (1) role of *mizville.org* in preserving heritage and (2) adjusting to the mainstream culture, (3) the meaning of *mizville.org* in the lives of immigrant women, and (4) the role of *mizville.org* as an outlet for the self. Finally, this chapter closes with a discussion and conclusion of my findings.

Basic Description of Participants

A total of 24 *mizville.org* members participated in the email interview conducted in the spring of 2011 (see Table 30 for details of the participants). Sixteen out of 24 women (68%) were between the age of 36 and 45, which is similar to the survey participants (58%). More than half ($n = 14$, 54%) of the total interviewed were members since the beginning of *mizville.org*, and 16 out of 24 women (67%) said they visited the website every day or multiple times a day. This is comparable to 62% of survey participants who were members for more than 4.5 years and 70% of the women who reported that they visit *mizville.org* every day or multiple times a day. The most popular discussion boards among the interview participants were "heart-to-heart" and "entertainment" boards, with only four participants who did not visit either of these boards. Although interview participants were less diverse in their activities on *mizville.org* compared to the survey participants, the most visited discussion boards were alike. Overall, the characteristics of the women who volunteered for the interview are similar to the survey participants.

Findings from the interviews are summarized below according to themes that emerged through analysis. The wording of all interview quotes has been recorded

verbatim to retain the authenticity, originality, and spontaneity of the text. Direct quotes

are translations from the Korean language to English unless noted otherwise.

Pseudonyms were used for all participants to protect their identity.

Maintaining Korean Identity through *mizville.org*

Eighteen out of 24 participants in my study expressed to a varying degree that

they feel *mizville.org* helps them maintain their Korean-ness even though they live in the

U.S. From gathering news about celebrity breakups to current political topics in Korea,

interviewees emphasized the important role *mizville.org* play in assisting them to "stay in

touch" (Candan & Hunger, 2008; Parker & Song, 2006; 2009). For example, Yang (age

39, lived in the U.S. for approximately 10 years) commented:

> *Mizville.org* is the only place I go to for Korea related
> news. This is because *mizville.org* members will select and
> post news from Korea that is directly relevant to me—an
> adjumma living in the U.S. I am comfortable starting a
> conversation with my Korean friends with posts I read on
> *mizville.org* that day.

Similarly, Choi (age 43, 10 years) stated:

> Not only do I get current Korean news, I get the most
> updated news about the latest fashion and makeup in
> Korea. It's funny because I sometimes know more about
> the most popular dramas and shows than my friends who
> live in Korea!

Women like Yang and Choi who are long-term immigrants use *mizville.org* as a way to

reconnect with their friends and family in Korea. Ten out of 18 women lived in the U.S.

10 years or more, and among those women, all but one visited *mizville.org* every day. For

women like Young (age 44, 13 years) who was the only participant married to an

American, staying Korean can be a different challenge compared to other *mizville.org*

members:

> I don't have access to anything Korean from where I live.
> Although I live in a big city with lots of Koreans, I don't
> have any Korean friends. I am married to an American, I
> don't go to a Korean church, and I don't participate in any
> Korean organizations. My only link to Korea is
> *mizville.org*. *Mizville.org* always reminds me of the
> important Korean holidays which I tend to forget.

Other interviewees provided specific reasons why they strongly believed

mizville.org assists them in maintaining their Korean identity. Cho (age 42, 11 years)

emphasized the strength of the shared cultural background among Koreans that is unique

compared to other immigrant groups (Candan & Hunger, 2008; Choi, Cranley, &

Nichols, 2001; Danico, 2004; DeVos & Romanucci-Ross, 1982; Hiller & Franz, 2004;

Kibria, 2000; Kim, 2004; Min & Kim, 1999; Mitra, 1997; Parker & Song, 2009). She

argued, "Whether we are 1st, 1.5, or 2nd generation Korean [-Americans], we are all

Koreans. It is impossible for us to lose our identity as Koreans." Similarly, Sun (age 36, 9

years) pointed out, "We all have close or at least distant relatives in Korea. And we hope

for great things to happen for Koreans and Korea. So we are always interested in what is

going on." Also, Byun (age 31, 4 years) explained that as immigrants and mothers,

mizville.org members share similar concerns:

> We constantly find ourselves asking, "What does Korea
> mean to us?" and "Is my child American?" *Mizville.org* is a
> place for us to talk about topics of concerns related to being
> Korean.

Out of 24 interviewees, six women disagreed with the rest about the need to retain

a Korean identity. These six women were less interested in maintaining their Korean

identity through *mizville.org*. They also had many characteristics in common, which were

quite different from other participants. Most (four out of six) were recent immigrants who

lived in the U.S. less than 4 years. Half of the women used *mizville.org* less than two

times a week. Most interestingly, these women visited less popular discussion boards

such as Q&A, diet room, cooking, and health compared to the rest of the participants.

Two long-term immigrants and members of *mizville.org* who said the site did not help

them maintain their Korean identity also visited less popular discussion boards.

Roh (age 28, 1 year), a recent immigrant to the U.S., believed "offline

communities such as Korean churches play a bigger role in maintaining Korean-ness than

mizville.org." Furthermore, Kim (age 30, 3 years) hypothesized that many members are

planning to live in the U.S. permanently (like herself). She said, "I know there are posts

related to Korea [on *mizville.org*] but I don't pay much attention to them because I don't

feel the need to keep in touch [with Korea]."

<div align="center">Learning the American way through mizville.org</div>

In the interview, participants were also asked to share their stories and thoughts (if

any) about the possible role *mizville.org* plays in helping them adjust or learn about the

American culture. Twenty-one of the 24 participants said *mizville.org* helped them adjust

to the mainstream culture in various ways and were able to describe how the site assists

them in their everyday lives as immigrants. Choi (age 43, 10 years) explained that this is

possible because of the diverse group of members:

> [For example,] I've learned there are a lot of Americans
> with Korean adopted children who try hard to help their
> kids learn about Korea, I know what my dinner menu will
> be if I invite Americans to my home, I know where to turn
> to for advice raising my children in the U.S., and I've
> learned what many Korean married women who are
> married to non-Koreans emotionally go through when they
> live among Korean immigrants.

Similarly, Yang (age 39, 10 years) mentioned how she still doesn't fit in well with American coworkers (Wu, 2002). She not only feels *mizville.org* educates her about the American culture but it also helps her feel at ease about her actions:

> I grew up in Korea, so my experiences [in the U.S.] are limited. I've posted my "awkward moments" when socializing with Americans and the comments I received gave me ideas in how to handle the situation better next time. Also, the comments made me feel better—I didn't do anything weird or wrong. I've also learned being modest and overly obedient aren't considered a good trait to have here—especially at the workplace. I now know not to cry by myself in the bathroom if I've been treated badly but to speak up and let someone know of the problem…and this is totally ok!

Min (age 35, 4 years) also agrees with Yang. She stressed, "I've learned from here [*mizville.org*] that you need to be assertive, confident, and be able to speak up. You have to be able to express yourself clearly to be treated well." Seven out of 10 recent immigrants who lived in the U.S. less than five years agreed. Many of them echoed each other in expressing their gratitude towards *mizville.org* members in helping them adjust to the new environment. They articulated that *mizville.org* gave them courage to go out and meet Americans. For instance, Kim (age 30, 3 years) stated:

> It was emotionally hard for me at first living here but after learning the common knowledge needed to mingle with Americans such as American table manners, I enjoyed meeting Americans. I wasn't depressed anymore.

But according to Moon (age 45, 10 years), *mizville.org* also can help long-term immigrants such as herself in learning new things about the American culture. This hints at the difficulty immigrants, especially non-Europeans, face as they try to adjust to the mainstream society (Wu, 2002). Moon commented:

> I've lived in the U.S. for 10 years but I'm always reminded [through posts] that I still have lots to learn. I frequently ask members what I should do, what to buy as gifts for Americans, what to write on cards, and what to take to potlucks.

Some of the other participants talked about their earlier days as recent immigrants and simply said they are giving back what they received. As Pang (age 43, 10 years) puts it, "*Mizville.org* definitely helps the recent immigrants. I know, because I was in their shoes. Because I know what they go through, I try to help them out too." Another member, Yoo (age 41, 15 years), the only participant who answered interview questions in English, says people like herself can be part of the help: "I'm 1.5 generation. I am able to share a lot of my experiences and information about the U.S./Americans/and American culture."

However, two interviewees described why *mizville.org* is not a good source to learn about the American culture. For example, Young (age 44, 13 years), who is married to an American, argued:

> *mizville.org* isn't a good source because most of the members are Korean and not many are like me. I learn better about the American culture from my husband or talking to my neighbors. When I read some of the posts, I find myself asking, "Is this how Koreans really think?"

Similarly, Roh (age 28, 1 year) suggests visiting "websites Americans go to in order to expand knowledge and understand" U.S. culture adequately. She points out:

> The posts we see on *mizville.org* are all based on experience so stories can be exaggerated. You can't believe everything you read. You need to verify them before you take them as fact.

As previously mentioned in this section, Young was the only participant who intermarried with an American without a single Korean friend. It is clear from her comments that she uses *mizville.org* to fulfill her social and cultural needs that she cannot fulfill offline (Panagakos & Horst, 2006; Parker & Song, 2006; Tynes, 2007). On the other hand, Roh is a recent immigrant who lived in the U.S. only five months at the time of the interview, which is the least out of all of the participants. She visited *mizville.org* the fewest number of times a week (once or twice per week). She was the only participant who believed *mizville.org* played little role in helping members in maintaining Korean identity as well as helping her learn more about the U.S. culture. Roh's activities on non-interactive discussion boards such as "cooking" and theme-specific columns suggest that her reasons for visiting may be quite different from other interview participants (Turkle, 1995).

<center>Meaning of *mizville.org* in Everyday Life</center>

In the findings presented thus far, many of the participants indicated that they consider *mizville.org* a unique media source incomparable to other types of media. In the interview, interviewees were also queried about what *mizville.org* meant to them in their everyday lives. Specifically, I asked a broad question, "What is *mizville.org* to you?" or "What does *mizville.org* mean to you?" and a hypothetical question, "If suddenly *mizville.org* would disappear tomorrow, how would you feel?"

More than half (16 out of 24) of my participants said *mizville.org* was more than just an online community. In their explanation of what *mizville.org* meant to them, they mentioned the word "friend" (13 out of 16), "sister" (4 out of 16), and/or "haven" (5 out

of 16). As Young (age 44, 13 years) put it, "It is my only friend—a friend who is always there for me…no matter what." Along the same lines, Cho (age 42, 11 years) articulated:

> It is a place I turn to when I am lonely or depressed…or if I simply have a question to ask. *Mizville.org* is similar to what you might call a best friend. I've lived in the U.S. for 11 years and I have made some good friends [offline] but *mizville.org* is the only friend who is there for me everyday, 24/7.

Lee (age 32, 6 years) noted that *mizville.org* is her only place to rest:

> I started my life in the U.S. due to marriage. I lived with my parents all my life and I didn't know anyone here. I didn't know anything. But when I started *mizville.org*, I had a place to ask questions, to relax and release some of the stress I get.

Similarly, Koo (age 43, 20 years) explained that although she lived in the U.S. for 20 years, *mizville.org* is her only resting place—where she feels safe. In a similar sense, others like Yang (age 39, 10 years) portrayed *mizville.org* as a link or an "open window with a great view" where she can sit, rest, and watch what happens in Korea and the U.S., while Park (age 38, 7 years) described it as an "oasis."

These women also expressed what it would feel like if, suddenly, *mizville.org* disappeared. Common words used to describe their feelings were: "anxious," "confused," "dazed," and "lost." Park (age 38, 7 years) simply said, "It would feel like the end of the world…and this is only a slight exaggeration." Others (5 out of 16) said they would show "withdrawal symptoms." Min (age 35, 4 years) and Young (age 44, 13 years) already experienced something similar. Min explained:

> A while ago, *mizville.org* wasn't working for almost a day due to a bug. I didn't know what to do. I got restless as the time went by. I also found myself checking at least every 30 minutes to see if the website was back up again…and it

> wasn't like I needed something from it or if I had to meet
> someone there.

