

ABSTRACT

Title of dissertation: PROBLEMS, INSIGHTS, AND COPING STRATEGIES OF SECOND-GENERATION FEMALE AMERICANS VS. FIRST GENERATION FEMALE ASIANS AS MANIFESTED IN SESSIONS WORKING WITH DREAMS

Wonjin Sim, Doctor of Philosophy, 2009

Dissertation directed by: Professor Clara E. Hill
Department of Psychology

First and second generation Asian Americans are probably different in patterns of behavior and values and may have faced different issues and concerns resulting from significantly different living contexts (Sue & Zane, 1985). The present study investigated differences in problems, insights, and coping strategies between the two different groups of female Asians- first vs. second generation Asian Americans as manifested in sessions working with dreams using a qualitative research method. Seven second generation female Asian Americans and seven first generation female Asians were randomly chosen among 88 participants in the original study (Hill et al., 2007). Trained judges listened to the chosen sessions, created core ideas, developed categories and assigned each core idea into one or more categories. Results suggest that interpersonal issues and academic/post-graduation/career issues were typical for both groups. First generation Asians were more likely to present issues with immigration/cultural/adjustment and distress related to physical health issues than second generation Asian Americans. For all cases, insights about self, relationship, and present were typical for both groups. First generation Asians were more likely to develop insights about past and emotional insights than second generation participants. Both groups typically presented interpersonal behavioral

changes as their coping strategies. Only first generation Asians typically presented changes in mental and/or emotional state of the client as their coping strategies.

PROBLEMS, INSIGHTS, AND COPING STRATEGIES OF SECOND
GENERATION FEMALE ASIAN AMERICANS VS. FIRST-GENERATION
FEMALE ASIANS AS MANIFESTED IN SESSIONS WORKING WITH DREAMS

by
Wonjin Sim

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Advisory Committee:

Professor Clara Hill, Chair
Professor Ruth Fassinger
Professor Paul Hanges
Professor Mary Ann Hoffman
Professor David Petersen

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Chapter 1

Introduction

According to the U.S. Bureau of the Census in 2002, the number of Asian Americans has been growing at the fastest rate of all ethnic groups in the United States. Due to this increase in population size, psychologists have begun to pay attention to the psychological needs of Asian Americans and have published an increased number of studies in professional psychology journals over the last decades (Atkinson, 2004; Kim & Hong, 2004).

Asian Americans were less likely to use psychological services than were other ethnic groups, and Asian Americans' rate of entrance into hospitals for mental health concerns was the lowest of any racial and ethnic group. In addition, it is reported that Asians tend to terminate from therapy prematurely (Atkinson, 2004; Snowden & Cheung, 1990). However, due to their status as a minority and the possibility of experiencing racism, Asian Americans may need mental health services more than European Americans (Atkinson, 2004; Leong et al., 1995). Kim, Atkinson, and Umemoto (2001) suggested that Asians' underutilization of mental health services may result from Asians' negative attitudes about seeking psychological help from non-family members, such as professional counselors, about personal and family-related issues.

As a result of increased awareness about Asian Americans' underutilization of mental health services, mental health professionals have raised efforts to deliver mental health services in culturally sensitive ways and respond to Asian Americans' concerns. Studies on the presenting concerns of Asian Americans would allow therapists to identify Asian Americans' mental health needs and respond to those needs in culturally sensitive ways (Constantine et al., 1997).

Although there have been a few studies on Asians' presenting issues using

self-report measures in psychology, the studies have not addressed the differences between subgroups of Asians. In studies on Asians' psychological issues, most researchers have put all Asians residing in the United States in one big group and called them all "Asian Americans". However, it is likely that second-generation Asian Americans and recent Asian immigrants/Asian international students differ in their patterns of behavior and values. Second-generation Asian Americans who were born and raised in America, compared to recent Asian immigrants or Asian international students who were born and raised in Asia have faced different issues and concerns resulting from significantly different living contexts (Sue & Zane, 1985).

In addition, the issues presented in the self-report measures may not have assessed the most troubling personal issues due to Asians' emotional restraint (i.e. one's belief that one should not show emotions in front of others; Kim, Atkinson, and Yang, 1999). Given that dream work can encourage clients who are not emotionally expressive to open up about their real issues, and that dreams have been valued in some Asian cultures (Rochlen & Hill, 2005), it may be an ideal way to study differences between Asian American subgroups.

The present study used archival data involving taped sessions of dream work from Hill et al.'s (2007) study. In Hill et al. (2007), the researchers recruited 88 East-Asian volunteer clients, and 6 East-Asian therapists to conduct the dream therapy sessions. The researchers examined the effects of therapist input in single sessions of dream work and the factors affecting the effects of therapist input, but did not study the problems, insights, and action plans (coping strategies) of the participants.

The present study compares second-generation Asian Americans vs. recent Asian immigrants/Asian international students in their problems, insights, and action plans (coping strategies). I have chosen to examine the problems, insights, and action ideas because I wanted to understand what their problems were, how they understood

their dreams in relation to the problems they presented, and how they wanted to change based on their understanding of the dreams and themselves. A discovery-oriented/data – driven approach was used to determine what emerges from the data.

Chapter 2

Review of the Literature

In this chapter, I first discuss Asians' and Asian Americans' concerns and review empirical findings about Asians' and Asian Americans' presenting issues (Asians refer to those who came from Asia and are not permanent residents or American citizen, whereas Asian Americans refers to Asians who are permanent residents or American citizen). I then discuss Asian international students' presenting issues, specifically regarding the cultural adjustment process. I also discuss second-generation Asian Americans' intergenerational family conflict. Next, I discuss dreams in Asian culture, dream work, Hill's (1996, 2004) cognitive-experiential model of dream work, and empirical studies on dream work.

Asian or Asian Americans' Issues

The U.S. Bureau of the Census in 2002 reports that Asian Americans are one of the fastest growing ethnic groups in the United States. The number of Asian Americans living in the United States was 12 million in 2000, which was an increase of 72% since 1990. Due to this increase in population size, psychologists have begun to pay increased attention to the psychological needs of Asian Americans (Atkinson, 2004).

Asian Americans have used psychological services less than would be expected, and Asian Americans' rate of entrance into hospitals for mental health concerns was the lower than any other racial and ethnic group. In addition, it is reported that Asians tended to terminate from therapy prematurely (Atkinson, 2004; Snowden & Cheung, 1990). According to S. Sue (1977), 50% of Asian American clients did not come back after the first intake interview, compared to 30% of European American clients. However, due to their status as a minority and the possibility of experiencing racism, Asian Americans may need mental health services

more than European Americans (Atkinson, 2004; Leong et al., 1995).

As a result of increased awareness about Asian Americans' underutilization of mental health services, mental health professionals have made efforts to deliver culturally sensitive treatments to respond to Asian Americans' concerns. Studies on the presenting concerns of Asian Americans would allow therapists to identify their mental health needs and respond to their needs in culturally sensitive ways (Constantine et al., 1997).

Asian Americans' Intake Concerns

Constantine, Chen, and Ceesay (1997) examined intake concerns of racial and ethnic minority students at a university counseling center using personal information forms and intake interview paperwork completed by the clients. The researchers obtained information about clients' race/ethnicity, age, sex, and presenting concerns. Results suggested that in the Asian American group, family relationships were the first biggest concern (51%), followed by academic issues and depression (35%), and romantic relationship and stress (25%). However, the researchers did not examine whether generational status was a moderating factor.

Solberg and colleagues (1994) studied Asian Americans' severity of problems and willingness to seek help from university counseling centers. The researchers sent questionnaires to 1,300 Asian-American undergraduate and graduate students; 705 students responded. From this group, 596 students from five major Asian ethnic groups were chosen. Results suggested that female Asian American students experienced higher academic-related stress than did male Asian American students did. In addition, Asian American students with previous counseling experience were more likely than those without previous counseling experience to report substance abuse concerns and be willing to seek help for academic, interpersonal, and substance abuse concerns. Although the researchers arrived at interesting findings, they did not

look at specific academic and interpersonal concerns, which could range widely. In addition, researchers only looked at the country of origin and year in school, but overlooked the context of issues, generational status, and years in US.

Tracey, Leong, and Glidden (1986) compared the presenting concerns of Asian and European American clients at a counseling center. They also compared the presenting issues of different Asian groups. Results suggested that Asian Americans were more likely to report educational/vocational concerns, whereas European Americans were more likely to report personal/emotional concerns. In addition, Filipino Americans and Biracial (Asian American/White mix) clients reported more personal/emotional concerns than other Asian American groups. In this study, however, researchers studied only the admitted problems of the clients, which may or may not be the same as the most troubling issues. Considering the likelihood of Asian Americans' emotional restraint (Kim, Atkinson, and Yang, 1999), it is likely that Asian American clients hide the troubling personal/familial concerns.

In sum, Asian American college students reported family relationships as the biggest concerns followed by academic issues, depression, and romantic relationship and stress in intake interviews (Constantine et al., 1997). In comparison to European Americans, however, Asians were more likely to report educational/vocational concerns, whereas European Americans reported more personal/emotional concerns (Tracey, et al., 1986). In addition, female Asian students reported higher academic-related stress than did male Asian students (Solberg et al., 1994).

Asian Cultural Values, Acculturation, Generational Status, and Cultural Conflict

The degree of acculturation/generational status was not addressed in the previous three studies. Acculturation refers to adapting to the values of the dominant culture, whereas enculturation refers to holding the cultural values and traditions of the native culture. According to Kim, Atkinson, and Umemoto (2001), adherence to

Asian cultural norms is an important part of enculturation. Kim, Atkinson, and Yang (1999) suggested several cultural values that are salient and common to Asian Americans: collectivism, conformity to societal norms, emotional restraint, achievement for family recognition, modesty and devotion to parents and authorities. “Collectivism” means that Asians are more likely to strongly affiliate themselves with groups and emphasize the interests of the groups rather than their individual interests. “Conformity to society’s norms” indicates the importance of not differing from the norms of one’s family and society. “Emotional restraint” means one should not show emotions in front of others. Not expressing strong emotions like pain and anger is more encouraged than expressing them. “Achievement for family recognition” is another important value in Asian culture, where achievement in education and occupation is the most primary factor in determining whether one succeeds or not, which in turn affects one’s family’s reputation. “Modesty” means the importance of minimizing or devaluing one’s achievement in front of others. “Devotion to parents and authority figures” indicates that children should always obey their parents; when parents get old, children take care of their parents. In addition, one should not talk a lot to authority figures or call authority figures by their first names; rather they should respect authority figures without questioning their authority.