Similarly, Young commented:

> When I found out it wasn't working, I guess I sat there with
> a blank face because my husband looked at me worriedly
> and said, "You look pathetic without *mizville.org*. What are
> we going to do now?" My husband thought I wasn't my
> normal self. It was like not being able to smoke when I've
> been a frequent smoker.

While these 16 women articulated their extremely close relationship with

mizville.org, the other participants (8 out of 24) indicated that *mizville.org* was like many

other online community websites available to them. The most common word to describe

mizville.org was "information." As Oh (age 41, 7 years) put it, "*Mizville.org* is like a one-

stop shop. I take care of everything I need here." Similarly, Byun (age 31, 4 years)

expressed that *mizville.org* is an "online hub" that she must visit every day to get valuable

information.

These 8 women also described what it would feel like if they weren't able to use

mizville.org. All of the participants expressed that there would be an inconvenience to

their everyday lives at first. But ultimately, they would find a different alternative or

forget about the website with time. Roh (age 28, 1 year) explained, "Well, I wouldn't be

too disappointed because I can find a similar online community I can go to." On the same

note, Kim (age 30, 3 years) commented:

> I won't be able to get the updated sale/market information
> or read posts, so I would be frustrated. Also, I won't be
> getting answers quickly without *mizville.org* and I would
> have to find my own answers—which can be hard.

Most of the women who did not have a strong attachment to *mizville.org* were either

recent members (6 out of 8) and/or non-frequent visitors (6 out of 8) to the online

community. Only one participant was a long-term member visiting at least once a day.

Mizville.org as an Outlet for Expression: Finding "Me"

In the interviews, I gave my participants an opportunity to look back and compare

who they were before and after using *mizville.org*, if possible. I asked them, "Do you

think you grew or changed in any way since you've been a member of *mizville.org*?" Out

of 23 participants who answered the question (one did not comment), only two said they

did not feel *mizville.org* influenced them in any way. The rest (21 participants)

commented that they have grown in varying degrees and ways. While a few (6 out of 23)

focused on knowledge growth, many others (17 out of 23) talked about how *mizville.org*

helped them grow or change in how they think and/or who they are today. For example,

Yang (age 39, 10 years) stated:

> When I first came to the U.S. in my late 20's with my
> husband, I lost who I was. My confidence level hit bottom,
> I was depressed, and I was filled with anger. The first year,
> I had posted on *mizville.org* just to let something out. I
> basically said, "It's too late for me to start over in this
> country. I am worthless." To my post, a lot of the members
> told me I can do anything…that I was young. Many said:
> "If I were you, I would try for medical school," "If you
> start something now, you'll have a great job in your 30s,"
> or "I'm in my 50's…you can do anything!" I remember
> crying a lot reading the comments of encouragement. Now
> I have kids, I have a small house, and I am working after
> getting a license to work here. I can tell you with
> confidence that all of this started the moment I read those
> comments years ago.

Along the same lines, Kang (age 40, 10 years) emphasized:

> *Mizville.org* changed and constantly changes me in positive
> ways. A while back, I read a post written by a 50-year-old

member who finished a triathlon. For the first time in my
life, I am challenging myself to a half-marathon. I'm sure
this will provide another opportunity for change as well.

For others like Young (age 44, 13 years), *mizville.org* literally saved her life:

Mizville.org was my only escape when I was in serious
hardship and wanted to give up hope. When I lived in New
York during the cold winter months, I was too poor to
afford heating. I couldn't tell my parents in Korea because I
didn't want them to know I was suffering and I couldn't tell
my friends back home because they wouldn't understand
why I came to the U.S. in the first place. One member said
to me, "I was in your shoes 20 years ago. I was without
heating and electricity because I was so poor. My husband
and I slept in sleeping bags and used burners to make food.
It was so cold but we were happy because we were young.
We worked hard and now we live without worrying about
money. Good days will come." Her words gave me strength.
I wiped away my tears and stood up.

Among the 17 members who spoke of *mizville.org* playing an important role in

their lives, 15 were long-term immigrants and members of *mizville.org*. The majority of

the women (16 of 17) selected "heart-to-heart" or "entertainment" discussion boards as

their most-visited boards, while 12 (out of 17) visited both boards whenever they logged

on to *mizville.org*. Frequently mentioned words or phrases were "change in perspective"

(7 of 17) in how they see themselves and others, "challenging" self (4 of 17) to advance

and change, and building "confidence" in self (5 of 17) through *mizville.org*. On the

other hand, most of the women (4 of 6) who emphasized the information aspect of the

site were recent *mizville.org* members and immigrants who lived in the U.S. less than five

years.

One of the traditional cultural values is that of the adjumma, the married woman

who is overly stubborn, thick-faced, and shameless (Lee, 2010; Kim, 2008; Ryu, 2006).

In the interview, I asked the participants to describe a typical *mizville.org* member or

"adjumma" in their own words. Interestingly, all of the women described a typical

member as including at least one of the following characteristics: middle-class, college

educated or more, professionals or experts in certain areas whether they are working or

stay-at-home mothers. For example, Kwak (age 43, 11 years) had a clear picture of a

typical *mizville.org* member:

> [She would be in her] 30's, college educated, have two kids,
> a husband with a PhD or similar. She is an extremely
> sophisticated and motivated person whether she is a stay-at-
> home mother or a full-time worker. She is thrifty (but in a
> smart way) in order to plan for retirement and also to pay for
> her kids' college education.

Many of the participants said the description they provided is who she is in reality. Others

expressed that they are influenced by "smart" women in *mizville.org*. Through reading

posts written by some of the more educated women who are experts in certain fields,

many of the participants were influenced positively—motivating self to change in order

to succeed in a new country and to find new identity as an immigrant. Kang (age 40, 10

years) described a typical member as "someone with a lot of education—some graduate

school in Korea or in the U.S." She also added that she is motivated by some of the

highly educated women:

> Most of the posts on *mizville.org* are very serious [well
> thought-out] and logically written, which tells me they are
> educated. Some of the posts can only come from
> professionals or experts. Even the stay-at-home mothers are
> pros in what they do. I learn a lot from them and feel I need
> to do something with my life as an immigrant living in the
> U.S.

Discussion

The purpose of this chapter was to investigate how a sample of *mizville.org* members utilizes the online community in their everyday lives. Specifically, RQ6 asked whether *mizville.org* plays a role in helping the women maintain their Korean identity and/or develop their American identity. Interviews with 24 members revealed four major themes that emerged through analysis. Most of the women felt *mizville.org* plays a significant role in their lives in terms of preserving Koreanness, adjusting to the U.S. culture, and providing them an outlet for the self. In addition, many of the participants showed strong feelings of attachment towards *mizville.org*.

The interview findings will be discussed in more depth in conjunction with the survey findings in the next chapter.

Table 30 Description of Interview Participants

	Participant Pseudonym	Length of membership	Length of stay in US	Age	Average visits per week	Most frequently visited discussion board	Agrees *mizville.org* help maintain Korean-ness	Agrees *mizville.org* help learn about U.S. culture.	Agrees *mizville.org* help change self
1	Yoo	About 5 years (or beginning of *mizville)*	15	41	5-6 times a week	Heart-to-heart, entertainment, momsville	Yes	Yes	Yes
2	Kwak	About 5 years	11	43	Everyday	Heart-to-heart, entertainment, Q&A	Yes	Yes	Yes
3	Cho	About 5 years	11	42	Everyday	Heart-to-heart, Q&A, politics/religion	Yes	Yes	Yes
4	Pang	About 5 years	10	43	Everyday	Heart-to-heart, entertainment, cooking, personal column	Yes	Yes	Yes

Table 30 continues

Table 30 continued

	Participant Pseudonym	Length of membersh-ip	Length of stay in US	Age	Average visits per week	Most frequently visited discussion board	Agrees *mizville.org* help maintain Korean-ness	Agrees *mizville.org* help learn about U.S. culture.	Agrees *mizville.org* help change self
5	Choi	About 5 years	10	40	Everyday	Entertainment, heart-to-heart, fashion	Yes	Yes	Yes
6	Kang	About 5 years	10	40	Everyday	Entertainment, fitness, momsville	Yes	Yes	Yes
7	Yang	About 5 years	10	39	5-6 times a week	Entertainment, heart-to-heart, cooking	Yes	Yes	Yes
8	Noh	About 5 years	10	38	5-6 times a week	Entertainment, heart-to-heart, cooking	Yes	Yes	Yes
9	Moon	About 5 years	10	45	3-4 times a week	Entertainment, heart-to-heart, business	Yes	Yes	No

Table 30 continued

	Participant Pseudonym	Length of membership	Length of stay in US	Age	Average visits per week	Most frequently visited discussion board	Agrees *mizville.org* help maintain Korean-ness	Agrees *mizville.org* help learn about U.S. culture.	Agrees *mizville.org* help change self
10	Sun	About 5 years	9	36	Everyday	Entertainment, heart-to-heart, momsville	Yes	Yes	No
11	Park	About 5 years	7	38	Everyday	Heart-to-heart, entertainment, cooking	Yes	Yes	Yes
12	Oh	About 5 years	7	41	Everyday	Club, entertainment	No	Yes	Yes
13	Lee	About 5 years	6	32	Everyday	Entertainment, Q&A, heart-to-heart	Yes	Yes	Yes
14	Rhee	About 5 years	5	35	Everyday	Entertainment, heart-to-heart, Q&A	Yes	Yes	Yes

Table 30 continued

	Participant Pseudonym	Length of membership	Length of stay in US	Age	Average visits per week	Most frequently visited discussion board	Agrees *mizville.org* help maintain Korean-ness	Agrees *mizville.org* help learn about U.S. culture.	Agrees *mizville.org* help change self
15	Koo	4 years	20	43	Everyday	Realestate, health	No	Yes	Yes
16	Young	4 years	13	44	Everyday	Heart-to-heart, entertainment, momsville	Yes	No	Yes
17	Jung	4 years	6	36	Everyday	Entertainment, heart-to-heart, momsville	Yes	Yes	Yes
18	Min	3 years	4	35	Everyday	Heart-to-heart, entertainment, Q&A	Yes	Yes	Yes
19	Byun	3 years	4	31	Everyday	Heart-to-heart, entertainment	Yes	Yes	Yes

Table 30 continued

	Participant Pseudonym	Length of membership	Length of stay in US	Age	Average visits per week	Most frequently visited discussion board	Agrees *mizville.org* help maintain Korean-ness	Agrees *mizville.org* help learn about U.S. culture.	Agrees *mizville.org* help change self
20	Ki	2 years	4	33	Once a week	Diet room	No	Yes	Yes
21	Kim	1 ½ years	3	30	Everyday	Momsville, health	No	Yes	Yes
22	Chang	Less than 1 year	2	38	2 times a week	Q&A, heart-to-heart	No	Yes	Yes
23	Han	Less than 1 year	1	30	Everyday	Q&A, heart-to-heart, entertainment	Yes	Yes	No
24	Roh	Less than 1 year	1	28	1-2 times a week	Cooking, columns written by members	No	No	Yes

CHAPTER V

DISCUSSION AND CONCLUSION

Overall, the findings of this dissertation make an important contribution in

extending the literature on Korean immigrant women in their everyday use of different

types of media in building and maintaining identity. This study examined the

applicability of two assimilation theories (segmented assimilation theory [Portes &

Rumbaut, 1990; Portes & Zhou, 1993; Zhou, 1997, 2001; Zhou & Bankston, 1994, 1998;

Zhou & Ziong, 2005] and the new assimilation theory [Alba & Nee, 2003; 2011]) in

discussing the assimilation process and the maintenance of ethnic identity for Korean

immigrant women. In order to fully understand Korean immigrant women's media

consumption and the possibility of its having influence on their everyday lives, I

conducted a survey and email interviews.

First, the survey was administered on the *mizville.org* website, an ethnic online

community specifically targeted towards Korean immigrant women, which yielded 198

valid responses. The results showed that considering the lack of availability of Korean

traditional and online media to immigrants living in the U.S., Korean immigrant women's

time spent on Korean media—especially *mizville.org*—was comparable to U.S. media.

Furthermore, statistical analyses revealed that U.S. and Korean media consumption is

related to Korean immigrant women's acceptance of American culture to a certain

degree.