Significant differences have been found in behaviors and values among subgroups of Asian Americans. The second or later generations’ behaviors and values are more similar to those of European Americans than to those of the first-generation immigrants (Sue & Zane, 1985).

Consequently, many Asian-American families experience cultural conflicts between first-generation Asian parents and second-generation Asian American children (Leong, 1986). The second-generation Asian Americans are exposed to American culture in schools, mass media, and social interactions, whereas their

parents emphasize traditional Asian cultural values. As a result, Asian Americans may develop mental health problems due to acculturation stress and cultural and interpersonal conflicts (Leong, 1986; Louie, 1980).

Sue and Sue (1971) suggested a conceptual scheme of Asian Americans' adjustment to conflicts. They suggested that Asians resolve the culture conflicts in three ways. The traditionalists are loyal to their ethnic groups, respect Asian cultural values, and pursue their lives according to family expectation. The marginal group rejects traditional Asian values and becomes over-westernized. Their ability to acculturate into the white society decides their self-worth and pride. The Asian-American group attempts to integrate their bicultural components. Although they rebel against their parents, they tend to harmonize their Asian heritage with American values.

Although the second-generation Asian Americans are significantly different from the recent Asian immigrants or Asian international students, academic achievement is a common concern for both recent Asian immigrants/international students and the later generations of Asian Americans. As Kim, Atkinson, and Yang (1999) suggested, "Achievement for family recognition" is one of the important Asian cultural values. In many Asian societies, achievement in education and occupation is the most primary factor in determining whether one succeeds or not, which also affects one's family's reputation.

Sue and Zane (1985) studied academic achievement and socio-emotional adjustment of Chinese students. The researchers also examined differences between recent immigrants and American-born Chinese students in achievement and socio-emotional adjustment. The researchers contacted 231 Chinese students via telephone and asked for participation in the study, and, of those, 177 students participated. They divided the Chinese students into three groups: (a) American-born Chinese, (b) early

immigrant (spent more than 6 years in the US), and (c) recent immigrants (spent less than 6 years in the US). Chinese students showed high level of academic achievement even in the case of international students experiencing difficulty in English and adjustment. The recent immigrant group used more adaptive strategies and spent more hours per week studying than the other two groups of Chinese students. They were also likely to be less socio-emotionally adjusted than the two other groups.

Another interesting finding in the study was the significant heterogeneity among Chinese students. The researchers found the division of Chinese students based on place of birth and years in the United States was meaningful. Scores for the early immigrant group were always between those of American-born Chinese students and those of recent immigrants/ international students, which suggests that using only generational status (first-generation vs. second-generation) may not be accurate considering significant differences between early immigrants and recent immigrants (international students).

In summary, salient Asian cultural values are collectivism, conformity to society's norms, emotional restraint, achievement for family recognition, modesty and devotion to parents and authorities (Kim et al., 1999). The level of Asian cultural values and behaviors differed significantly between Asian international students/ recent Asian immigrants and second or later generations of Asian Americans (Connor, 1974; Fong, 1965;1973; Leong, 1986; Louie, 1980). Sue and Sue (1971) suggested three groups of Asians according to their ways of resolving the culture conflicts: traditionalists who respect Asian values, the marginal group who rejects Asian values, and the Asian American group who integrate their bicultural components. Except for Sue and Zane (1985), however, studies treated Asians who live in the US as a single group and overlooked the significant differences in American-born Asian Americans, early immigrants, and recent immigrant/ international students. Considering the

significantly different living contexts between those who were born and raised in America and those who were born and raised in Asia, their presenting issues and context of culture conflict vary a great deal. In the following sections, I will review studies on international students' adjustment issues and Asian Americans' family conflicts.

Asian International Students' Adjustment Issues

As discussed above, Sue and Zane (1985) suggested that although recent immigrants and international students achieved academic success, they experienced more anxiety, loneliness, and isolation than other groups of Chinese students. Limited English proficiency forced them to study more hours than other students, which discouraged them from participating in social activities and other extracurricular activities, possibly causing perceived lack of social effectiveness.

Ward and Kennedy (1993) examined predictors of psychological and socio-cultural adjustment with 178 secondary school students in New Zealand. Psychological adjustment was defined as feeling satisfied and content, whereas socio-cultural adjustment was defined as being able to harmonize with the host culture. They found that locus of control, life changes, homesickness, and socio-cultural adjustment predicted psychological adjustment; whereas cultural distance, language ability, satisfaction with host national contact, cultural integration-separation, and psychological adjustment predicted socio-cultural adjustment. The more social difficulty participants experienced, the more likely they perceived cultural distance and separation, poor language ability, unsatisfying relations toward host nationals, and mood disturbance. In a second study, the researchers distributed questionnaires to 142 secondary school students in New Zealand, asking about mood states and social difficulty. They found that international students tended to experience more social difficulty than native students, but the two groups did not differ in psychological

adjustment. The researchers suggested that although the native students had advantages (i.e. experienced fewer life changes and were more familiar with the socio-cultural environment), the foreign students who voluntarily chose to study abroad might be actively seeking new and challenging experiences and be more resilient than native students.

Swagler and Ellis (2003) conducted studies using qualitative and quantitative methodologies on the adjustment of Taiwanese graduate students in the US. In the first study, the researchers interviewed 25 Taiwanese graduate students. They analyzed the interview data using the Polkinghorne's (1991) paradigm for qualitative research, which included using observational data and interview data, the theoretical and empirical literature, and the researchers' experiences. They also sought to disconfirm the developing hypothesis.

Language (i.e. English) was the most prevalent theme in the data. Participants reported English as their primary problem almost without exception. Those who were more confident in English adjusted better than those who were less confident. However, the level of confidence was not equivalent to the level of language skill. More social contact with Taiwanese and Americans was also associated with better adjustment. In addition, independence was regarded as the most important trait needed to live in the US as an international student.

In the quantitative part of the study, the researchers sent questionnaires to 126 graduate students; 67 students responded. Adaptation was predicted not by actual English ability but by communication apprehension (i.e. "an individual's level of fear and anxiety associated with either real or anticipated communication with another person or persons"; McCroskey, 1982, p. 138) and social contact (i.e. voluntary interaction with other people other than coworker and classmates). Taiwanese graduate student participants also reported that independence was the most important

quality for those who live in the US. However, both the qualitative and quantitative section used self-report or interview methodologies that required confidence in English; international students who had less confidence in English may not have responded.

Constantine and colleagues (2005) conducted a qualitative study on cultural adjustment experiences of Asian international college women. They interviewed 15 Asian international college women (Asian Indian, Japanese, Korean, and Vietnamese) and analyzed the data using the consensual qualitative research methodology (Hill, Thompson, & Williams, 1997).

Participants generally reported excitement about the opportunities for studying and living in the United States, but typically felt sad about moving to the United States and reported concerns about communication in English. They had, however, supportive networks either in the US or in their home country. In terms of strategies for coping with cultural adjustment problems, the participants generally sought advice from friends and family members, learned more independent ways of living, or kept their problems to themselves (understated or denied). Although the results revealed a number of important findings, interviews were conducted in English, which may have discouraged some international students from fully expressing their experiences, and may have caused more stress.

Second-Generation Asian Americans' Issues: Family Conflict

The National Latino and Asian American Study (NLAAS, 2003) reported higher rates of mental illness for Asian Americans born in the United States or who immigrated at a young age compared to that of recent immigrants. Risk factors for mental health issues were associated with family and social status. Family conflict resulted from different cultural values between parents and children, which led to a high risk of mental health problems in Asian families. Asian Americans' perception of

low social status due to unfair treatment in the society was also associated with high risk of mental health problems (Meyers, 2006). The NLAAS report contradicted the results in Sue and Zane (1985), which suggested that early immigrants or American-born Chinese students were more happy and less anxious and lonely than recent Chinese immigrants. Differences in the constructs used (rate of mental illness vs. mood – happiness, loneliness) might have caused the different results. The NLAAS study compared the two groups' (early immigrants and recent immigrants) rate of mental illness, whereas Sue and Zane's (1985) study compared two groups' mood (i.e. happiness, loneliness). Because of Asians' strong stigma attached to mental illness (2004), there may be unreported mental illness in the NLAAS study, and Asian Americans might have been more reluctant to report mental illness than loneliness.

A number of studies on second-generation Americans have focused on family issues, as it is suggested as a risk factor in the NLAAS study (NLAAS, 2003) and Constantine et al. (1997) study. In her theoretical article, Sciarra (1999) suggested that counselors working with immigrant families should acknowledge the intergenerational differences in adjustment. In other words, immigrant children adjusted rapidly via school and other activities, whereas immigrant parents found it more difficult to adjust to the new culture. The differences in time for adjustment can cause intra-family conflicts. The Asian immigrant parents who are not acculturated to American culture tend to expect their children to retain the Asian culture, and the children who are already acculturated want to think and behave in American ways.

Dinh, Sarason, and Sarason (1994) studied the parent-child relationship in Vietnamese immigrant families. The researchers recruited 49 Vietnamese-born and 124 American-born Vietnamese university students at a large university. Undergraduate participants came to the laboratory and completed the questionnaires about demographic information, quality of relationships with parents, perception of

available social support, loneliness and self-esteem. The researchers then sent questionnaires to the parents of the participants and inquired the parents' perception of available social support, severity of depression, and symptomatic distress. A high quality of relationship referred to high level of acceptance and social support and low level of conflict between parents and children. The researchers found lower quality of parent-child relationships (i.e. low level of accepting and social support and high level of conflict in family) and less social integration among the Vietnamese-born students than among the American-born students. Membership in the American-born Vietnamese group was associated with the positive parent-child relationship, regardless of participants' personal characteristics. In addition Vietnamese-born male students reported the poorest relationship with parents. In other words, the country of birth predicted quality of parent-child relationships even after considering personal characteristics of parents and children. However, the study did not differentiate between early and recent immigrants.