Then, 24 participants who willingly volunteered to elaborate on their everyday

use and activities on *mizville.org* through interviews discussed whether the site helped

them maintain their Korean identity and/or develop their American identity. Most of the

Korean immigrant women felt their activities on *mizville.org* not only assisted them in maintaining Korean-ness and building their American identity, but the site provided an outlet for the Korean immigrant women to express themselves and to redefine who they are as immigrants living in the U.S. In this study, the women appear to be redefining the concept of the traditional adjumma.

Through the analysis of the survey and the interviews, I found some elements of this dissertation were inconsistent with each other. For instance, the survey results revealed no significant relationship between *mizville.org* consumption and acceptance of American beliefs and behavior. Furthermore, the use of *mizville.org* was not related to the Korean immigrant women's affinity to Korean beliefs and behavior. Contrary to the insignificant statistical findings, participants in the interviews were able to express clearly how the *mizville.org* site assisted them in adjusting to the American culture and maintaining their Korean identity. The inconsistent outcome may be due to the fact that the survey analysis utilized the number of hours Korean immigrant women spent on *mizville.org* to examine the relationship with acceptance to American cultural values and affinity for Korean identity. The majority of the women answered that they spend less than 2 hours per day with only a few others spending longer hours using *mizville.org*. On the other hand, the interview utilized the "quality" of time (not quantity) to examine the relationship with *mizville.org* use and acceptance of American culture and affinity for Korean identity. Through interviews, I was able to capture many stories of unique experiences that can be difficult to identify statistically.

In this chapter, I will summarize my findings of the survey and interviews as they relate to the assimilation theories. It is important to note there that a cross-sectional

survey alone does not provide a test of assimilation theories. The current literature on immigrant groups' media consumption and its relationship to identity maintenance and formation in the assimilation process of immigrants will be discussed as well as the uniqueness of *mizville.org* as it compares to other types of media. Lastly, this chapter will note the limitations of this dissertation and offer directions for future research.

<div align="center">Applicability of the Assimilation Theories</div>

<div align="center">Characteristics of the Korean Immigrant Women</div>

Korean immigrant women's media use and the relationship with maintaining Korean ethnic identity and adjusting to the American culture may be better explained with Alba and Nee's (2003) new assimilation theory—although not perfectly. New assimilation theorists suggested that, compared to other immigrant groups, Asian immigrants show most success in assimilating into the host society in terms of social economic status and language attainment (Alba & Nee, 2003; Qian, 1997), which also determines the social conditions such as where one lives, educational opportunities, and type of groups with which one mingles. Alba and Nee (2003) had mentioned the uniqueness of the Korean immigrant group compared to other immigrant groups who came to the U.S. Specifically, Koreans were mostly from the urban middle-class, at least college educated, and have strong determination to settle down in the U.S (Alba & Nee, 2011). As if to echo these points, many of the demographic characteristics of my survey population were drastically different from other Asian immigrant populations usually discussed by the segmented assimilation theorists. For example, the majority of my participants had undergraduate and/or graduate degrees, had income exceeding the

national average, were U.S. citizens or permanent residents, and immigrated recently to the U.S. between 1990 to 2010.

The results of this dissertation revealed that Korean immigrants with U.S. citizenship had positive views about the American culture. Taking socioeconomic status into consideration, these women with U.S. citizenships in hand may already feel that they are part of the mainstream or that they have reached their goal of becoming part of the host culture. As shown in the results, none of the participants were born in the U.S., which also means that they have earned the U.S. citizenship after coming to the U.S. Legally, U.S. citizenship gives an immigrant all of the rights and benefits equaling that of any U.S.-born White American.

While some aspects of my participants' media consumption habits are explained well with the new assimilation theory, my interview findings were explained better with segmented assimilation theory. Segmented assimilation theorists have argued that, for many contemporary Asian immigrants, moving up to the middle-class is not the only path to assimilation. Theorists often examined the assimilation process of mostly *underprivileged* Asian immigrants (for example, Vietnamese "refugees" who were forced to come to the U.S. in the late 1970s [Alba, 2009]) who lived in inner-city ghettos with few socioeconomic resources to help them move up to the middle-class (e.g., Portes & Rumbaut, 1990; Portes & Zhou, 1993; Zhou, 2001; Zhou & Bankston, 1998; Zhou & Ziong, 2005). According to the theory, immigrants can decide to lose all ethnic ties in order to associate with the White middle-class, choose (or be forced) not to assimilate and live among their own ethnic enclaves, or attempt to selectively acculturate by using

ethnic networks to advance into the middle-class (Portes & Zhou, 1993; Portes & Rumbaut, 2001).

When individual Korean immigrant women were examined through interviews, I was able to see the relevance of the segmented assimilation theory (Portes & Rumbaut, 1990; Portes & Zhou, 1993; Zhou, 2001; Zhou & Bankston, 1998). Although I cannot generalize from my findings, Young, who emphasized her economic hardships, explained how she stays in touch with the Korean-side of herself through *mizville.org* and its members. In other words, the assumption behind segmented assimilation theory that immigrants with low socioeconomic status would prefer (or have no choice but) *not* to assimilate fully into the middle-class, White society (Portes & Rumbaut, 1990; Zhou, 2001; Zhou & Bankston, 1994, 1998) holds true for immigrants like Young.

According to the survey analysis, Korean immigrant women who showed high levels of confidence in their English speaking ability had positive views about the American culture. Assimilation theorists have pointed out that English language proficiency increases the success of adjusting to the mainstream culture (Alba & Nee, 2003, Portes & Rumbaut, 1990; Qian, 1997; Zhou, 1997, 2001; Zhou & Portes, 1993). In this regard, for Korean immigrant women who are U.S. citizens and have confidence in their English-speaking ability, their adjustment to the American society may have been quite positive. Furthermore, due to their English proficiency and the positive views and experiences in the mainstream society, they may not feel underprivileged or different from the middle-class Whites.

According to social identity theory, these Korean immigrant women may also see themselves included in both Korean and American social groups (Hogg et al., 1995;

Turner, 1985). In this respect, unlike the disadvantaged Asian immigrants who abandon their ethnic ties to successfully move up to the White middle-class, Korean immigrant women in general may be able to keep their Koreanness while adjusting to the host country.

Additionally, my results showed that short-term Korean immigrants (from 1990 to 2010) were less accepting of American values. Data of Koreans coming to the U.S. revealed that the Korean immigrant population after the 1990s comprised mostly highly educated professionals from affluent areas of Korea who willingly moved to the U.S (Alba, 2009). My results echo previous research that argues long-term immigrants have a better chance of assimilating to the host country (Alba & Nee, 2003; Portes & Rumbaut, 1990; Qian, 1997; Zhou, 1997, 2001; Zhou & Portes, 1993). Furthermore, although recent Korean immigrants may be more prepared in coming to the U.S. than Korean immigrant groups from earlier days, willingness and socioeconomic backgrounds of the recent Korean immigrants does not play a role in assisting them with adjusting to the host country.

Also, my interview with Young showed that even long-term immigrants married to Whites and who live among Whites still have desires to maintain their ethnic identity, which supports segmented assimilation theorists (Portes & Rumbaut, 1990; Portes & Zhou, 1993; Zhou, 2001; Zhou & Bankston, 1998). Again, while I acknowledge that interviews are not generalizable, my findings go against Alba and Nee's (2003) point that Asian immigrants married to Whites are more likely to assimilate fully into the dominant society compared to any other ethnic groups because they live among Whites. More in-depth investigation on the relationship between marriage to Americans and acceptance of

American culture should be conducted in future research to fully evaluate the applicability of the new assimilation theory on Korean immigrants. Furthermore, future research examining Korean immigrants in different socioeconomic classes should be conducted in order to fully assess the applicability of the segmented assimilation theory on Korean immigrants. It would also be interesting to conduct research comparing recent and long-term Korean immigrants in terms of their preparations and expectations before coming to the U.S. and their experiences as immigrants after arriving to the U.S. Furthermore, the influences of these aspects on their acceptance of American beliefs and behaviors can also be explored.

Assimilation scholars have also suggested that recent intermarriage rates between Whites and Asian Americans with high levels of education have decreased possibly due to the constant flow of Asian immigrants to the U.S., increasing marriage between native- and foreign-born co-ethnics (Qian & Lichter, 2007; Waters & Jimenez, 2005). Among Korean immigrant women who participated in this study, fewer than 10% ($n = 18$) were married to Whites. About 80 percent of the women were married to either Korean citizens (54.0%, $n = 107$) or Korean Americans (29.8%, $n = 59$), which supports new assimilation theorists' argument that contemporary immigrants tend to marry within their own ethnic group. Among those that said they came to the U.S. for/due to marriage (23%, $n = 45$), the majority (48.9%, $n = 22$) were married Korean Americans, while nearly a quarter (22.2%, $n = 10$) of the women married to foreign-born ethnic Koreans. (See Table 31.) In a future study, in-depth investigation of Korean immigrants married to Whites may reveal valuable insights to how these particular groups maintain Korean identity and whether they have different views and feelings for American and Korean cultural values.

Media Consumption Habits of

Korean Immigrant Women

According to the survey data, the majority of the participants spent the most time with U.S. traditional media. In summary, the majority of the Korean immigrant women spend 2 to 4 hours per day with U.S. traditional media, while spending less than 2 hours with Korean traditional media, U.S./Korean online media, and *mizville.org*.

As I have mentioned previously in this dissertation, it is important to consider that comparing only the number of hours spent on different media is not an adequate way of understanding Korean immigrant women's media consumption habits. The number of channels and publications available for Korean traditional media in the U.S. are significantly less than that of U.S. traditional media. Also, Korean media resources are costly to install and usually are not readily available in all parts of the U.S. In support for this lack of availability of Korean traditional media, more than a third of the participants said they did not use Korean traditional media. It may be that for many of these women, they did not have much choice. Interestingly, in-depth analysis of the participants who were spending 2 to 4 hours a day consuming U.S. traditional media revealed that most of them spent similar amount of time with Korean traditional media and Korean online media, the same group of women were spending significantly less time with U.S. online media.

The findings regarding Korean immigrant women's media consumption habits support previous studies that suggest Korean immigrant women may be making an extra effort to consume Korean media while living in the U.S even with the limited access to it or ignore U.S. traditional media entirely (Lee & Cho, 1990; Lee & Tse, 1994). To further

support this, among the 10 percent of the women who said they do not consume U.S. traditional media, nearly half of them said they consume Korean traditional media. Moreover, even with increasing use of Korean traditional media, participants were consistently using less than 2 hours of U.S. online media. In addition, among those who do not consume Korean traditional media but use Korean online media, many of the women were spending more than 6 hours per day with Korean online media.

Survey data also showed that Korean immigrant women spend similar amount of time on *mizville.org* compared to U.S./Korean online media. Taking into consideration that participants spend the entire time on *mizville.org* (rather than being able to select from numerous online websites) indicates Korean immigrant women actually spend considerably more time on *mizville.org* than any other website on a given day. In-depth analysis of participants who do not spend time with Korean traditional media revealed that the majority of them reported spending up to 6 hours with *mizville.org*. In addition, the number and differences in how participants use *mizville.org* ($N = 1,015$) was greater than even for Korean online media ($N = 722$).

While many media scholars have only noted that immigrants' desire to assimilate to the host culture depends on how much time one spends (or not) using ethnic media (Chen, 2010; Lee, Lee, & Jang, 2011; Ye, 2005). My study revealed that for ethnic online communities like *mizville.org*, not only is time spent on the online community important, *how* immigrants spend time is also valuable. Results showed that members who were active on "interactive" discussion boards—where members can mingle with others in virtual space—were more likely to say *mizville.org* helps them maintain their Korean identity. They also expressed the usefulness of the site in assisting them in learning about

the American culture compared to members who were active on "information-based" boards. In a future study, "interactive" and "non-interactive" ethnic online communities can be further examined to see whether interaction between members (or not) in cyberspace actually matter in how they maintain/develop identity.

Additionally, many of the long-term Korean immigrant women who were active on "interactive" discussion boards said they experienced positive changes in their offline lives (Cole & Robinson, 2002; Hampton et al., 2009; Wang & Wellman, 2010), suggesting that *mizville.org* not only supplements offline communities (van Dijk, 1998; Wellman & Gulia, 1999), it also strengthens and improves the everyday lives and activities of the immigrants (Cheung, 1998; Dertouzos, 1997; Hague & Loader, 1999; Mesch & Talmud, 2010; Rheingold, 1993). All but one participant said they have grown or changed in varying degrees and ways through the use of *mizville.org*. While a few of the women focused on knowledge growth, many of them (17 out of 23) discussed how *mizville.org* activity influenced them to "challenge" themselves, to build "confidence" in themselves, and assisted them in changing their perspectives on themselves and others. For example, Kang (age 40, 10 years) explained how *mizville.org* changed the way she looks at life and how she is constantly challenged by members of the site. My interview findings imply that not only is *mizville.org* an important virtual space for Korean immigrant women to obtain and share information about Korean and the U.S., but it also suggests that the site may be playing a unique role in the personal lives of these women as they try to redefine who they are as immigrants living in the U.S.

Ethnic identity theory states that once individuals identify with a certain group, they tend to seek out ways to obtain information about their in-group and engage in

related activities to help them maintain their in-group status (Phinney, 1996; Tajfel, 1981; Ting-Toomey, 1981). Because Koreans are most homogenous in language, religion, and culture, Korean immigrants' desire to maintain and preserve their ethnic identity tend to be stronger than other Asian immigrants (Ann, 2000; Espiritu, 1994; Kim, 2004; Min & Kim, 1999; Park, 1999; Waters, 1990). In case of the present study, participants may have a heightened sense of belonging to the Korean group and make extra efforts to consume Korean media.

These findings regarding Korean online media and *mizville.org* use not only suggest that online media is much easier to obtain compared to Korean traditional media, but most importantly, it provides evidence that Korean immigrant women are seeking other alternative ethnic media in order to fulfill their needs. Also, differences in how Korean immigrant women consume Korean online media and *mizville.org* suggest that ethnic online communities should be observed separately from online media in general (Mandianou & Miller, 2011).

<center>The Relationship between Media Consumption</center>

<center>and American/Korean Beliefs and Behaviors</center>

Social identity theory states that individuals categorized into a specific social group will seek out ways to obtain not only information about the group but also change the way they think and behave as members of the group (Ashforth & Mael, 1989; Turner, 1985). Media scholars found that for many immigrants, consuming different media to maintain or attain positive social identity (Abrams & Hogg, 1988; Mastro, 2003; Zillmann et al., 1995).

In this dissertation, statistical analyses demonstrated that exposure to U.S. online media (in a general sense) was a positive predictor to acceptance of American behavior—specifically for measures of *boldness* and *assertiveness*. In this regard, the results added to the current literature that U.S. online media consumption may have a positive influence in helping immigrants adjust to the host country (Chen, 2010; Lee, Lee, & Jang, 2011). On the contrary, Korean online and traditional media were negative predictors to acceptance of American behavior. Many scholars to date have argued that unlike U.S. media, ethnic traditional and online media (in general) play dual roles (Fogt & Sandvik, 2008; Jeffres, 2000; Levitt, 2003; Riggins, 1992, Rodriguez, 1999; Sreberny, 2003; Subervi-Velez, 1986; Yokochi & Hall, 2001). My findings demonstrate that for Korean immigrant women, use of Korean traditional and online media may delay their adjustment to the new culture (Kong, 2006). It is important to note however, that although the regression results showed to be significant, the R^2's were small, which means the variables included in the model did not account for a lot of variance.

Moreover, no relationship was found in the examination of the relationship between media consumption and Korean beliefs and behavior. Assimilation scholars have suggested that co-ethnic marriages increase the likelihood of immigrants' direct and indirect exposure to ethnic customs, language, and traditions to help them maintain their ethnic values (Alba & Nee, 2003; Qian & Lichter, 2007; Waters & Jimenez, 2005). Contrary to this argument, although most of the Korean immigrant women in my study were married to Korean men, this did not have any significant influence on their affinity to Korean cultural values. This result may not be as surprising when the fact that all of the survey participants were born in Korea. In other words, at least some Korean

immigrant women in this study immigrated to the U.S. after living in Korea for some

time. Most certainly, for those who came to the U.S. when very young, most (if not all) of

the Korean immigrant women who participated in this study had parent(s) who lived in

Korea for some time and brought them to the U.S. In this sense, these women would

either have already developed and established their feelings about their Korean cultural

identity or have parent(s) who have already developed their attachment to Korean cultural

identity even before coming to the U.S. Studies have shown that Korean parents have

significant influence on their children as they live as immigrants in the U.S. (e.g., Kim,

Cain, & McCubbin, 2006). Therefore, even if participants left Korean at a very young

age, their parent(s) may have had significant influence in forming attachment to Korean

cultural values.

In addition, previous research found Korean media produced in the U.S. provided

culturally hybrid messages (Hurh, 1998). In reflecting this, my study found that Korean

media consumed by Korean immigrant women were used for both maintaining

Koreanness and adjusting to the U.S., while U.S. media was only used to obtain U.S.

related information. Korean media including *mizville.org* was used especially for Korean

news in the U.S. and Korea and entertainment news in the U.S. and Korea. Thus, the

insignificant impact of Korean media consumption on affinity for Korean cultural values

is plausible. In future research, it would be beneficial to examine whether Korean

immigrant's feelings towards Korea changed after they came to the U.S. and identify

factors that influence them most besides media.

Contrary to the statistical findings that showed no relationship between Korean

media and acceptance of American culture and affinity for Korean identity, interviews

regarding *mizville.org* consumption and use revealed that ethnic online communities (not ethnic online media in a general sense) might be a better option in maintaining ethnic pluralism (Fogt & Sandvik, 2008; Levitt, 2003; Sreberny, 2003; Yokochi & Hall, 2001). My interview findings suggest that *mizville.org* members were able to not only learn about the American culture in a short amount of time (Chaffee et al., 1991; Hall, Anten, & Cakim, 1999; Moon & Park, 2007; Payne, Sever, & Dozier, 1988; Reece & Palmgreen, 1996; Stilling, 1997; Tan, 1993; Walker, 1999) and possibly assimilate into the mainstream society in a straightforward direction (Alba & Nee, 2003), but participants were also able to maintain their Korean identity (Hogg et al., 1995; Turner, 1985) and actively interact with Koreans on the site without any Korean offline contacts. New assimilation theorists have warned that immigrant groups from countries like Japan and Korea (countries that have a high percentage of returns to the home country) will have fewer opportunities to engage in direct offline contact with the in-group to refresh and maintain their ethnic identity (Alba & Nee, 2003). For the first time, support for the use of ethnic online communities like *mizville.org* to remedy this particular concern is offered.

The majority of the participants who were mostly long-term immigrants and members of *mizville.org* visiting the site every day to multiple times a day expressed strong feelings about the ways the site helps them feel connected to Korea. Many of them explained that *mizville.org* is the only place to gather comfortably for those who share the same history, language, culture, values, and concerns for the home country (Candan & Hunger, 2008; Hiller & Franz, 2004; Mitra, 1997; Panagakos & Horst, 2006; Parker & Song, 2006). These women felt they were maintaining their Korean identity by visiting

mizville.org, interacting with members, and updating their knowledge about what is going on in Korea.

Some of the new assimilation theorists argued that frequent direct contact with the in-group will help maintain or refresh ethnic identity (Waters & Jimenez, 2005). It is important to note here that for new assimilationists, "direct" refers only to "offline" contacts, especially with new immigrants or FOBs (Fresh Off the Boat) because interacting in the native language can assist old immigrants in re-learning the language and culture about the home country (Alba & Nee, 2003; Waters & Jimenez, 2005). But for some of the participants in my study, the women expressed that they not only interact with Koreans online and offline, but with the information obtained from *mizville.org*, they are able to actively interact with Koreans back home with ease. Furthermore, according to one of my interviewees who had no Korean friends or family, maintaining Korean identity without any direct contacts with Koreans was possible through *mizville.org*. In this regard, Alba and Nee's (2003) concern that immigrant groups from well-off countries (such as Japan and Korea) will not have the opportunity to refresh and maintain their ethnic identity because of the high percentage of immigrants returning to their home country can be remedied through the use of online communities similar to *mizville.org*. Furthermore, my findings hint at the possibility that an ethnic online community like *mizville.org* may play a bigger role compared to other types of media in assisting members to maintain their ethnic identity because the members are not only exposed to new and old immigrants of their ethnic group but they can also stay in touch with friends and family in the host country without having to feel like they are "out of the loop."

Eighteen members out of 24 emphasized the important role *mizville.org* plays in helping them stay Korean. For participants like Yang (age 39, 10 years), *mizville.org* was the only place she relied on for information about Korea. Although members only interacted with each other in the virtual space, members of *mizville.org* felt that news about the homeland, personal stories, and various information members shared were all part of maintaining Korean identity. One member explained that no matter how long one lived in the U.S., "it is impossible to lose our identity as Koreans" (Sun, age 36, 9 years).

In a future study, a more in-depth investigation of ethnic communities would be beneficial. Specifically, members with offline contacts of their own ethnic group and those with only online contacts with their in-group can reveal similarities or differences in how immigrant women use ethnic online communities.

Understanding the Role of *Mizville.org*

When participants were asked to describe a typical *mizville.org* member, the majority of the participants described her as a college-graduated middle-class "expert" who is motivated and sophisticated. It is interesting to note that neither the description from my interview participants nor the demographic characteristics from my survey data fit the typical definition of a traditional "adjumma." In the interviews, many of the participants expressed that the description they gave of a typical *mizville.org* member was a description of themselves. Furthermore, none of the participants mentioned the word "adjumma" in the entire interview. In this sense, it may be that the majority of the members active on the *mizville.org* site are those that challenge the traditional "adjumma." Furthermore the site may assist them in challenging the traditional role of

"adjumma" by providing an outlet for the members to be autonomous. For example, the site restricts membership to only married Korean women, provides opportunities for the members to take responsibility and ownership of the site, and allow members to share their expertise with other members. These characteristics of the site may also allow for the members to maintain a tight bond with each other.

Many of the members articulated their close relationship with the site saying they experienced panic attacks or withdrawal symptoms when the website's server was down. Sixteen of the 24 participants said *mizville.org* was their "friend," "sister," and/or "haven." In this regard, the strength of the shared cultural background was deeper than offline friendships for *mizville.org* members. This suggests the possibility for online ethnic communities to play a central role in maintaining ethnic identity for those without any offline ethnic in-group contacts. For women living in cities without Korean communities, *mizville.org* can fulfill their ethnic needs. In addition, the survey analysis revealed that members of *mizville.org* spend up to 8 hours per day on the site. This may mean that the use of *mizville.org* for some women impacts their offline connections with the members of the local community (Turkle, 1995). In other words, even for women who live in cities with a large Korean immigrant population, some may choose not to mingle offline and rather spend time online on *mizville.org*. In future research, investigating further into the use of online communities focusing on comparison of immigrant groups isolated from the in-group to those who live within the ethnic enclave can provide further support to my findings.

Scholars have noted that Korean immigrants who were able to "walk and talk" like Whites still showed high levels of ethnic attachment (Min & Kim, 1999; Kibra,

2000). They also explained that because Asian immigrants can never pass as Whites due to their physical appearances, Asian immigrants cannot fully become part of the mainstream culture or enjoy numerous options European immigrants have in terms of ethnic identification (Espiritu, 1994; Waters, 1990). On top of this, Korean immigrants have stronger desire to form ethnic organizations and associations to maintain their Koreanness because of the homogenous language, culture, and religion, which is different from other Asian countries like China or India (Min & Kim, 1999). The results of my dissertation supports Alba and Nee's (2003) main point that immigrant groups can adjust to the mainstream White society without the disappearance of ethnicity, while segmented assimilation theory may better explain the assimilation process of low-income Korean families living in the U.S.

<div align="center">Limitations and Directions for Future Research</div>

While the two components of my dissertation add to the current literature on the assimilation theories, ethnic media use, and relationship between media consumption and identity, the research was not without limitations. Overall, this dissertation was most limited in the sample used for both the survey and the interviews. For the survey, recruitment was done using the convenience sampling method. Because I used the same data set to recruit volunteers for the interviews, I was unable to control the lack of diversity in my data in both the survey and the interview analysis. Although it made sense for me to recruit from *mizville.org* for this study, this decision resulted in gathering only those who are computer literate, have internet access, and who are members of a specific ethnic online community. In turn, my data eliminated those who are not members of *mizville.org* but use other Korean sites or those who do not spend time with any Korean

online community websites who may have other ways to maintain Korean identity and/or adjust to the U.S. culture.