Phinney, Ong, and Madden (2000) studied intergenerational value discrepancies in immigrant and non-immigrant families. The researchers recruited 701 families of adolescents in ten schools in the Los Angeles area, including immigrant groups (103 Vietnamese, 197 Armenian, 171 Mexican/ Mexican American), and non immigrant groups (95 African American, and 135 European American families) asked the participants' degrees of belief in family obligation. Family obligation referred to the belief that one should obey one's parents and consider the family needs before one's individual needs (i.e. Children live with parents until they marry, and children should respect and follow their parents' guidance in dating, marriage and their career). The researchers found that family obligation was generally more endorsed by parents than by children. In the immigrant families, the more time they have spent in the United States, the more

intergenerational value discrepancies were reported by the adolescents and parents. In addition, the intergenerational discrepancy was largest in the Vietnamese families.

Lee and Liu (2001) compared the coping strategies of 145 Asian American, 121 Hispanic, and 140 European American college students recruited in psychology classes. The participants were asked about demographic information, levels of family conflicts, ways to respond to family conflicts, and levels of distress during the past month. Asian-American college students were most likely to report the family conflicts between parents and children, whereas no difference in levels of family conflicts was found between Hispanic and European-American groups. Generational status (immigrant vs. US born) was not associated with likelihood of family conflicts.

All groups of participants reported using direct coping strategies (i.e. emotional support, active coping, positive reframing, planning, acceptance, and religion) more often than indirect coping strategies (i.e. self-distraction, denial, alcohol and substance abuse, behavioral disengagement, and venting of emotions). The more participants used indirect coping, the more they were likely to experience psychological distress. Although the study clearly articulated the relationships between the constructs, other context variables such as the level of acculturation stress and living situations were not examined.

Lee, Su, and Yoshida (2005) studied different moderation effects of two coping strategies (i.e. problem solving and social-support seeking) on well-being and adjustment of 117 Asian American college students in a Midwestern university. The authors found small to moderate levels of family conflict in Asian American families and moderate correlations between family conflict and positive affect, negative affect, and somatic distress. As they hypothesized, two different coping strategies (problem solving and social-support seeking) moderated effects of family conflict on emotional and physical functioning. When family conflict was high, social-support seeking was

more effective in terms of increasing positive affect and decreasing somatic symptoms than a problem-solving approach. On the other hand, a problem-solving approach had a positive affect when family conflict was low, but it had negative effect when family conflict was high. However, the participants recruited from Asian studies classes or from Asian student associations might have a higher level of Asian values than those who were not in Asian studies classes or Asian student associations.

Lastly, Thomas and Choi (2006) examined acculturative stress and social support among Korean and Indian immigrant adolescents in the United States. Participants (82 Korean immigrant adolescents and 83 Indian immigrant adolescents) were asked about the level of acculturative stress and social support from friends, parents, religious organizations, social organizations and cultural associations. Questionnaires were distributed in churches and community centers. Participants experienced low to moderate levels of acculturative stress. The most stressful situations reported by the participants were “My parents compare me to other teenagers of my age in terms of obedience, discipline, and manners” and “My parents expect me to do what they want without questioning”. The overall levels of acculturative stress were not different between Korean and Indian participants and between female and male participants. However, Korean immigrant adolescents reported higher levels of stress than Indian participants in the following situations: “I sometimes feel that I don’t really belong anywhere”; “At school and other places outside my home, I am sometimes overlooked because of appearance”; “I often feel that I am different”; “Peers have made fun of me for my Korean/Indian characteristics, which in turn makes it hard for me to fit in with others. (Thomas & Choi, 2006, p.131)”

Most respondents (82.2 % - 97.5%) reported having social supports from friends, parents, or religion as a buffer against acculturative stress. About half of the

participants (42 % - 54.8 %) joined social or cultural organizations. Female participants reported more social support from friends and social organizations than male participants, and Korean participants reported more social support from friends and religious organizations than Indian participants. In addition, social support from parents was significantly associated with low levels of acculturative stress. Participants with low levels of social support tended to experience higher levels of acculturation stress than those with high levels of social support. In other words, support from parents and organizations helped Korean and Indian adolescent participants cope with acculturative stress. Although the researchers arrived at important findings, the data collection was conducted in churches and community centers, which limit the participants to those who already had participated in religious and social/cultural organizations.

In sum, recent Asian immigrants/Asian international students have considerable stress from the adjustment process. English has been the most prevalent stressor, but social contact functions as a buffer against the adjustment stress (Constantine et al., 2005; Sue & Zane, 1985; Swagler & Ellis, 2003). The international students' adjustment was also associated with locus of control, life changes, homesickness, cultural distance, satisfaction with their host nations' culture,, internal decision-making style, and work and happiness values (Ward & Kelly, 1993).

In contrast, stress for second-generation Asian Americans was mostly from family conflicts and social status. Studies on family conflicts have suggested that Asian Americans were exposed to higher risk of family conflicts than other ethnic groups, which resulted from discrepancies between parents' and children's cultural values. In terms of the coping strategies, the direct coping strategies and the social-support seeking approach have functioned more effectively as a buffer against the family conflicts than the indirect coping and the problem-solving approach.

Although there have been a number of studies on the presenting issues of recent Asian immigrants/international students and second-generation Asian Americans, all studies have used self-report methods (i.e. survey) or interviews. Considering Asians' emotional constraints on personal and familial issues, it is possible that Asians have not reported the most troubling personal/familial issues with these methods.

Dream Work

Dreams in Asian Culture

Dream books in 1020 B. C. were founded in China and seem to function as a dictionary of interpretations of various dream images (e.g., "to dream of an orchard bowed down with fruit portends that one will have numerous children and grandchildren," Van de Castle, p. 57). In addition, Tsuruta (2005) suggested that Japanese used dreams in politics in ancient times. In modern times, Asians interpret and use dreams in more personal ways. Although there has been no empirical study about how Asians think and use dreams in their lives, there is anecdotal evidence that Asians respect dreams, using dream dictionaries and believe that dreams foretell the future (i.e. sex and characteristics of unborn babies).

Hill's Cognitive Experiential Model of Dream Work

Hill (1996, 2004) suggested a cognitive-experiential three-stage model of dream work in therapy, including exploration, insight, and action stage. In the Hill model, therapists work collaboratively with clients, guiding the process instead of being an expert on the dream or the interpretation of the dream. Throughout the three stages, therapists and clients work on both cognitions and emotions associated with the dream.

Exploration stage. The therapist and client work collaboratively on exploring images in the dream in the exploration stage. In the beginning of the session, the

therapist explains the Hill model, asks the client to tell the dreams in the first-person, present tense and the overall feelings during the dream. The therapist and client then choose several salient images to work on in the exploration stage. The therapist asks the client to describe each image in detail as much as she or he can remember. The therapist facilitates the client to recreating the scene as clearly and specifically as possible using probes and questions. The therapist then asks the client to re-experience feelings related to each image. The therapist helps the client to elucidate, expand on, and deepen the feelings, using questions (e.g. “What are you feeling at this moment in the dream?”) and reflections of feelings (e.g. “You look sad as you talk”). Next, the therapist asks the client to make associations to each image. The client is asked to bring back past memories related to the images. The therapist learns about the client’s life and schema. To the client who is not familiar with the meaning of “association”, the therapist defines the word, saying “Tell me the first thing that comes to your mind.” The last step of the exploration stage is exploring waking-life triggers associated with each image. When the client cannot think of waking-life triggers at the time of the dream, the clients can talk about waking events at the time of the dream or current event related to the image (Hill, 2004).

Insight stage. The therapist helps the client build meanings for his or her dream in the insight stage. Insight can be achieved by either further exploration or encouragement and input of therapists depending on the client’s style. The therapist begins the insight stage by asking the client’s initial interpretation of the dream, which can indicate the client’s perspectives and level of functioning, understanding of the meanings of the dream. The therapist then assists the client to expand on the initial interpretation (Hill, 2004). The therapist chooses which level to use in the insight stage depending on assessment of client’s levels of functioning and understanding/interpreting the dream. Hill (2004) suggests four levels of

understanding dreams in the insight stage. The first level is understanding the dream as the experience itself, asking what the experience was like for the client. The second level is relating the dream to current waking life, including feelings about a specific event that has been not been acknowledged. The third level is understanding the dream from the perspectives of inner dynamics, which includes understanding images in the dream as parts of the client's self, which stems from Gestalt theory, relating the dream to conflicts originating in childhood, and/or appreciating the dream from spiritual-existential concerns (Hill, 2004). At the end of the insight stage, the therapist asks the client to summarize her/his understanding of the dream (Hill, 2004).

Action stage. Based on the understanding of the dreams in the exploration and insight stages, the therapist asks the client how he or she wants to make changes in waking life. At the beginning of the action stage, the client is asked to how they would like to change his or her own dream if they could change the dream. The therapist then asks the client to think about changes in the waking life, including transferring the changes in the dream to changes in the waking life. Changes in the waking life can include making behavioral changes, honoring the dream with the rituals, and continuing working with the dream (Hill, 2004).

Empirical Studies using the Hill Model

There have been a number of studies on the efficacy of sessions using the Hill (2004) model. In this section, I will review ones that are most related to culture. Hill and Goates (2004) compared the session outcome of the sessions using the Hill model to the norm session outcome. The session outcome measures used in the comparison were the client and therapist rated Session Evaluation Questionnaire – Depth scale (SEQ-Depth; Stiles & Snow, 1984) and the client-rated Session Impacts Scale- Understanding scale (SIS-U; Elliott & Wexler, 1994). The authors found the significantly higher depth-score in 12 dream studies compared to norms from regular

therapy sessions and the significantly higher SIS-U scores in the five dream studies (Hill & Goates, 2004).

Rochlen and Hill (2005) conducted a dream study with male clients and found evidence of the usefulness of dream work as an alternative method for male clients. They examined the relationship between gender-role conflicts and the process and outcome of dream work with male clients (50 male college students). The researchers found that participants benefited from the dream session, and participants with higher gender-role conflict discussed issues related to the gender-role conflict. However, the level of gender-role conflict was not associated with the session outcome.

Tien, Lin, and Chen (2006) studied the attitudes towards dreams and the outcomes of dream work. Five hundred and forty-six Taiwanese college students were recruited from psychology classes and were asked about their attitudes towards dreams and their willingness to participate in dream work. Among 177 participants showing willingness to attend the dream interpretation session, 60 participants were randomly chosen to participate in dream sessions using the Hill model and were randomly assigned to either a dream work condition or a wait list condition. The participants in the experimental group attended the dream interpretation sessions and completed the Attitudes toward Dreams – Revised (ATD-R) and the Gains from Dream Interpretation. When the experimental group finished the dream sessions, the participants in the wait list condition completed the ATD-R and scheduled dream sessions.