The characteristics of the participants also reflected my concern for lack of diversity. The majority of the Korean immigrant women who participated were in their mid-30s to 40s, U.S. citizens, highly educated, made more money than the national average, were married to Koreans, and were long-term immigrants who were loyal members of *mizville.org*. Future studies can benefit from including Korean immigrant women from different socioeconomic classes who are members of other online communities to explore further the relationship between media consumption and the acceptance of U.S./Korean culture values. As shown in the results of this dissertation, differences even within the group exist. Therefore, comparing Korean immigrant women with Korean immigrant men and other immigrant groups can help us in examining the differences in media use between gender and ethnic groups in terms of identity formation and maintenance.

Additionally, conducting email interviews instead of face-to-face interviews limited this study. Although I conducted follow-up email interviews with many participants to ensure detailed responses and to give plenty of opportunities to respond, I was unable to capture non-verbal data. Future study should conduct face-to-face interviews with a more diverse group of women and also compare similar groups of immigrant women to compare immigrant life experiences and to document unique life stories of immigrant women.

Conclusion

As the United States become more and more diverse, the importance of understanding many aspects of immigrant lives and recognizing the differences between them grows more significant. In sum, my dissertation results suggested that Korean immigrant women may be making an extra effort to consume traditional Korean media (Lee & Cho, 1990; Lee & Tse, 1994) and fulfill needs that cannot be met through U.S. media (Lee & Cho, 1990; Riggins, 1992, Rodriguez, 1999; Subervi-Velez, 1986; Viswanath & Arona, 2000). In addition, examination of *mizville.org* added support to Mandianou and Miller's (2011) argument that differences among online media exist. Furthermore, hierarchical regression analyses revealed that media consumption is related to Korean immigrant women's acceptance of American culture to some extent. The results also found that *mizville.org* was quite unique to many Korean immigrant women in that the site assisted in identity maintenance and formation as well as influence their offline lives.

Overall, this dissertation offers insight in how immigrants consume different types of media to adjust to the host country and/or try to maintain their Koreanness. In spite of its limitations, the results found in this study opens up an avenue for future research in further examining how immigrants use media to negotiate their American and ethnic identities. Scholars should continue investigating these issues, as they are bound to change in the ways different types of media—particularly ethnic online media and communities—influence how immigrants maintain their ethnic identity and adjust to the host country.

Table. 31 Reason for coming to the U.S. by Ethnicity of Spouse

Reason for Coming to the U.S.	Not Applicable	Korean (Korean Citizen)	Korean American (U.S. Citizen)	Asian/Asian American other than Korean	White American	African American	Hispanic or Hispanic American	Total
For Children	14.3%	71.4%	14.3%	0	0	0	0	100%
For Self	6.0%	44.0%	30.0%	6.0%	12.0%	0	2.0%	100%
For/Due to Marriage	0	22.2%	48.9%	0	24.4%	2.2%	2.2%	100%
For Husband	3.2%	85.7%	11.1%	0	0	0	0	100%
Parents Moved to U.S.	4.0%	40.4%	52.0%	4.0%	0	0	0	100%
Other	0	75.0%	12.5%	0	12.5%	0	0	100%
Total	3.5%	54.0%	29.8%	2.0%	9.1%	0.5%	1.0%	100%

Note. $\chi^2(30, N = 198) = 79.81$, $p < .001$

APPENDIX A

ENGLISH VERSION OF THE SURVEY

In this portion of the survey, we would like to know what kind of media you prefer to use in your everyday life and why. Please follow directions for each question below.

Media Use

How many hours <u>a week</u> on average do you spend watching <u>American television (programs produced and spoken in English)</u>?

0
0.1-2 hours
2.1-4 hours
4.1-6 hours
6.1-8 hours
8.1-10 hours
10.1-12 hours
other

How many hours <u>a week</u> on average do you spend watching <u>Korean television (programs spoken in Korean and produced in either in Korea or U.S.)</u>?

 0
0.1-2 hours
2.1-4 hours
4.1-6 hours
6.1-8 hours
8.1-10 hours
10.1-12 hours
other

How many hours <u>a week</u> on average do you spend reading <u>American newspapers or magazines (newspapers and magazines produced and written in English)</u>?

0
0.1-2 hours
2.1-4 hours
4.1-6 hours
6.1-8 hours
8.1-10 hours
10.1-12 hours
other

How many hours <u>a week</u> on average do you spend reading <u>Korean newspapers and magazines</u> (newspapers and magazines written in Korean and produced in either Korea or U.S.)?

 0
0.1-2 hours
2.1-4 hours
4.1-6 hours
6.1-8 hours
8.1-10 hours
10.1-12 hours
other

What are your reasons for spending time, if any, with traditional American media (television, newspaper, magazine)? Check all that apply.

US news
International news
Business/finance news
Sports news
Entertainment
Fashion/shopping
I don't spend time with American media
Other: Please briefly explain

What are your reasons for spending time, if any, with traditional Korean media (television, newspaper, magazine)? Check all that apply.

Korean news (in Korea)
Korean news (in US)
International news
Business/finance news (in Korea)
Business/finance news (in US)
Sports news (in Korea)
Sports news (in US)
Entertainment
Fashion/shopping
I don't spend time with Korean media
Other: Please briefly explain

How many hours <u>a week</u> on average do you spend time on <u>American *online* media</u> <u>(websites produced and written in English—usually website address ending in dot-com)</u>?

0
0.1-2 hours
2.1-4 hours
4.1-6 hours
6.1-8 hours
8.1-10 hours
10.1-12 hours
other

What are your reasons for spending time, if any, with American online media? Check all that apply.

US news
International news
Business/finance news
Sports news
Entertainment
Fashion/shopping
To mingle with others
I don't spend time with American media
Other: Please briefly explain

How many hours <u>a week</u> on average do you spend time on <u>Korean websites (excluding</u> <u>time spent on *mizville.org*</u>) <u>(websites written in Korean and produced either in Korea or</u> <u>U.S.)</u>?

0
0.1-2 hours
2.1-4 hours
4.1-6 hours
6.1-8 hours
8.1-10 hours
10.1-12 hours
other

What are your reasons for spending time, if any, with Korean online media (excluding *mizville.org*)? Check all that apply.

Korean news (in Korea)
Korean news (in US)
International news
Business/finance news (in Korea)
Business/finance news (in US)
Sports news (in Korea)
Sports news (in US)
Entertainment (in Korea)
Entertainment (in US)
Fashion/shopping (in Korea)
Fashion/shopping (in US)
To mingle with others
I don't spend time with Korean online media
Other: Please briefly explain

How many hours <u>a week</u> on average do you spend time on *mizville.org*?

 0
0.1-2 hours
2.1-4 hours
4.1-6 hours
6.1-8 hours
8.1-10 hours
10.1-12 hours
other

What are your reasons for spending time, if any, with *mizville.org*? Check all that apply.

Korean news (in Korea)
Korean news (in US)
International news
Business/finance news (in Korea)
Business/finance news (in US)
Sports news (in Korea)
Sports news (in US)
Entertainment (in Korea)
Entertainment (in US)
Fashion/shopping (in Korea)
Fashion/shopping (in US)
To mingle with others
I don't spend time with Korean online media
Other: Please briefly explain

Language Ability

In your opinion, how well do you <u>speak</u> English?
        excellent   good   neutral   poor   very poor

In your opinion, how well do you <u>write</u> English?
        excellent   good   neutral   poor   very poor

In your opinion, how well do you <u>speak</u> Korean?
        excellent   good   neutral   poor   very poor

In your opinion, how well do you <u>write</u> Korean?
        excellent   good   neutral   poor   very poor

Interaction with Others

How often do you interact face-to-face with Koreans on an average week?
    Often (5-7 days)   sometimes (2-4 days)   rarely (about 1 day)   never

How often do you interact with Koreans by telephone or email on an average week?
    Often (5-7 days)   sometimes (2-4 days)   rarely (about 1 day)   never

How often do you interact with Koreans at mizville.org on an average week?
    Often (5-7 days)   sometimes (2-4 days)   rarely (about 1 day)   never

How often do you interact face-to-face with Americans on an average week?
    Often (5-7 days)   sometimes (2-4 days)   rarely (about 1 day)   never

How often do you interact with Americans by telephone or email on an average week?
    Often (5-7 days)   sometimes (2-4 days)   rarely (about 1 day)   never

In this portion of the survey, we would like to know your feelings about American and Korean culture and identity. Please select the item that best describes your current feelings.

I can easily express my thoughts to people older than me.
        Often   sometimes   rarely   never

I can easily disagree with people older than me.
        Often   sometimes   rarely   never

I enjoy working by myself.
        Often   sometimes   rarely   never

I enjoy talking about my talents and abilities to others.

     Often   sometimes   rarely   never

I am aggressive in getting things done.

     Often   sometimes   rarely   never

I am assertive.

     Often   sometimes   rarely   never

I am always respectful to old people.

     Often   sometimes   rarely   never

I believe old people are wiser than young people.

     Often   sometimes   rarely   never

I enjoy working in groups.

     Often   sometimes   rarely   never

I expect people younger than me to respect me.

     Often   sometimes   rarely   never

I feel responsible for taking care of my parents when they get old.

     Often   sometimes   rarely   never

I try to be modest.

     Often   sometimes   rarely   never

I feel the need to understand the American culture.

     strongly agree   agree   neutral   disagree   strongly disagree

I believe that being American is a positive experience.

     strongly agree   agree   neutral   disagree   strongly disagree

The American culture is an important part of who I am.

     strongly agree   agree   neutral   disagree   strongly disagree

I am happy to live in the U.S.

     strongly agree   agree   neutral   disagree   strongly disagree

I feel it is important to understand the American culture.

     strongly agree   agree   neutral   disagree   strongly disagree

I feel that I am more American-like compared to other Koreans.

     strongly agree   agree   neutral   disagree   strongly disagree

I am willing to accept American culture into my everyday life.
      strongly agree   agree   neutral   disagree   strongly disagree

I feel an attachment to American culture in general.
      strongly agree   agree   neutral   disagree   strongly disagree

I feel a strong identity with Koreans in the U.S. and Korea.
      strongly agree   agree   neutral   disagree   strongly disagree

I feel an attachment to Koreans in the U.S. and Korea.
      strongly agree   agree   neutral   disagree   strongly disagree

I think associating with Koreans living in the U.S. is a positive experience.

      strongly agree   agree   neutral   disagree   strongly disagree

I feel the need to keep in touch with current issues in Korea.
      strongly agree   agree   neutral   disagree   strongly disagree

I feel the need to keep in touch with current issues in Korean community in the U.S.
      strongly agree   agree   neutral   disagree   strongly disagree

The Korean culture is an important part of who I am.
      strongly agree   agree   neutral   disagree   strongly disagree

I am proud to be originally from Korea.
      strongly agree   agree   neutral   disagree   strongly disagree

I feel that I am more Korean-like compared to other Koreans.
      strongly agree   agree   neutral   disagree   strongly disagree

I try to keep Korean traditions in the way I live in the U.S.
      strongly agree   agree   neutral   disagree   strongly disagree

I feel an attachment to Korean culture in general.
      strongly agree   agree   neutral   disagree   strongly disagree

Life as Immigrants

What is your <u>main</u> reason for moving to/living in the U.S.?
      opportunities for children
      opportunities for self (including marriage)
      opportunities for husband
      other: _____

Do you have intentions of moving back to Korea?

Yes (if yes, when: _____)   No (if no, why: _____)   don't know

How <u>significant</u> do you think your opinions are in making family decisions <u>in general</u>?

Very significant   significant   neutral   insignificant   very insignificant

How <u>significant</u> do you think your opinions were in making the decision to <u>come to</u> <u>the</u> <u>U.S.?</u>

Very significant   significant   neutral   insignificant   very insignificant

Mizville.org Activities

How long have you been a member of *mizville.org*?

less than 6 months
6 months – 1 year
1 year – 1 year 6 months
1 year 6 months – 2 years
2 years – 2 years 6 months
more than 2 years 6 months

How often do you visit *mizville.org*?