The participants who were willing to participate in a dream session had higher attitude toward dreams than those who were not willing to participate. In addition, significant increases in the attitudes toward dreams were found in the experimental group who attended the dream interpretation session, but not in the

wait-list condition group. However, the participants were recruited from psychology classes, which means they were more likely to be interested in dream interpretation than other Asian populations, which limited the generalization of the results. In addition, recruitment through classes might have influenced the participants' responses, due to Asians' tendency of devotion to authorities.

The original study on which I built the present study was conducted by Hill et al. (in prep.) and examined the process and outcome of single sessions of dream work using the Hill model with East-Asian clients and therapists. Predictors for the Hill et al. study were the amount of therapist input, attachment style, Asian values, initial insight, initial action idea, initial level of self-efficacy for working with dreams, and initial level of functioning on the target problem. Dependent variables were gains from dream interpretation, session evaluation, change in functioning on the target problem, and change in self-efficacy for working with dreams.

Ninety-five East-Asian clients were recruited from undergraduate psychology classes, Asian student clubs, personal contacts, and flyers on campus. Participants were asked to bring a typed copy of a dream.

Six East-Asian therapists were recruited (4 female, 2 male; 3 Taiwanese, 2 Korean, 1 Japanese; 3 doctoral students, 1 assistant professor, 1 professor from Taiwan, 1 staff psychologist at a counseling center) therapists. All but one therapist were born and raised in Asia.

The volunteer clients signed a consent form and completed the pre-session measures (a demographic form, Asian American Values Scales-Multidimensional, Experiences in Close Relationships Scale-Anxiety Subscale, Dream Salience, and Self-Efficacy measures) in a random order. Clients and therapists were randomly assigned to either high or low-input condition. Therapists were told which session they would conduct right before the session.

In both conditions, at the beginning of sessions, therapists explained limits of confidentiality and briefly explained the dream therapy model. The therapists asked the clients to tell the dream in first-person present tense. In the exploration stage (30-45 minutes), therapist went through the 4 steps (description, re-experience, associations, waking-life triggers) for several images. In the insight stage (15 – 25 minutes), the therapist helped the client to construct the meaning of the dream at one of several levels (waking life, inner dynamics, existential/spiritual, and/or cultural concerns). The client was then asked about what they thought the meaning of the dream was at the end of the insight stage. In the action stage (10 to 15 minutes), therapists asked the client to change the dream as he/she liked and to bridge changes to waking life. The client was then asked about the changes he/she wanted to make in waking life.

In the low-input condition, probes, restatements, and reflections were primarily used, and therapist refrained from using suggestions for exploration, interpretation, and action ideas. The therapist asked the client to choose the images to be explored in the exploration stage and to summarize what they covered in the exploration stage. In addition, at the end of sessions, clients were asked their reactions to the sessions.

In the high-input condition, therapists suggested exploration, interpretation, and action ideas (e.g. “If it were my dream, I would feel ____” or “If it were my dream, I would associate ____”). Therapists chose the images to be explored and summarized the exploration stage. In addition, at the end of the action stage, therapists actively encouraged clients to carry out the action plans.

After sessions, clients completed the Session Evaluation Scale, Gains from Dream Interpretation, Target Problem-Change, and Self-efficacy measure in a random order. Therapists completed the SES measure.

The researchers did not find the main effect of the treatment condition (low- vs. high-input) itself. However, the session outcome was associated with the dream related variables, the interaction between attachment and treatment condition, and the interaction between Asian values and treatment condition. The participants with higher Asian values evaluated the high-input condition higher than the low-input condition. In contrast, the participants with lower Asian values evaluated the low-input condition higher than the high-input condition. The volunteer clients with higher levels of attachment anxiety reported more increase in the functioning at the target problems and gained more from the dream interpretation session in the low-therapist-input condition than in the high-therapist-input condition.

In addition, the participants with salient dreams reported more benefit from dream interpretation than did those with not salient dreams, and those with high confidence in working with dreams reported more benefit than did those with low confidence in dream work.

In sum, the Hill (2004) model of dream work consists of three stages – exploration, insight, and action stage. In the exploration stage, the therapist facilitates the client to explore and experience salient images in the dream. In the insight stage, the therapist and client construct the meaning of the dreams in different levels (i.e. experience, waking life, and/or inner dynamics). The therapist then facilitates the client to change his or her dreams and think about changes the client wants in waking life in the action stage.

The outcomes of dream work using the Hill model have been studied. The researchers found higher scores on the Depth scale of the SEQ and the Understanding scale of the SIS in the sessions using the Hill model of dream work than in the regular therapy sessions in other studies. In addition, the dream interpretation sessions helped the male participants with higher gender-role conflicts to discuss their gender-role

conflicts in the sessions and increase their attitudes towards dreams of Asian clients (Rochlen & Hill, 2005; Tien et al., 2006). In addition, the session outcome of the dream work was not associated with the level of therapist input, but with the dream-related variables, the interaction between attachment and treatment condition, and the interaction between Asian values and treatment condition (Hill et al., in prep.).

Consensual Qualitative Research (CQR; Hill, Thompson, & Williams, 1997)

Qualitative approaches have been developed in an attempt to describe and interpret complex phenomena within their contexts. The purpose of qualitative research is to “describe and clarify experience as it is lived and constituted in awareness” (Polkinghorne, 2005, p. 138). Qualitative researchers focus on studying a few individuals in great depth instead of identifying patterns of behavior of large samples. The process of qualitative research includes inductively generating themes and categories from the data and deductively examining whether the themes can apply to new data (Morrow & Smith, 2000). Consensual Qualitative Research (CQR; Hill, Thomson, & Williams, 1997) is one of the qualitative research methods, which is used in the present study.

In this section, I will first describe the philosophical assumptions of CQR and the three major steps in data analysis in CQR. (Note. I will hand out an expanded version of this section at the meeting.)

The Philosophical Assumptions of Consensual Qualitative Research

A philosophical stance of CQR is “predominantly constructivist and with some postpositivist” (Hill et al., 2005, p.197). Constructivists believe in the existence of multiple, socially constructed realities and the importance of close interaction between researchers and participants to understand participants’ “lived experiences”, use naturalistic and qualitative methods, and “bracket” (i.e. acknowledge and

describe) their expectations and biases. On the contrary, postpositivists believe that an objective “true” objective exists, but we have limitations to find the objective “truth.” The researchers and participants interact with and influence each other, but each party should be independent, and the researchers should minimize the influence of their expectations and biases. They use neutral and objective rhetorical structures (Hill et al., 1997).

CQR is clearly constructivist in terms of ontology (i.e. view of nature of reality) and methodology. CQR researchers believe that the reality is constructed socially, and the multiple and equally valid versions of “truth” exist. They also use naturalistic and interactive data collection methods (Hill et al., 2005).

CQR shows mixture of constructivist and postpositivist stance in terms of epistemology (i.e. researcher-participant relationship) and axiology (i.e. role of researchers’ values). CQR researchers believe that the researcher and the participant mutually influence each other (constructivist). The interviewer reports and uncovers the participant’s beliefs, but the interviewer doesn’t engage and co-construct meaning (postpositivist). CQR researchers recognize the inevitability of researcher biases, which they discuss at length (constructivist), and strive to represent the participants’ description as closely as possible rather than interpret the participant statements from the researcher’s perspective, and strive to reduce and prevent undue influences by researcher biases (postpositivist; Hill et al., 2005).

In terms of the rhetorical structure (i.e. language used in presentation of procedures and results), CQR is postpositivist. CQR researchers strive to objectively summarize the participant statements and stay close to the participants’ words. They also identify themes across participants in an attempt to generalize the themes to the population (Hill et al., 2005).

Three Steps in Consensual Qualitative Research

In this section, I will briefly present the three major steps in CQR, which will be discussed in depth in the method section.

Domains. First step of CQR data analysis is developing domains (i.e. topic areas). Researchers examine several of the interviews and develop initial domains/topic areas. Initial domains are from the major topic areas. At the first coding meeting, the researchers develop a starting list of domains. After coding of couple of cases is done, the team modifies and finalizes domains until all team members agree (Hill et al., 1997; 2005).

Core ideas. Developing core ideas refer to summarizing the participants' words to reduce redundancy, hesitations, and non-relevant information in the client statements. Core ideas are as close to the clients' actual words and meaning as possible, and the researchers avoid developing core ideas based on their interpretation of client statements (Hill et al., 1997; 2005).

At first, the researchers develop core ideas individually. After developing core ideas individually, the researchers then discuss each core idea. They present each core idea at the coding meeting and discuss discrepancies until they come to agreement on each core idea. They go back to the raw data as necessary (Hill et al., 1997; 2005).

The auditor reads the core ideas created by teams of researchers and determine whether the core ideas are accurate, concise, and comprehensive. The team then considers the auditor's suggestions and modifies the core ideas. The auditor reviews the modified core ideas and suggests more changes. This process continues until the cases seem as accurate and clean as possible (Hill et al., 1997; 2005).

Cross Analysis. In the second step of CQR, the researchers individually examine the core ideas within domains across cases and construct themes. Then they come together and construct categories by consensus. The auditor then reviews the

categories. The researchers consider the auditor's suggestions and modify the categories (Hill et al., 1997; 2005).

The researchers then put each core idea into one or more categories by consensus. The auditor checks whether core ideas have been put into the appropriate categories. The team examines the auditor's comments and makes the necessary modifications. The auditing process continues until the cross-analysis is as elegant as possible (Hill et al., 1997; 2005).

Reporting the data. Categories are labeled according to the degree to which they represent the sample. Categories that applies to all or all but one participant are labeled "general," those that apply to more than half to the bottom limit for general are labeled "typical," categories that apply to 4 cases to the cutoff for typical are labeled "variant," categories that apply to 2 or 3 cases are labeled "rare," and categories that apply to one case are not labeled (an attempt will be made to combine single sets into other categories; Hill et al., 1997; 2005).