Less than once a week
Once to twice a week
Three to four times a week
Five to six times a week
Everyday
Multiple times everyday
I am logged in all the time (when using computer)

When using *mizville.org*, how would you describe yourself as a member?

I am a lurker—I only read postings made by others.
I only post questions—when I need help.
I sometimes post questions and give opinions to others.
I often post questions and give opinions to others.
I post questions and give opinions to others as much as possible.
Other: please describe briefly here

When using *mizville.org*, which board, if any, do you visit regularly?
Please list as many as you like in the space provided.

In this portion of the survey, we would like to gather some personal information about you. Remember, all of your answers are confidential. No one, not even the researcher, will know who you are. Please select the best possible answer.

Demographics

Are you male or female?

    Male ____   Female ____

What is your age as of today?

    less than 18
    18 - 20
    21 - 25
    26 - 30
    31 - 35
    36 - 40
    41 - 45
    46 - 50
    51 - 55
    56 - 60
    61 or over

What year did you arrival to the U.S.?

    born in the US
    before 1970
    1971-1980
    1981-1990
    1991-2000
    2001-2010

Are you a U.S. citizen?
    Yes _____   No _____

Which state do you current live?

Alabam
Alaska
Arizona
Arkansas
California
Colorado
Connecticut
Delaware
Florida
Georgia
Hawaii
Idaho
Illinois
Indiana
Iowa
Kansas
Kentucky
Louisiana
Maine
Maryland
Massachusetts
Michigan
Minnesota
Mississippi
Missouri
Montana
Nebraska
Nevada
New Hampshire
New Jersey
New Mexico
New York
North Carolina
North Dakota
Ohio
Oklahoma
Oregon
Pennsylvania
Rhode Island
South Carolina
South Dakota
Tennessee
Texas
Utah

Vermont
Virginia
Washington
West Virginia
Wisconsin
Wyoming

What is your current marital status?

Single
Married
Separated
Divorced
Widowed
Other: _____

If you are (or were) married, what is (was) the ethnicity of your current (or first) spouse?

Korean (Korean citizen)
Korean American (U.S. citizen)
Asian or Asian American other than Korean
White American
African American
Hispanic or Hispanic American
Other: _____

What is the highest level of education you have completed?
Elementary
Junior High
High School
College
Graduate School
Other

What is <u>your</u> own yearly income?

None
Less than $10,000
$10,000 to $29,999
$30,000 to $ 49,999
$50,000 to $69,999
$ 70,000 to $ 89,999
$90,000 to $109,999
$110,000 to above

What is your <u>total</u> household income, including all earners in your household?

SAME AS 4a
None
Less than $10,000
$10,000 to $29,999
$30,000 to $ 49,999
$50,000 to $69,999
$ 70,000 to $ 89,999
$90,000 to $109,999
$110,000 to above

APPENDIX B

KOREAN VERSION OF THE SURVEY

아래의 문항들은 귀하의 미디어 사용에 대한 질문입니다. 가장 적합한 답에 체크 하세요.

평균적으로 일주일에 미국 텔레비젼을 몇시간 시청하십니까? (미국에서 만들어지고 영어로 방영되는 프로그램)?

    0
    0.1-2 시간
    2.1-4 시간
    4.1-6 시간
    6.1-8 시간
    8.1-10 시간
    10.1-12 시간
    기타

평균적으로 일주일에 한국 텔레비젼을 몇시간 시청하십니까? (한국 또는 미국에서 만들어지고 한국어로 방영되는 프로그램)?

     0
    0.1-2 시간
    2.1-4 시간
    4.1-6 시간
    6.1-8 시간
    8.1-10 시간
    10.1-12 시간
    기타

평균적으로 일주일에 미국 신문이나 잡지를 몇시간 읽으십니까? (미국에서 만들어지고 영어로 쓰여진 신문/잡지)?

    0
    0.1-2 시간
    2.1-4 시간
    4.1-6 시간
    6.1-8 시간
    8.1-10 시간
    10.1-12 시간
    기타

평균적으로 일주일에 한국 신문이나 잡지를 몇시간 읽으십니까? (한국 또는 미국에서 만들어지고 한글로 쓰여진 신문/잡지)?

0
0.1-2 시간
2.1-4 시간
4.1-6 시간
6.1-8 시간
8.1-10 시간
10.1-12 시간
기타

미국 텔레비젼/신문/잡지를 보고/읽는 이유는 무엇입니까? 해당 사항에 모두 체크하세요.

미국 뉴스
국제 뉴스
비즈니스/파이넨스 뉴스
스포츠 뉴스
연예 뉴스
패션/쇼핑
미국 미디어를 보거나 읽지 않음
기타: 간단하게 이유를 적어주세요

한국 텔레비젼/신문/잡지를 보고/읽는 이유는 무엇입니까? 해당 사항에 모두 체크하세요.

한국 뉴스
미국 뉴스
국제 뉴스
미국 비즈니스/파이넨스 뉴스
한국 비즈니스/파이넨스 뉴스
미국 스포츠 뉴스
한국 스포츠 뉴스
연예 뉴스
패션/쇼핑
한국 미디어를 보거나 읽지 않음
기타: 간단하게 이유를 적어주세요

평균적으로 <u>일주일</u>에 <u>미국 인터넷</u>을 몇시간 이용하십니까? (<u>미국에서 만들어지고 영어된 인터넷 사이트: 닷컴 사이트</u>)?

    0
    0.1-2 시간
    2.1-4 시간
    4.1-6 시간
    6.1-8 시간
    8.1-10 시간
    10.1-12 시간
    기타

미국 인터넷을 이용 이유는 무엇입니까? 해당 사항에 모두 체크하세요.

    미국 뉴스
    국제 뉴스
    비즈니스/파이넨스 뉴스
    스포츠 뉴스
    연예 뉴스
    패션/쇼핑
    다른 사람들과 교류하기 위해
    미국 인터넷을 이용하지 않음
    기타: 간단하게 이유를 적어주세요

평균적으로 <u>일주일</u>에 미즈빌을 제외한 <u>한국 인터넷</u>을 몇시간 이용하십니까? (<u>한국 또는 미국에서 만들어지고 한글로 된 인터넷 사이트</u>)?

    0
    0.1-2 시간
    2.1-4 시간
    4.1-6 시간
    6.1-8 시간
    8.1-10 시간
    10.1-12 시간
    기타

미즈빌을 제외한 한국 인터넷을 이용하는 이유는 무엇입니까? 해당 사항에 모두 체크하세요.

한국 뉴스
미국 뉴스
국제 뉴스
미국 비즈니스/파이넨스 뉴스
한국 비즈니스/파이넨스 뉴스
미국 스포츠 뉴스
한국 스포츠 뉴스
연예 뉴스
패션/쇼핑
다른 사람들과 교류하기 위해
한국 인터넷을 이용하지 않음
기타: 간단하게 이유를 적어주세요

평균적으로 일주일에 미즈빌 몇시간 이용하십니까?

0
0.1-2 시간
2.1-4 시간
4.1-6 시간
6.1-8 시간
8.1-10 시간
10.1-12 시간
기타

미즈빌을 이용하는 이유는 무엇입니까? 해당 사항에 모두 체크하세요.

한국 뉴스
미국 뉴스
국제 뉴스
미국 비즈니스/파이넨스 뉴스
한국 비즈니스/파이넨스 뉴스
미국 스포츠 뉴스
한국 스포츠 뉴스
연예 뉴스
패션/쇼핑
다른 사람들과 교류하기 위
미즈빌을 이용하지 않음
기타: 간단하게 이유를 적어주세요

본인을 평가할 때, 본인의 영어 <u>말하기</u> 실력은?

　　　　매우 잘 함　　잘 함　　중립　　못 함　　매우 못 함

본인을 평가할 때, 본인의 영어 <u>쓰기</u> 실력은?

　　　　매우 잘 함　　잘 함　　중립　　못 함　　매우 못 함

본인을 평가할 때, 본인의 한국어 <u>말하기</u> 실력은?

　　　　매우 잘 함　　잘 함　　중립　　못 함　　매우 못 함

본인을 평가할 때, 본인의 한국어 <u>쓰기</u> 실력은?

　　　　매우 잘 함　　잘 함　　중립　　못 함　　매우 못 함

평균적으로 일주일에 다른 한인들과 몇 번 <u>직접</u> 만나서 교류하십니까?
　　자주 (5-7 일)　　가끔(2-4 일)　　거의 만나지 않음(1 일)　　　만나지 않음

평균적으로 일주일에 다른 한인들과 몇 번 전화 또는 이메일로 교류하십니까?
　　자주 (5-7 일)　　가끔(2-4 일)　　거의 만나지 않음(1 일)　　　만나지 않음

평균적으로 일주일에 미즈빌안에서 활동하는 한인들과 교류하십니까?
　　자주 (5-7 일)　　가끔(2-4 일)　　거의 만나지 않음(1 일)　　　만나지 않음

평균적으로 일주일에 다른 미국인들과 <u>직접</u> 만나서 교류하십니까?
　　자주 (5-7 일)　　가끔(2-4 일)　　거의 만나지 않음(1 일)　　　만나지 않음

평균적으로 일주일에 다른 미국인들과 전화나 이메일을 통해 교류하십니까?
　　자주 (5-7 일)　　가끔(2-4 일)　　거의 만나지 않음(1 일)　　　만나지 않음

다음 질문들은 미국과 한국에 대한 본인의 생각과 느낌을 묻고 있습니다.
본인의 현재 생각과 느낌을 표현하는 곳에 표시하세요.

나보다 나이 많은 사람들에게 내 생각을 편하게 말 할 수 있다.
　　자주　　　　가끔　　　　거의 하지 않음　　　　절대 하지 않음

나보다 나이 많은 사람에게 동의하지 않는다고 편하게 말 할 수 있다.
　　자주　　　　가끔　　　　거의 하지 않음　　　　절대 하지 않음

나는 혼자 일하는 걸 즐긴다.
　　자주　　　　가끔　　　　거의 하지 않음　　　　절대 하지 않음

나는 다른 사람들에게 나의 능력과 실력에 대한 이야기를 할때가 있다.
　　　　자주　　　　가끔　　　　거의 하지 않음　　　　절대 하지 않음

나는 일을 할때 적극적인 편이다.
　　　　자주　　　　가끔　　　　거의 하지 않음　　　　절대 하지 않음

나는 적극적인 사람이다.
　　　　자주　　　　가끔　　　　거의 하지 않음　　　　절대 하지 않음

나는 나보다 나이 많은 사람들에게 예의를 갖춘다.
　　　　자주　　　　가끔　　　　거의 하지 않음　　　　절대 하지 않음

나이 많은 사람들이 나이 어린 사람들보고 현명하다고 생각한다.
　　　　자주　　　　가끔　　　　거의 하지 않음　　　　절대 하지 않음

나는 일을할때 다른 사람들과 같이 일하는 걸 즐긴다.
　　　　자주　　　　가끔　　　　거의 하지 않음　　　　절대 하지 않음

나는 나보다 어린 사람들이 나에게 예의를 갖추길 기대한다.
　　　　자주　　　　가끔　　　　거의 하지 않음　　　　절대 하지 않음

나의 부모가 은퇴할 때가 되면 내가 돌봐야 할 의무가 있다고 생각한다.
　　　　자주　　　　가끔　　　　거의 하지 않음　　　　절대 하지 않음

나는 겸손하려고 노력한다.
　　　　자주　　　　가끔　　　　거의 하지 않음　　　　절대 하지 않음

미국 문화에 대한 이해가 필요하다고 생각한다.
매우 동의　　　동의　　　중립　　　동의하지 않음　　　매우 동의하지 않음

미국인이 되어 간다는 것에 대해 긍정적인 생각을 갖고 있다.
매우 동의　　　동의　　　중립　　　동의하지 않음　　　매우 동의하지 않음

미국 문화는 나에게 굉장히 중요한 한 부분이다.
매우 동의　　　동의　　　중립　　　동의하지 않음　　　매우 동의하지 않음

나는 미국에 사는게 즐겁다.
매우 동의　　　동의　　　중립　　　동의하지 않음　　　매우 동의하지 않음

미국 문화를 이해하는 것은 중요하다고 생각한다.
매우 동의　　　동의　　　중립　　　동의하지 않음　　　매우 동의하지 않음

다른 한국인에 비해 나에게 미국적인 면이 많다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

나의 일상은 미국 문화의 영향을 받았다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

나는 미국 문화에대한 애착이 있다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

한국과 미국에 사는 한국인들에게 동질감을 느낀다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

한국과 미국에 사는 한국인들에게 애착을 느낀다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

미국에 사는 한국인들과 교류하는 것을 긍정적으로 생각한다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

한국의 최신 뉴스를 알고 있어야 한다고 생각한다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

미국의 한인 커뮤니티의 현상황과 이슈들을 잘 파악하고 있어야 한다고 생각한다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

한국 문화는 나의 중요한 한 부분이다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

내가 한국인이라는 것이 자랑스럽다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

나는 다른 한국인들보다 더 한국적인면이 많다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

미국에 살면서 한국적인 전통을 유지하려고 노력한다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

나는 한국 문화에 대한 애착이 있다.
매우 동의   동의   중립   동의하지 않음   매우 동의하지 않음

미국으로 온 가장 핵심된 이유는 무엇입니까?
    아이들을 위해
    본인을 위해 (결혼 포함)
    남편을 위해
    부모님을 위해 (부모님 이민 포함)
    기타 : _____

한국으로 귀국할 의사가 있습니까?
    네: _____   아니오: _____ 알지 못함

집안의 중요한 결정을 내려야할 때 본인의 의견의 중요성은?
    매우 중요   중요 중립   중요하지 않음   매우 중요하지 않음

미국으로 올 당시 본인의 의견의 중요성은?
    매우 중요   중요 중립   중요하지 않음   매우 중요하지 않음

미즈빌 사이트에서 활동한 기간은?

6 개월 미만
6 개월 – 1 년 미만
1 년 – 1 년 6 개월 미만
1 년 6 개월 – 2 년 미만
2 년 – 2 년 6 개월 미만
2 년 6 개월 – 3 년 미만
3 년 이상

본인은 얼마나 자주 미즈빌에 접속하십니까?

일주일에 1 번미만
일주일에 1-2 번
일주일에 3-4 번
일주일에 5-6 번
매일
하루에 여러번
거의 항시 로그인 상태임 (컴퓨터 사용시 마다)

미즈빌 멤버로써 본인을 평가한다면?

포스팅만 읽고 내가 포스팅은 거의 하지 않는다.
도움이 필요할때 질문만 한다.
가끔 질문도 하고 다른 멤버의 포스팅에 내 의견도 표현한다.
자주 질문도하고 다른 멤버의 포스팅에 내 의견도 표현한다.
될 수 있는 한 많은 질문과 의견을 표현한다.
기타:

미즈빌 사용시 어떤 방을 자주 방문하세요?
[생각나는데로 적어주세요.]

아래 질문들은 개인적인 사항들에 대한 설문입니다. 모든 설문에 대한 답은 비밀 유지가 되며 연구자 조차도 설문지 작성자가 누구인지 모릅니다.

본인의 성별은?
　　　　　남성 ＿＿＿　여성 ＿＿＿

본인의 태어난 년도는?

　　　18 미만
　　　18 - 20
　　　21 - 25
　　　26 - 30
　　　31 - 35
　　　36 - 40
　　　41 - 45
　　　46 - 50
　　　51 - 55
　　　56 - 60
　　　61 이상

본인이 미국에 온 대략적인 년도는?

　　　미국에서 태어남
　　　1970 이전
　　　1971-1980
　　　1981-1990
　　　1991-2000
　　　2001-2010

본인은 미국 시민이십니까?
　　　　　네 ＿＿＿＿ 아니오 ＿＿＿＿

미국 어느지역에 살고 있습니까?

Alabama
Alaska
Arizona
Arkansas
California
Colorado
Connecticut
Delaware
Florida
Georgia
Hawaii
Idaho
Illinois
Indiana
Iowa
Kansas
Kentucky
Louisiana
Maine
Maryland
Massachusetts
Michigan
Minnesota
Mississippi
Missouri
Montana
Nebraska
Nevada
New Hampshire
New Jersey
New Mexico
New York
North Carolina
North Dakota
Ohio
Oklahoma
Oregon
Pennsylvania
Rhode Island
South Carolina
South Dakota
Tennessee
Texas

Utah
Vermont
Virginia
Washington
West Virginia
Wisconsin
Wyoming

본인의 결혼 여부는?

미혼
기혼
기혼이지만 따로 살고 있음
이혼
과부
기타: _____

결혼을 한 경험이 있거나 현재 기혼이라면, 남편의 인종은?

한국인 (한국 국적)
한국계 미국인(미국 국적)
아시안 (한국인이 아닌)
백인인 미국인
흑인인 미국인
히스패닉이나 히스패닉계 미국인
기타: _____

본인의 최종 학력은?
초등교육
중등교육
고등교육
대학교육
대학원교육
기타

본인의 수입은?

　　없음
　　$10,000 미만
　　$10,000 to $29,999
　　$30,000 to $ 49,999
　　$50,000 to $69,999
　　$ 70,000 to $ 89,999
　　$90,000 to $109,999
　　$110,000 이상

가족의 전체 수입은?

　　위와 같음
　　없
　　$10,000 미만
　　$10,000 to $29,999
　　$30,000 to $ 49,999
　　$50,000 to $69,999
　　$ 70,000 to $ 89,999
　　$90,000 to $109,999
　　$110,000 이상

APPENDIX C

IRB APPROVAL FORM

IRB ID #:   201011708

To: Yeon Kyeong Kim

From: IRB-02   DHHS Registration # IRB00000100,
Univ of Iowa,   DHHS Federalwide Assurance # FWA00003007

Re: Maintaining Ethnic Korean Identity: A Case Sudy of Korean Married Women in Mizville.org

Approval Date: 12/10/10

**Next IRB Approval
Due Before:**   12/10/11

Type of Application:	**Type of Application Review:**	**Approved for Populations:**
New Project	Full Board:	Children
Continuing Review	Meeting Date:	Prisoners
Modification	Expedited	Pregnant Women, Fetuses,
Neonates		
	Exempt	

Source of Support:

This approval has been electronically signed by IRB Chair:
Janet Karen Williams, PHD
12/10/10 1422

IRB Approval: IRB approval indicates that this project meets the regulatory requirements for the protection of human subjects. IRB approval does not absolve the principal investigator from complying with other institutional, collegiate, or departmental policies or procedures.

Agency Notification: If this is a New Project or Continuing Review application and the project is funded by an external government or non-profit agency, the original HHS 310 form, "Protection of Human Subjects Assurance Identification/IRB Certification/Declaration of Exemption," has been forwarded to the UI Division of Sponsored Programs, 100 Gilmore Hall, for appropriate action. You will receive a signed copy from Sponsored Programs.

Recruitment/Consent: Your IRB application has been approved for recruitment of subjects not to exceed the number indicated on your application form. If you are using written informed consent, the IRB-approved and stamped Informed Consent Document(s) are attached. Please make copies from the attached "masters" for subjects to sign when agreeing to participate. The original signed Informed Consent Document should be placed in your research files. A copy of the Informed Consent Document should be given to the subject. (A copy of the *signed* Informed Consent Document should be given to the subject if your Consent contains a HIPAA authorization section.) If hospital/clinic patients are being enrolled, a copy of the signed Informed Consent Document should be placed in the subject's chart, unless a Record of Consent form was approved by the IRB.

Continuing Review: Federal regulations require that the IRB re-approve research projects at intervals appropriate to the degree of risk, but no less than once per year. This process is called "continuing review." Continuing review for non-exempt research is required to occur as long as the research remains active for long-term follow-up of research subjects, even when the research is permanently closed to enrollment of new subjects and all subjects have completed all research-related interventions and to occur when the remaining research activities are limited to collection of private identifiable information. Your project "expires" at 12:01 AM on the date indicated on the preceding page ("Next IRB Approval Due on or Before"). You must obtain your next IRB approval of this project on or before that expiration date. You are responsible for submitting a Continuing Review application in sufficient time for approval before the expiration date, however the HSO will send a reminder notice approximately 60 and 30 days prior to the expiration date.

Modifications: Any change in this research project or materials must be submitted on a Modification application to the IRB for prior review and approval, except when a change is necessary to eliminate apparent immediate hazards to subjects. The investigator is required to promptly notify the IRB of any changes made without IRB approval to eliminate apparent immediate hazards to subjects using the Modification/Update Form. Modifications requiring the prior review and approval of the IRB include but are not limited to: changing the protocol or study procedures, changing investigators or funding sources, changing the Informed Consent Document, increasing the anticipated total number of subjects from what was originally approved, or adding any new materials (e.g., letters to subjects, ads, questionnaires).

Unanticipated Problems Involving Risks: You must promptly report to the IRB any serious and/or unexpected adverse experience, as defined in the UI Investigator's Guide, and any other unanticipated problems involving risks to subjects or others. The Reportable Events Form (REF) should be used for reporting to the IRB.

Audits/Record-Keeping: Your research records may be audited at any time during or after the implementation of your project. Federal and University policies require that all research records be maintained for a period of three (3) years following the close of the research project. For research that involves drugs or devices seeking FDA approval, the research records must be kept for a period of three years after the FDA has taken final action on the marketing application.

Additional Information: Complete information regarding research involving human subjects at The University of Iowa is available in the "Investigator's Guide to Human Subjects Research." Research investigators are expected to comply with these policies and procedures, and to be familiar with the University's Federalwide Assurance, the Belmont Report, 45CFR46, and other applicable regulations prior

to conducting the research. These documents and IRB application and related forms are available on the Human Subjects Office website or are available by calling 335-6564.

APPENDIX D

SURVEY ANALYSIS CODING GUIDE

Gender
1: male
0: female

Age
0: less than 18
1: 18 - 20
2: 21 - 25
3: 26 - 30
4: 31 - 35
5: 36 - 40
6: 41 - 45
7: 46 - 50
8: 51 - 55
9: 56 - 60
10: 61 or over

Year of arrival to US
0: born in the US
1: before 1970
2: 1971-1980
3: 1981-1990
4: 1991-2000
5: 2001-2010

Immigrant status
0: US citizen
1: permanent resident (green card)
2: student (F-1 or similar)
3: dependent (f-2 or similar)
4: Employment/work visa
5: Not sure
6: Other

State (Categorized)
0: West
1: Southwest
2: Midwest
3: Northeast
4: Southeast

Marital status
0: single
1: married
2: divorced
3: widowed
4: other

Ethnicity of spouse
0: not applicable
1: Korean (Korean citizen)
2: Korean American (US citizen)
3: Asian or Asian American other than Korean)
4: White American
5: African American
6: Hispanic or Hispanic American
7: Other

Ethnicity of previous spouse
0: not applicable
1: Korean (Korean citizen)
2: Korean American (US citizen)
3: Asian or Asian American other than Korean)
4: White American
5: African American
6: Hispanic or Hispanic American
7: Other

Level of education
0: Elementary
1: Junior High
2: High school
3: College
4: Graduate/Professional School
5: Other

Yearly personal income
0: None
1: Less than $10,000
2: $10,000 to $29,999
3: $30,000 to $ 49,999
4: $50,000 to $69,999
5: $ 70,000 to $ 89,999
6: $90,000 to $109,999
7: $110,000 to above

Total Household Income
0: None
1: Less than $10,000
2: $10,000 to $29,999
3: $30,000 to $ 49,999
4: $50,000 to $69,999
5: $ 70,000 to $ 89,999
6: $90,000 to $109,999
7: $110,000 to above

Time spent US online
0: 0
1: 0.1-2 hours
2: 2.1-4 hours
3: 4.1-6 hours
4: 6.1-8 hours
5: 8.1-10 hours
6: 10.1-12 hours
7: other

Reason for using US online
0: I don't spend time with US online
1: US news
2: International news
3: Business/finance news
4: Sports news
5: Entertainment
6: Fashion/shopping
7: To mingle with others
8: Other