Chapter 3

Statement of Problem

In most studies in counseling psychology, all Asians residing in the United States have been put in one big group and called “Asian Americans.” Sue and Zane (1985) suggested, however, that second-generation Asian Americans who were born and raised in America and recent Asian immigrants/Asian international students who were born and raised in Asia seemed to be different in patterns of behavior and values, and have faced different issues and concerns resulting from growing up in significantly different living context. There is a need, then, for studies in Asian Americans to include generational status as a moderating variable.

There is also a need for examining dream work more in terms of different cultural groups. Two studies have now been done on the Hill model of dream work for Asians (Hill et al., 2007; Tien et al, 2006), but we need to know more about the process and outcome of dream work with Asians.

In the present study, I examined problems, insights, and action plans of first- and second-generation female Asians as manifested in therapeutic sessions focused on working with dreams. The problems, insights, and action ideas were chosen to be examined because I wanted to understand what their problems were, how they understood their dream related to their problems, and how they liked to change based on their understanding of themselves and dreams.

Research Question 1. What are the problems of second-generation female Asian Americans compared with problems of first-generation female Asians that are discussed in the dream sessions?

There has been no study on second-generation Asian American and Asian international students’ problems discussed in the dream sessions. According to Sue

and Zane (1985), there are significant differences in socio-emotional adjustment between American-born Asian American, early immigrants, and recent immigrant/international students. Considering the significantly different living context between different groups of Asians (those who were born and raised in America, those who were born in Asia but raised in America, and those who were born and raised in Asia and moved to America recently), their problems may vary.

Research Question 2. What are the insights of second-generation female Asian Americans compared to insights of first-generation female Asians?

Insight has been the focus of much attention lately in the field of psychology (Castonguay & Hill, 2007). Hill et al. (1992) defined insight as

Client expresses an understanding of something about him/herself and can articulate patterns or reasons for behaviors, thoughts, or feelings. Insight usually involves an ‘aha’ experience, in which the client perceives self or world in a new way. The client takes appropriate responsibility rather than blaming others, using ‘shoulds’ imposed from the outside world, or rationalizing (pp. 548-549).

In dream work, Hill and Goates (2004) reported that clients gain considerable insight into their dreams. Hill et al. (2007) and Knox, Hill, Hess, & Crook-Lyon (in preparation) examined the development of insight in three different sessions of dream work. In addition, Hill et al. (2007) and Tien et al. (2006) investigated dream work with Asian clients. But no investigation has been made of insight of Asians who participate in dream work, let alone differences in generational status of Asians involved in dream work.

Research Question 3. What are the action plans (coping strategies) developed by second-generation female Asian Americans as compared to action plans of female Asian first-generation Asians?

The third purpose of the present study was to determine the types of action plans (coping strategies) that clients developed during dream sessions. Skinner et al. (2003) suggested that core categories of coping with stressful situation are problem solving, social-support seeking, avoidance, distraction, and positive cognitive restructuring. Chang (2001) found that Asians are more likely to use social support seeking and problem solving than avoidance, distraction, and positive cognitive restructuring. But we do not know whether these categories would apply to dream work or how the coping strategies are used by first-generation vs. second-generation Asian Americans. Because I wanted to be sensitive to the experiences of these people, I relied on an inductive strategy for determining which action strategies the participants developed rather than using Skinner et al.'s (2003) categories.

Chapter 4

Method

In this study, I examined a subset of the data collected for the Hill et al. (2007) study. Specifically, I examined the data from the 7 first-generation female Asians and the 7 second-generation female Asian Americans who participated in the Hill et al. (2007) study.

Archival Data

Design

In the larger study (Hill et. al., 2007), an experimental laboratory study was conducted to examine the process and outcome of 90 min individual dream sessions with East Asians. Predictors were the amount of therapist input (low vs. high input), attachment style, Asian values, dream salience, attitudes toward dreams, initial insight, initial action idea, initial level of self-efficacy for working with dreams, and initial level of functioning on the target problem. Dependent variables were gains from dream interpretation, session evaluation, change in functioning on the target problem, and change in self-efficacy for working with dreams.

Participants

Clients. Eighty eight Asians or Asian American students (67 female, 23 male; 74 undergraduate students, 10 graduate students, 4 adults from the community, 2 not indicated; 18 Taiwanese, 21 Chinese, 31 Korean, 1 Japanese, 8 from other Asian countries, 3 from at least 2 different countries including at least one Asian country, 8 did not identify descent but were of Asian origin; 45 1st generation, 39 2nd generation, 1 was 3rd+ generation, 5 did not know/indicate) were recruited from psychology classes as well as from advertisement via e-mail. Age ranged from 18 to 41 years ($M = 21.76$, $SD = 4.61$). Clients did not know the hypotheses of the study.

Therapists. There were 6 (4 female, 2 male; 3 Taiwanese, 2 Korean, 1

Japanese; 3 doctoral students, 1 assistant professor, 1 professor from Taiwan, 1 staff psychologist at a counseling center) therapists. All but one therapist were born and raised in Asia. Age ranged from 25 to 44 years ($M = 33.00$, $SD = 6.00$). On a 5 point scales (1 = low, 5 = high), therapists rated their theoretical orientation. Average of adherence to psychodynamic theory and techniques were 3.83 ($SD = .98$), humanistic/person-centered 4.00 ($SD = 1.10$), and cognitive/cognitive behavioral 2.92 ($SD = 1.20$). Four of them had previous experience of using the Hill model, and two had none. Average of years providing counseling was 6.17 ($SD = 3.60$; range from 2 to 11 years). Note that I was one of the therapists and authors in this study.

Measures

Demographics. Clients and therapists were asked about age, sex, country of origin, generational status, times in USA, and year at the university. Therapists were asked about years of clinical experience and theoretical orientation.

Asian American Values Scale-Multidimensional (AAVS-M; Kim, Li, & Ng, 2005) measures Asian values including collectivism, conformity to norms, emotional constraint, humility, and family recognition through achievement. The AAVS-M includes 42 items (e.g. "One should not express strong emotions.") rated on 7-point scales (7 = strongly agree). The AAVS-M contains 5 subscales (collectivism, conformity to norms, emotional self-control, family recognition through achievement, and humility). The AAVS-M was positively correlated with the original AVS and negatively correlated with attitude toward seeking help, providing evidence of concurrent validity. Internal consistency for the total score in Kim et al. (2005) ranged from .79 to .90 and in Hill et al. (2007) was .89.

Dream Salience (Hill et al., 2006) measures clients' perception of the importance of the dream. Dream salience includes 5 items ("Understanding this dream will help me understand my life better," "This dream is trivial and NOT worth

focusing on,” “This dream stirs up strong emotions in me,” “I spend a lot of time thinking about this dream,” and “This is an important dream”) and are rated on a 5-point scale (1 = strongly disagree, 5 = strongly agree). According to a principal-axis factor analysis in Hill et al. (2006), 48% of the variance is accounted by a single factor. The internal consistency (Cronbach’s alpha) ranged from .80 to .81 (Hill et al., 2006; 2007).

The Experience in Close Relationship Scale – Anxiety Subscale (ECRS-Anx; Brennan et al., 1998) is a 18-item self-report measure that assess the level of a person’s fears of romantic partners’ abandoning, rejecting, and neglecting, rated on a 7-point scale (1 = disagree strongly, 7 = agree strongly). Example items are “I worry about being abandoned,” “I worry about being alone,” and “I get frustrated when my partner is not around as much as I would like.” Internal consistency ranged from .88 to .91 (Brennan et al., 1998; Hill et al., 2007; Mohr et al., 2005).

Self-efficacy for Working with Dreams (Hill et al., 2007) measures specific self-efficacy for working with dreams. Example items are “I am confident that I could explore the images in my dream,” “figure out the meaning of my dream,” and “use my dream to make changes in my life.” The Self-efficacy for Working with Dreams contains seven items rated on a 10-point scale (0 = no confidence at all, 9 = complete confidence). A principal-axis factor analysis on the pre- and post- scores suggested a satisfactory Kaiser-Meyer-Olkin measure of sampling adequacy (.83, .86), the Bartlett chi-squares were significant (227.34, 309.95), and one factor (eigenvalue >1 (4.07, 4.13)) accounting for 38.20% and 59.04% of the variance; all items had factor loadings > .45. The internal consistency alphas were .87 and .88. The internal consistency alpha was .87 for pre-session and .88 for post-session. Change in self-efficacy was calculated by subtracting pre- from post-session scores.

Target Problem (TP); Hill et al., 2006) measures the clients’ perception of

functioning on the target problems reflected in the dream. TP was developed as a modification of the Target Complaints measure (Battle, et al., 1966). After a session, clients are asked about the primary problem, issue, concern that they think the dream is related to, rate their current functioning, and retrospectively rate pre-session functioning on the target problem on a 13-point scale (1 = worst possible functioning, 13 = best possible functioning). Target Problem Change (TP-Change) is calculated by subtracting retrospective pre-session TP from post-session TP, which has been found to be a valid measure of pre-post change (Howard, 1980; Bray, Maxwell & Howard, 1984). The retrospective rating was used because most clients identify underlying target problems during dream sessions.

The *Session Evaluation Scale* (SES; Hill & Kellems, 2002) measures the clients' perceived quality of the session. The SES contains 4 items rated on 5-point Likert scale (5 = strongly agree), and average scores after reversing negatively worded items were used. An example item is "*I thought this session was helpful*". Internal consistency in Hill and Kellems was .91. In Hill et al. (2007), the authors added an item of "*Please rate the overall effectiveness of this session*" to reduce ceiling effects. The internal consistency in Hill et al. (2007) was .88.

Gains from Dream Interpretation (GDI; Heaton et al., 1998) measures the clients' reported gains from dream sessions. The GDI contains 14 items (e.g. "I was able to explore my dream thoroughly during the session.") rated on 9-point scales (9 = strongly agree). The GDI includes 3 subscales (Exploration-Insight Gains, Action Gains, and Experiential Gains). The GDI correlated with other measures of session quality, which provided evidence of concurrent validity. The internal consistency for the total score for Hill et al. (2006) was .89 and for the Hill et al. (2007) was .92.

Procedures

Training Therapists. Therapists read the first three chapters of Hill (2004)

and attended a six hour training workshop led by the first author of the study. Detailed protocols including description of each step were provided. They then led a group dream session with two volunteer clients. The week after the first training, the therapists conducted individual dream sessions with two different volunteer clients (one using the low input, the other using hi input). The first author of the study listened to the taped sessions and provided feedback.