Time spent with Korean online
0: 0
1: 0.1-2 hours
2: 2.1-4 hours
3: 4.1-6 hours
4: 6.1-8 hours
5: 8.1-10 hours
6: 10.1-12 hours
7: other

Reason for using Korean online
0: I don't spend time with Korean online
1: Korean news (in Korea)
2: Korean news (in US)
3: International news
4. Business/finance news (in Korea)
5. Business/finance news (in US)
6: Sports news (in Korea)
7: Sports news (in US)
8: Entertainment (in Korea)
9: Entertainment (in US)
10 Fashion/shopping (in Korea)
11:Fashion/Shopping (in US)
12: To mingle with others
13: Other

Time spent on *mizville.org*
0: 0
1: 0.1-2 hours
2: 2.1-4 hours
3: 4.1-6 hours
4: 6.1-8 hours
5: 8.1-10 hours
6: 10.1-12 hours
7: other

Reason for using *mizville.org*
0: I don't spend time on *mizville.org*
1: Korean news (in Korea)
2: Korean news (in US)
3: International news
4. Business/finance news (in Korea)
5. Business/finance news (in US)
6: Sports news (in Korea)
7: Sports news (in US)
8: Entertainment (in Korea)
9: Entertainment (in US)
10 Fashion/shopping (in Korea)
11: Fashion/Shopping (in US)
12: To mingle with others
13: Other

Time spent US TV
0: 0
1: 0.1-2 hours
2: 2.1-4 hours
3: 4.1-6 hours
4: 6.1-8 hours
5: 8.1-10 hours
6: 10.1-12 hours
7: other

Time spent with Korean TV

0: 0
1: 0.1-2 hours
2: 2.1-4 hours
3: 4.1-6 hours
4: 6.1-8 hours
5: 8.1-10 hours
6: 10.1-12 hours
7: other

Time spent US newspapers and magazines
0: 0
1: 0.1-2 hours
2: 2.1-4 hours
3: 4.1-6 hours
4: 6.1-8 hours
5: 8.1-10 hours
6: 10.1-12 hours
7: other

Time spent with Korean newspapers and magazines
0: 0
1: 0.1-2 hours
2: 2.1-4 hours
3: 4.1-6 hours
4: 6.1-8 hours
5: 8.1-10 hours
6: 10.1-12 hours
7: other

Reason for using US traditional media
0: I don't spend time with US traditional media
1: US news
2: International news
3: Business/finance news
4: Sports news
5: Entertainment
6: Fashion/shopping
7: Other

Reason for using Korean traditional media
0: I don't spend time with Korean traditional media
1: Korean news (in Korea)
2: Korean news (in US)
3: International news
4. Business/finance news (in Korea)
5. Business/finance news (in US)
6: Sports news (in Korea)
7: Sports news (in US)
8: Entertainment (in Korea)
9: Entertainment (in US)
10 Fashion/shopping (in Korea)
11:Fashion/Shopping (in US)
12: Other

Language Ability: Speak English
6: Excellent
5: good
4: average
3: neutral
2: adequate
1: poor
0: very poor

Language Ability:Write English
6: Excellent
5: good
4: average
3: neutral
2: adequate
1: poor
0: very poor

Language Ability:Speak Korean
6: Excellent
5: good
4: average
3: neutral
2: adequate
1: poor
0: very poor

Language Ability:Write Korean
6: Excellent
5: good
4: average
3: neutral
2: adequate
1: poor
0: very poor

Western Behavior Items:
I can say "I disagree with your thoughts" to someone older than me.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I am assertive
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I am comfortable talking about my abilities to others.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I can introduce people older than me as my "friend" to others.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I am aggressive in getting things done.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I only take responsibility for my work in group projects/activities.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I am individualistic compared to others.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

Western Beliefs Items:

I believe living in the US is positive experience.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I believe American culture is important part of who I am.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I believe it is important to follow American culture.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I feel I am more American-like compared to other Koreans in the US.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I believe accepting American culture in everyday life is valuable.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I feel an attachment to American culture in general.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

Eastern Behavior Items:

I ask for advice from elders in making important decisions.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I respect the hierarchy existing in age difference.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I expect people young people to respect elders.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I believe being humble is a good trait to have.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I am conscious of what others think of me.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I believe it is important to know the age of the members of a group I am a part of.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I believe it is disrespectful to show affection to your significant other in front of elders.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

Eastern Beliefs Items:

I believe Korean culture is important part of who I am.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I feel that I am more Korean-like compared to other Koreans in the US.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I think maintaining Korean traditions even though I live in the US is valuable.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I think associating with Koreans in the US is a positive experience.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I am proud to be originally from Korea.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

I feel an attachment to Koreans in Korea.
4: Strongly agree
3: agree
2: neutral
1: disagree
0: strongly disagree

Interaction with others:

Face-to-face with Koreans
3: often
2: sometimes
1: rarely
0: never

Telephone/email with Koreans
3: often
2: sometimes
1: rarely
0: never

Interaction with *mizville.org*
3: often
2: sometimes
1: rarely
0: never

Face-to-face with Americans
3: often
2: sometimes
1: rarely
0: never

Telephone/email with Americans
3: often
2: sometimes
1: rarely
0: never

Main reason for living in US
0: for children
1: for self (excluding marriage)
2: for/due to marriage
3: for husband
4: parents moved to US
5: other

Intentions of moving to Korea
0: yes
1: no
2: I don't know

Significance of opinion in family in general
4: very significant
3: significant
2: neutral
1: insignificant
0: very insignificant

Significance of opinion in coming to US
5: very significant
4: significant
3: neutral
2: insignificant
1: very insignificant
0: not applicable

Length of membership in *mizville.org*
0: not a member
1: less than 6 months
2: 6 months-less than 1 year
3: 1 year-less than 1 year and 6 months
4: 1 year and 6 months-less than 2 years
5: 2 years-less than 2 years and 6 months
6: 2 years 6 months-less than 3 years
7: 3 years-less than 3 years and 6 months
8: 3 years and 6 months-less than 4 years
9: 4 years-less than 4 years and 6 months
10: more than 4 years and 6 months

How often do you visit mizville.org?
0: do not visit
1: less than once a week
2: 1-2 times a week
3: 3-4 times a week
4: 5-6 times a week
5: everyday
6: several times a day
7: logged on when I use the computer

How often in an average day do you post on mizville.org?
0: never
1: 1-2 a day
2: 3-5 a day
3: often (5 or more a day)

What kind of a member are you on mizville.org?
0: lurker
1: post only when I need assistance/have questions
2: periodically ask questions and post
3: often ask questions and post
4: participate as often as I can

APPENDIX E

ENGLISH VERSION OF THE INTERVIEW QUESTIONS

1. How long have you been a member of *mizville.org*?

2. How did you learn about *mizville.org*?

3. How often do you log in to *mizville.org*?

    a. Why do you think you are participating (logging in) in *mizville.org*

        (everyday, every other day, etc.)?

    b. Can you explain or give an example of what your activities might be when

        you log-in to *mizville.org*?

4. Which discussion boards are you most familiar with (active on)?

    a.   Why are you most active on those discussion boards and not others?

    b. Do you post regularly? Why or Why not?

5. Can you describe a typical *mizville.org* member in your own words?

6. What does *mizville.org* mean to you as a Korean married woman living in the

    U.S.?

    a. Is *mizville.org* different from other types of media?

    b. How?

    c. Examples?

7. Does *mizville.org* help you keep in touch with Korea? help you maintain your

    Korean identity? Maintain your Koreanness?

    a. Examples?

8. Does *mizville.org* help you understand American culture? help you become more American-like?

    a. Examples?

9. Have you ever thought about not having *mizville.org* in your life? For example, if *mizville.org* were to suddenly disappear, how would you feel?

10. Does *mizville.org* help you become a better person? Woman? Wife? Mother? Etc?

    a. Examples?

11. How many women do you correspond directly whom you "met" on *mizville.org*?

    a. Have you met any of them face to face?

    b. Has *mizville.org* changed your interactions with family in Korea? People in U.S.?

APPENDIX F

KOREAN VERSION OF THE INTERVIEW QUESTIONS

1. 미즈빌에서 얼마나 오래 활동 하셨습니까?

2. 미즈빌에 대해 어떻게 알게 되었습니까?

3. 미즈빌에 얼마나 자주 로그인 하십니까?

    a. 본인은 왜 미즈빌에서 활동을 하고 계신가요?

    b. 미즈빌안에서 어떤 활동을 하고 계신가요? 예를 들어주세요.

4. 미즈빌의 어떤 보드 (board)에서 주로 활동하십니까?

    c. 왜 그 보드에서 활발히 활동하고 계십니까?

    d. 포스팅을 자주 하십니까? 왜?

5. 일반적인 미즈빌 멤버를 묘사해 본다면?

6. 미즈빌은 본인에게 어떠한 의미입니까?

    a. 미즈빌이 다른 사이트들과 다르다고 느끼십니까?

    b. 어떻게 다릅니까?

    c. 예를 들어 주세요.

7. 미즈빌이 한국과의 연결고리 역할을 해주고 있습니까? 한국인이라는

    정체성을 유지시켜줍니까? 한국적인 면을 유지 시켜줍니까?

    a. 예를 들어주세요.

8. 미즈빌이 미국 문화를 이해하는데 도움이 됩니까? 미국문화를 배우는데에 도움이 됩니까?

    a. 예를 들어주세요.

9. 만약, 내일 미즈빌이 사라진다면 기분이 어떨까요?

10. 미즈빌을 함으로써 더 좋은 사람, 좋은 여자, 좋은 아내, 좋은 엄마가 될 수 있도록 도와준다고 생각하나요?

    a. 예를 들어 주세요.

11. 미즈빌에서 만난 한인들과 개인적으로 교류하고 있나요?

    a. 만약 있다면, 직접 만나서 교류한 적이 있나요?

    b. 미즈빌로 인해 한국에 있는 한인들과의 교류가 달라졌나요? 미국에 사는 사람들과의 교류가 달라졌나요?

APPENDIX G

ENGLISH AND KOREAN VERSIONS OF THE INVITATION TO INTERVIEWS

Hello,

My name is Yeon-Kyeong Kim-Cho. Thank you very much for volunteering for the interview.

If you do not wish to participate in the interview at any time, feel free to hit "REPLY" and write, "I do not wish to participate." You will no longer receive emails from me about the interviews.

The interview questions are attached to this email. You can also answer directly to this email by hitting "REPLY." Further instructions are below.

Your responses will be seen only by me, the researcher. Each response will be given a random ID. Your email will not be used in any other purposes other than for this interview. Your email will be discarded once interviews are completed.

How to complete the interview:
1. Hit "REPLY." Write your response to the questions. Click "SEND" when done.
2. Download the attached document file. Write your response, save, then send to the researcher as an attachment file.

I will send out a reminder email in one week.

If you have any questions, please email me at gardenstaste98@hotmail.com or call 319-400-4223.

Thank you.

Yeon Kyeong Kim Cho

안녕하세요.

저는 "한인 인터넷 사용에 대한 연구"를 위해 미즈빌에 온라인 써베이를 올렸던 김연경입니다. 온라인 써베이에 참여해 주셔서 감사합니다.

혹시나 마음이 바뀌어 참여하고 싶지 않으시다면 "REPLY(답장)"누르시고 "참여하지 않겠습니다"라고 써서 보내주시면 추가 이메일을 보내지 않겠습니다.

참여하신 분의 내용은 연구자인 저만 보게 되어있고, 랜덤으로 ID 가 주어져 이메일 주소가 어떠한 곳에도 사용되지 않음을 알려드립니다.

인터뷰 참여 방법:

1. "REPLY (답장)"를 누르시고 각 질문에 직접 글을 쓰신 후 "SEND (보내기)"를 누르셔서 메일을 보내주시면 됩니다.
2. 첨부된 워드 파일을 다운 받으신 후 작성하셔서 "REPLY (답장)"을 누르신 후 작성하신 파일을 다시 첨부하셔서 보내주시면 됩니다.

일주일 후 remind 이메일을 한번 보내도록 하겠습니다.
혹시 질문이 있으시면 gardenstate98@hotmail.com 으로 메일을 주시거나, 319-400-4223 으로 전화를 주세요.

감사합니다.

김연경 올림

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