Recruiting Participants. Ninety-five East Asian clients were recruited from undergraduate psychology classes, Asian student clubs, personal contacts, and flyers on campus. They were asked to bring a typed copy of dreams. Students from psychology classes received course credit, other received \$5, and a few participated without compensation.

Gathering Pre-session Information. Volunteer clients signed a consent form and turned in dream. They also completed the pre-session measures (demographics, AAVS-M, ECRS, Dream Salience, Self-Efficacy measures) and wrote insight and action plans in a random order. Clients and therapists were randomly assigned to either high or low input condition. Therapists were told which session they would conduct right before the session.

Dream sessions. In both conditions, at the beginning of sessions, therapists explained limits of confidentiality and briefly explain the model. The therapists asked the clients to tell the dream in the first person present tense. In the exploration stage (30-45 minutes), the therapist went through four steps (description, re-experience, associations, waking life triggers) for several images. In the insight stage (15 – 25 minutes), the therapist facilitated the client to construct the meaning of the dream at one of several levels (waking life, inner dynamics, existential/spiritual, and/or cultural concerns). The client was then asked about the meaning of the dream. In the action stage (10 to 15 minutes), therapists asked the client to change the dream and then

bridge to changes he/she might make in waking life.

In the low input condition, probes, restatements, and reflections were primarily used, and therapist refrained from using suggestions for exploration, interpretation, and action ideas. At the beginning of sessions, the therapist asked the client which stage s/he wanted to focus. The therapist asked the client to choose the images to be explored in the exploration stage and to summarize what they covered in the exploration stage. In addition, at the end of sessions, clients were asked their reactions to the sessions.

In the high input condition, therapists were asked to use suggestions for exploration, interpretation, and action ideas (e.g. “If it were my dream, I would feel ____” or “If it were my dream, I would associate ____”). Therapists chose the images to be explored and summarized the exploration stage. In addition, at the end of the action stage, therapists actively encouraged clients to carry out the action plans.

Gathering Post-session Information. After sessions, clients completed the SES, GDI, TP-Change, and Self-efficacy measure in a random order. Therapists completed the SES measure.

Selection of final cases. Among 95 sessions, four sessions were dropped because the clients did not complete the measures, and three sessions were dropped because the therapist did not adhere to the input condition. Hence, 88 cases were used in the previous study (Hill et al., 2007)

Present Dissertation Study

Design

The present study examined college-aged Asian female clients' problems, insights, and action ideas discussed during dream sessions. The data-analysis method used in this study was a modified version of the Consensual Qualitative Research (CQR; Hill et al., 1997). This design allowed us to examine the patterns as they

emerged from the data (data-driven) rather than imposing a preexisting theory on the data (theory-driven), with the exception of predetermining that the domains would be presenting problems, insight, and action ideas..

Participants

Clients. Based on a review of the demographic data from the Hill et al. (2007) study, I randomly selected (a) seven sessions of second-generation Asian female clients among the 19 sessions of clients who were 18-23 years old and (b) seven sessions (all that were available) of Asian female first-generation Asians who were 18 – 23 years old.

The seven female first-generation Asians had all come to the United States within the 6 years 2 months prior to the session. (One first-generation participant who spent 6 years and 2 months in the USA was chosen because her stay of 6 years and 2 months was very close to 6 years. The rest had been here less than 6 years.) Six years was used as a cut-off point to be considered as first generation following Tsang and Wing's (1984) and Sue and Zane's (1985) criteria that Asian immigrants who spent more than six years in the country showed similar patterns of behaviors (i.e. academic performance, adjustment) with European Americans.

Table 1 shows characteristics of each individual client. All clients were college aged (18-23 years old) female undergraduate students and all therapists were Asian females, so that I could control for possible sex and age differences that might arise in the study (only a few male clients and two male therapists participated in the larger study). Among the seven second-generation Asian Americans, three were Korean American (average age = 19.57, SD = 1.51), one was Chinese American, two were half-Chinese American (one was Chinese-Thai, and the other was Chinese-Indian), and one did not indicate the country of origin. Among the seven first-generation Asians (average age = 20.57, SD = 1.51), four were Korean, two were

Taiwanese, and one was Chinese.

Judges. Four Asian American female undergraduate students (aged 21 - 22), and one graduate student (the author of the present study; 27 year-old) served as judges. All undergraduate judges were seniors with high-grade-point averages (> 3.5), had taken counseling psychology related courses (Basic Helping Skills and/or Introduction to Counseling Psychology), and displayed a solid understanding of Asian issues and counseling psychology. All four undergraduate judges were born in Asia and came to the United States between 2 – 7 years of age. The graduate student judge, who was also the principal investigator of the present study, was born raised in Korea and came to the United States four years ago.

Table 1. Demographics of the Participants

First-generation Asians						
Case #	Age	Country of Origin	of Times in the US	School Year	Major	
I1	19	Korea	4 y 1mo	1	Nutrition	
I2	20	Taiwan	2y 6mo	3	Econ	
I3	19	Korea	4y 2mo	1	Psyc	
I4	20	Taiwan	6y2mo	3	Psyc	
I5	21	Korea	3y8mo	3	Psyc	
I6	22	China	2mo	4	Finance	
I7	23	Korea	3y6mo	3	Crim	
Second-generation Asian Americans						
S1	18	Not indicated		1	Biochem	
S2	21	China/India		4	Psyc	
S3	21	China/Taiwan		4	Psyc	
S4	18	China		2	Psyc	
S5	21	Korea		4	Psyc	
S6	18	Korea		1	Elem edu	
S7	20	Korea		2	Chemistry/ Criminology	

Judges				
J1	27	Korea	Graduate student	Psyc
J2	22	Taiwan	4	Psyc/Philosophy
J3	21	Pakistan	4	Psyc/Bio
J4	21	Bangladesh	4	Psyc
J4	22	Philippines	4	Psyc

In the following section, I present the judges' expectations about Asian populations. Please note that some judges presented more than one expectations.

In terms of expectations about Asians in general, three judges mentioned that Asians were family-oriented, and that hard working and academic success was very important to Asians; another judge thought that Asians have difficulty dealing with their emotions. In terms of general characteristics of Asians, two judges thought that Asians tend to be friendly, quiet, meek, and submissive; whereas another judge thought Asians tended to be materialistic, superstitious, and not into psychology; and the final judge expected Asians to be very private and loyal to their language and culture.

In regard to problems, four judges expected that Asians would tend to have family issues and/or inter-generational/cultural conflict, two judges expected that Asians would have achievement-related issues (i.e. pressure to succeed in school and work), and two judges mentioned that Asians would have adjustment issues including language problems. In terms of insight, one judge said that Asians are usually insightful, another said that Asians tend not to be insightful, still another judge mentioned the probable collectivistic nature of Asians' insights, and the final judge

mentioned that Asians share insights only when they trust and relate to the other person. In terms of action, two judges expected that Asians would want a quick remedy to their problems and would tend to seek the advice of older individuals or family members, two judges thought that Asians would dismiss personal issues, and the final judge expected that Asians tend to suffer in silence instead of taking an action.

In terms of how Asians view and use dreams in their lives, three judges thought that Asians believe that dreams can foretell the future (e.g. death of a person). One judge believed that Asians would enjoy discussing their dreams, whereas another judge believed that Asians do not discuss their dreams very much. The final judge did not think that Asians analyze their dreams although they realize that dreams hold clues to their unconscious thoughts.

Auditor. The auditor was the chair of the dissertation committee. She was a 58-year-old European-American professor. She valued dreams and thought that problems, insights, and actions would be related to family and achievement.

Procedure

Recruiting judges. Judges were recruited from upper-level psychology classes through advertisements in classes and the psychology department listserv. I interviewed all volunteers to determine their familiarity with counseling psychology and Asian culture and their motivation and commitment for being judges in the present study. I selected four students with high grade-point-averages (> 3.5), high levels of motivation, and a dedication to assist in a research project and a thorough understanding of counseling psychology, Asian culture, and Asian issues.

Recording expectations. Judges first wrote a paragraph about their expectations (“beliefs that researchers have formed based on reading the literature and thinking about and developing research questions;” Hill et al., 1997, p. 538)

about Asians' presenting issues, insight, action ideas, and use of dreams. Judges discussed these expectations in a meeting with all of the judges. After this meeting, they were asked to revise their expectations to make sure that they were as accurate as possible. The judges were then asked to try to set aside (bracket) their expectations so that they did not unduly influence the data analysis. They were also asked to openly discuss expectations that arose during the data analysis process in order to work through them.

Several steps were taken to minimize experimenter bias. First, the judges were not told the purpose of the present study until the analysis was finished (the only ones who knew the purpose of the study were the principal investigator and the auditor). In addition, the order in which the cases were analyzed was randomized to make the purpose of the study less transparent, and the judges (with the exception of the principal investigator) did not know any demographic information about assigned cases.

Training judges. Judges completed background reading of the Hill et al. (1997) and the Hill et al. (2005)'s articles on CQR. They also completed training sessions with the auditor and PI to discuss CQR and to practice writing core ideas by listening to and reading the transcript of a dream session not used in the present study.

Developing criteria for problems, insights, and action ideas. To determine which instances counted as problems, insights, or actions, we developed and continually revised criteria (Table 2) as necessary during the coding process. All of the judges met together to develop and revise the criteria for problems, insights, and action ideas. The final criteria are presented here.

Criteria for problems, insights, and action ideas. To count as a problem, the client had to initiate talking about the issue/problem or actively agree to and own the presence of the issue/problem, and the problem had to be affecting the client currently.

To be considered an insight, the client had to initiate the insight or actively agree to, show understanding, continue to talk, and add input into the therapist's interpretation. Clients had to express understanding of something about themselves or their lives and connect it to the dream (i.e., clients had to show clear understanding of the connection to the dream even if they did not overtly state it); articulate patterns or reasons for behaviors, thoughts, or feelings; perceive self or world in a new way; and take appropriate responsibility rather than blaming others based on Hill et al.(1992). To count as an action idea, clients had to initiate talking about the action ideas, or if the therapist initiated the action idea, the client had to go beyond the therapist's idea and add to it. Changes had to be either: (a) changes of client's own behavior, cognition, or emotion, or (b) changes of others' behavior, cognition, or emotion that the client helped bring about (Table 2).

Table 2. Criteria for problems, insights, and action ideas

A. Problem

1. Who says the problem

- Client has to initiate talking about the problem or actively agree to and own the presence of the problem (shows understanding, continues to talk, and adds client's own input)

2. Whether it's affecting client currently

If no indication is given that it's affecting client currently, client must either indicate:

- Severe psychological effects (tone of voice, repeatedly talking about it, crying, etc.)
 - Whether it has been resolved or not
-

*3. Contextual evidence consideration (Ex. 9/11 in NYC vs. in Korea)

- When the problem occurred
- Where the client was when it occurred
- Any other additional situational elements

*Criterion 3 is not needed for every problem, only for cases which require additional context

B. Insights

1. Who says the insight?

- Client has to initiate talking about the insight or actively agree to, show understanding, continue to talk, and add client's own input. (Even when therapist probes, it has to be more than agreement and client has to make connections.)

2. Insight is different from association

- Clients have to express understanding of something about themselves or their lives and connect it to the dream (clients show clear understanding of the connection to the dream even if they do not overtly state it.)
- Clients articulate patterns or reasons for behaviors, thoughts, or feelings
- Clients perceive self or world in a new way.
- Clients take appropriate responsibility rather than blaming others.

*1st criterion applies to all insights, but 2nd, 3rd, and 4th apply only when applicable.

C. Actions

1. Who says the action?
 - Client has to initiate talking about the action plans or if the therapist initiates the action idea, client has to go beyond the therapist's idea and add to it.
 2. Action is measurable by changes in behavior, cognition, or emotion.
 3. Changes must be either: a) changes of client's own behavior, cognition, or emotion, or b) changes of others' behavior, cognition, or emotion that the client must help bring about.
-

Developing core ideas. We used a modified CQR method to develop core ideas for the three domains (problems, insights, and action ideas). First, we listened to the tape or CD of the therapy session and identified possible instances of problems, insights, and action ideas as we listened. When we identified a possible instance of a problem, insight, or action idea, we stopped the tape and discussed whether the instance counted. If it did, we wrote down our core ideas individually (i.e. summarized what the client said). During discussions, judges rotated the order of presenting core ideas among judges so that one person could not dominate; the all of the judges would then discuss discrepancies until we come to agreement on each core idea. To clarify discrepancies, we re-listened to the relevant part of the session over again as many times as needed and continued discussing the differing opinions until we reached a consensus. In developing core ideas, the judges aimed to keep as close to the clients' actual words and meaning as possible, avoided developing core ideas based on the judges' interpretations of client and therapist statements, reduced redundancy of ideas within the core ideas, and eliminated any non-relevant information. Each core idea was one to three sentences in length.

We also indicated the corresponding counter numbers of tapes or times of

CDs, where the problem, insight, or action idea occurred and transcribed these segments of the session. The transcription was done by assigning one judge the task of transcribing the relevant portions of the session after we had completed all of the core ideas for each session. We then sent the core ideas with the transcripts of the relevant portions of the session to the auditor, who provided feedback on the core ideas; we made changes based on the auditor's comments.

After the first four cases were coded by all the judges, it appeared that all the judges had a good grasp of the coding task. Hence, the team was divided into two smaller three person groups (each group had two RAs and the PI).

In deciding whether a suggested core idea was a problem or not, conflict arose given that judges had different opinions on what constituted a problem, especially for issues in divorce and parental conflict. In cases where experience and expectations/biases affected codings, judges read the auditor's comments carefully and listened to the tone of voice of the client as objectively as possible for traces of emotion and mental stress. For example, in case 7, the client discussed her parent's divorce and father's absence in her childhood. Some judges thought that the divorce itself was a problem, whereas others argued that it was not problematic because divorce could reduce the intensity of marital conflicts. After exploring their expectations/biases about divorce, judges again listened closely to the client's tone of voice and looked for cues for evidence of the client's distress due to the parents' divorce. After listening to the recording of this case several times, judges decided that there was not enough evidence that the divorce was currently affecting the client because the client's tone of voice did not indicate anxiety or distress, but stayed calm during discussing the divorce; therefore, it was decided not to have been a problem for the client.

Another example was in the determining whether certain conflicts with

parents counted as problems. In case 4, the client said that she felt annoyed when her parents called her constantly and inquired about her whereabouts. One judge who was an international student did not consider the calling to be problematic, whereas the three second-generation judges thought that the parents' constant calling was annoying and problematic. Again, we listened to the tape and found the evidence of the client's annoyance and stress from her parents' calling. These conflicts helped us revise the criteria (as noted above).

Auditing. For auditing the completed core ideas for each case, the auditor read the transcript and the core ideas created by the teams of judges, determined whether the core ideas were accurate, concise, and comprehensive, and provided feedback on the core ideas. The analysis team then discussed the auditor's suggestions and modified the core ideas if they agreed with the suggestions. The auditor then reviewed the modified core ideas and suggested more changes. This process continued until the auditor and judges decided that the core ideas clearly and accurately reflected the clients' statements.

The auditor's suggestions were communicated via written comments and through the author acting as a middle person (communicated the auditor's suggestions to the other judges). The judges' revisions based on the auditor's suggestions were communicated via written comments with the author acting as a middle person.

Especially in the beginning of the coding process, the judges were more likely to rely upon the auditor's comments because the judges had not used CQR before and the auditor had trained the judges on how to use CQR. However, there were a number of times when judges disagreed with the auditor's suggestions and the auditor agreed with the judges' decisions after hearing their rationale, allowing for an open environment of suggestions and assertions between the judges and the auditor.

Cross analysis. After developing and revising all core ideas, the judges

individually examined the core ideas within the domains (problems, insights, action ideas) across cases and constructed themes individually. Then they came together as a team and shared their individual ideas about the themes and constructed categories by consensus. The auditor reviewed the categories and provided feedback on the categories. The judges discussed the auditor's suggestions and modified the categories upon agreement (Hill et al., 1997). When they did not agree, the author discussed disagreements with the auditor.

The judges first individually put core ideas into one or more categories first individually, then discussed categorizations each core idea until they reached a consensus for each core idea. The auditor then provided feedback about whether the core ideas were placed appropriately. The team examined the auditor's comments and made any necessary modifications. This auditing process continued until the cross-analysis was as accurate as possible.

Power differentials. At the end of our coding process, judges were asked to write about power differentials within the team. All judges said the coding experience was collegial in general, their voices were heard, and they were given a fair chance to assert themselves. However, three of the four undergraduate judges thought that there were some power differentials based on who spoke more and who was more influential in expressing rationales. One judge mentioned the power differential between the principal investigator and undergraduate judges saying that the principal investigator's ideas were picked more often due to the authority as the principal investigator. Two other judges mentioned that one person talked the most, was the most assertive, and disagreed the most; she seemed to be more dominant than the other judges in general. One research assistant reported that we were often persuaded by the dominant research assistant and she sometimes felt overpowered by the dominant research assistant.

Reporting the data. Categories were labeled according to the degree to which they represented the sample. For all cases, categories that applied to 13-14 clients were labeled “general,” those that applied to 8 to 12 were labeled “typical,” categories that applied to 2 to 7 were labeled “variant,” and categories that applied to one case were not considered (an attempt was made to combine single items into other categories). Within each group (1st generation vs. 2nd generation), categories that applied to 7 clients were labeled “general,” those that applied to 4 to 6 were labeled “typical,” categories that applied to 2 to 3 were labeled “variant,” and categories that applied to one case were not considered.

In order to be considered as different across the two groups, the category had to differ by at least three in terms of the numbers of cases for the category. This number was chosen because there were seven in each group and three was close to the half of participants in each group and four seemed too rigorous.

Chapter 5

Results

There were three domains set up prior to the analyses: (1) problems, (2) insights, and (3) action ideas. In this section, I present the frequencies of each category within domains across all cases when there was no difference between the two groups (i.e. differ by less than three). I also discuss frequencies of categories for each group (1st vs. 2nd generation) when there was a difference between the two groups (i.e. differ by at least three). Case numbers starting with “I” (e.g., I2) indicate 1st generation cases; case numbers starting with “S” (e.g., S3) indicate 2nd generation cases.

Prototype Dreams

A First-Generation Asian’s dream.

I’m lying in my bed and I can’t fall asleep. And then I think there’s someone beside me so I turn around to look. And then yeah, there’s this girl standing beside me with long hair, she’s kind of skinny. And she has this smile on her face like she knows something. And then I got scared because you know, there’s someone in my room. I look around but I couldn’t move. And then I see in my bedroom mirror, a full mirror, that there’s also someone standing there looking at me. I think she’s Japanese, she also has long hair. And then I turned around to look at the person standing beside me. Her face turned into mine, while she was watching me, and then I was still scared but I was still watching her as her face kind of falls off and her body gets bloated. Then I see the person in the mirror stepping out and coming towards me (I-4).

A Second-Generation Asian American’s dream.

So I’m driving with my mom, well I’m not driving because I’m no older than 10 at the time in my dream. So I was a little girl and my mom’s driving. And

we're in our old red Oldsmobile car that my mom used to have back in the day before we got into an accident. You know, it was totaled but that's something different. And then we're driving in the car and we're on a road that's like familiar to me because it near like my old apartment complex where I used to live, it's [street name] Avenue. And we're driving just like it's any other day, it's bright outside like midday or something, normal traffic or whatever. And then suddenly she turns into a strange neighborhood. But you know how I said it was like bright outside in the day but in the neighborhood it was dark and creepy. Like it was very woody, lots of trees, just a lot of green shrubbery and stuff. There's like, it was just a creepy neighborhood because it was just like a residential neighborhood, there are houses on both sides, lined up on the street. But they're all exactly the same. Well I can't remember if it was exactly but it was pretty much the same, they all look pretty much the same, just generic houses. But it's like dark, not like night dark but it was just dark, like shaded or whatever. I didn't see it change but I just noticed it. It is day, I still know that it's daytime. It's not night or anything, it's just dark there for some reason, very green because of everything there. So we pull over to the side of the road, the right side actually and then we're on the curb in front of a random house. And my mom tells me she's going to, because you know in Asia they like to pick like weeds and stuff that you put in your food and eat it. So she goes around the right side of the house and she disappears around the corner to the back of the house. So I sit there and then I'm waiting and it's getting to be a long time and I wait for a long time and she's not coming back so I'm like, where is she. And now it's getting really dark like night dark like black dark. I don't know why I keep talking about the dark, I just know that it's different, like before I knew it was still daytime but now it's nighttime and it's black

dark. And then what's really weird, it starts getting weird here. Remember I'm only like 10 so I don't know how to drive. So I'm sitting there and suddenly the car starts driving on its own. So I'm freaking out, I don't know how to drive, I'm just a kid. So I'm sitting there and I'm like oh my god the car's moving and at first I think it's drifting or something, like the parking brake wasn't on or something but, I didn't know the parking brake thing until later. So it's driving and it turns out of the neighborhood because I think it's a dead end on that road so you have to turn out. It makes a u-turn on the road and out of the neighborhood and heads out to the same road that we were on, towards traffic and oncoming cars and stuff. So I'm afraid that I'll crash into the cars so I crawl into the driver's seat. But I realize that I can't see over the dashboard because I'm too short and so first of all I don't know how to drive and second of all I can't reach the pedals and see over the dashboard but I don't know why I try to drive anyway. So I don't know what to do I can't see over the steering wheel but I try to maneuver around anyway and I'm swerving and totally out of control and people are honking at me and I'm really sad (S5).

Number of Problems, Insights, and Action Ideas

There were usually more than one problem, insight, and action idea for each case. For the numbers of problems, insights, and action ideas, the mean and standard deviation for each group were calculated and compared using effect size analysis in which the differences between the means were divided by the average standard deviation ($d > .8$ = large effect; .50 to .79 = medium effect; .20 to .49 = small effect; Cohen, 1988; Table 3). Due to the small sample size, the following quantitative analyses should be understood with caution. The two groups seemed to differ in the number of problems (small effect size); first-generation Asians presented more

problems and fewer insights than did second-generation Asian Americans. Also, the two groups may differ in the number of insights (small effect size); first-generation Asians had fewer insights than did second-generation Asian Americans. There seemed to be a difference in the number of actions between the groups (medium effect size); the first-generation Asians developed more action ideas than did the second-generation clients.

Table 3. The Means and Standard Deviations of the Numbers of Problems, Insights, and Action Ideas

	All clients		First generation		Second generation		Effect Size
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Number of Problems	6.50	4.97	7.43	5.35	5.57	4.79	.37*
Number of Insights	2.85	2.53	2.42	2.37	3.28	2.81	.33*
Number of Actions	2.21	1.85	2.57	2.23	1.57	1.40	.55**

Note. ** medium effect size, * small effect size

Research Question 1. What are the problems of second-generation female Asian Americans compared with problems of first-generation female Asians that are discussed in the dream sessions?

Problems were divided into five categories: (a) interpersonal issues, (b) Academic/post-graduation/career issues, (c) inner conflict, (d) immigration/cultural/adjustment issues, and (e) distress related to physical/health issues (Table 5). Results are shown in table 5; categories are listed in descending order of frequencies of occurrence, such that the first category (interpersonal concerns) was the most frequent category. As mentioned in the chapter 4, the category had to differ by at least three in terms of the numbers of cases for the category to be considered as different across the two groups.

Interpersonal Issues

All clients discussed interpersonal issues. These interpersonal issues could be subdivided into four subcategories: (a) maladaptive interpersonal patterns (difficulties not specific to any particular relationship), (b) family issues, (c) romantic relationship issues, and (d) issues with peers/friends (Table 4).

Table 4. Frequencies of Categories and Sub-Categories for Problems, Insights, and Actions.

Domains, Categories, & Sub-Categories.	All	1 st gen.	2 nd gen.	Difference
Problems				
I. Interpersonal issues	G(14)	G (7)	G (7)	0
A. Maladaptive interpersonal patterns	T (8)	T (4)	T (4)	0
B. Family issues	V(7)	V(3)	T (4)	1
C. Romantic relationship issues	V (5)	V (3)	V (2)	1
D. Issues with peers/friends	V (5)	V (2)	V (3)	1
II. Academic/Post-graduation/career Issues	T (10)	T (5)	T (5)	0
III. Inner conflict	V (7)	T (4)	V (3)	1
A. Anxiety	V (5)	V (2)	V (3)	1
B. Struggles with autonomy/self-Sufficiency	V (4)	V (2)	V (2)	0
C. Issues with self-confidence and/or self-esteem	V (4)	V (2)	V (2)	0
IV. Immigration/cultural/adjustment issues	V (5)	T (4)	R (1)	3*
V. Distress related to physical health Issues	V (5)	T (4)	R (1)	3*
Insights				
I. Object				

A. Self	T (10)	T (4)	T (6)	2
B. Relationship	T (10)	T (5)	T (5)	0
II. Time				
A. Past	V (3)	V (3)	R (0)	3*
B. Present	T (12)	T (5)	G (7)	2
C. Future	V (4)	R (1)	V (3)	2
III. Type				
A. Intellectual insight only	V (7)	V (2)	T (5)	3*
B. Intellectual/emotional	T (8)	T (5)	V (3)	2
Insight				
<hr/>				
Action				
I. Changes in behavior	T (12)	G (7)	T (5)	2
A. Involving self and others	T (11)	T (6)	T (5)	1
B. Only involving the client	V (7)	T (4)	V (3)	1
II. Changes in thoughts and feelings	V (6)	T (5)	R (1)	4*

Note. N= 14, G = general (13-14 for both groups; 7 for each group), T= typical (8-12 for both groups;4-6 for each group), V= variant (2-7 for both groups;2-3 for each group), and R= rare (0-1 for both groups/0-1 for each group). Difference = difference between groups

* the categories differed by at least 3 cases

Maladaptive interpersonal patterns. Maladaptive interpersonal patterns refer to interpersonal patterns not specific to a relationship, but applying to most relationships that cause distress. Examples of maladaptive interpersonal patterns are dependency and difficulty expressing emotions. In both groups of clients, the category of maladaptive interpersonal patterns was typical. For example, client S5

said,

I'm very sensitive to what people think about myself or about me and so when I do have a fight with like a friend or if I hear that someone doesn't like me or something then that's like my one sensitive like thing. Umm, so even if I did have some sort of trivial fight like with a friend or whatever I guess at that point it would be sort of bad for me. I mean it would be pretty traumatic for me. Like I don't like it when people don't like me and so I make effort to you know just be friends with everybody and not have any enemies.

And client S7 said,

When I get into a fight with someone, I'm not really confrontational. I tend to get angry on my own but then I keep it in and I don't show anything when it comes to the person... a lot of the times when I get angry something that someone else has done, and I just, the reason that I internalize things when it comes to being angry, if I'm telling someone, 'oh I really didn't like how you did this' just like me verbalizing that I'm angry it's also insulting them and their actions. So I feel like in certain situations it's not really something worth saying out loud, and hurting the other person's feelings.

Family issues. Family issues were typical for both groups. An example of a family issue is in case S5, in which the client said, "my brother actually started going to a private school, a private Christian school, I had to go to public school, we didn't have enough money at that time... maybe I was resentful or something... he did get a lot of attention ...my brother is...the only son in the family line... I didn't like it as much or whatever." Another example is in case S4, when the client said, "I don't like talk to them [the client's family] or see them as much as I should... I don't think I like spend so much time with them...I kind of feel bad I guess...I think it's like hard for me to know what to do with them. Like all we can really do is like watch a movie

or something.”

Romantic relationship issues. Both groups of clients variantly discussed romantic relationship issues. One example of a romantic relationship issue is in case I3, in which the client said, “I had really bad rumor when I was in high school. And it last for like two years.... I went out with him for two years, and he, after I broke up, I finally hear that he was cheating on me so many times...when he was with me, and nobody told me that ... the whole school knew except me.” Another example of a romantic relationship issue is in case I4, in which the client said, “I tried to come to the U.S. to study and he [the client’s ex-boyfriend] was against it. He was like you know your grades are kind of hopeless, you know you can’t do it.”

Issues with peers/friends. For both groups of clients, issues with peers/friends was variant. For example, in case S5, the client said,

“all throughout middle school ...I hated it [church] with a passion because... all my peers started growing up and became more like the girls were more girly girly... And I wasn’t really interested in like the whole superficiality of things... And so I felt very isolated from my friends... that’s when I started drifting from like, but I didn’t have any good friends in church... That was the first time that I felt social isolation... I would cry to my mom every Sunday morning because I didn’t want to go [church], but she would make me go... And she would be like why is it so bad and I said I hate the people there because they made me feel like so insignificant. I was a total loner at church ...I probably felt like most loneliest at that setting, at the time, than I ever have in my life in my life.”

Another example is in case S3, when the client said,

“she [the client’s friend] really isn’t around anymore. And I’ve actually known her since 1st grade and I’ve been like friends with her the longest...So,

it's kind of difficult dealing with her changing drastically... She's only 40 minutes away. Technically we could both visit each other, but just like her boyfriend is such a big presence in her life, that like, we don't get a chance to see her, or talk to her, without him being around and him calling her or her calling him.[Therapist: How do you feel about that?] (Client continues:) Like anger and hurt...it's just like annoyance, 'he's a boy or whatever, we've been friends for so long, what are you doing?'"

Academic/Post-graduation/Career Issues

For both groups of clients, academic/post-graduation/career issues were typical. For example, in case S1, the client said, "Only, only school related worries...I don't know what I want to do with my future...I'll figure it out... I already know that I want to be in the science field...but what I might want to do, I just don't know."

Another example is in case I5, when the client said,

I'm still worried about school; you know that's my priority...I don't know how to manage my time... we [the client and her boyfriend] basically, spend, try to spend so much time together...I am so behind, am behind in my class. I just got the test results and my grade, I'm like oh my God, are you kidding me!...I was really bad and got shocked when they told me my grade, was like what! I really need to do my work.

Inner Conflict

In both groups, the broad category of inner conflict was variant. The category of inner conflicts was divided into four subcategories: (a) anxiety, (b) struggles with autonomy/self-sufficiency, (c) issues with self-confidence and/or self-esteem, and (d) loneliness.

Anxiety. For both groups of clients, anxiety was variant. An example of one client's anxiety issue is in case S3. The client said, "I think I try to push it so much

down my worry ...sometimes I think I have like mini-panic attacks where my heart starts racing. I'm like, why is it racing cause I can't think of a reason why I'd be worried, and then I'm like, oh yeah, I had to do this and this and this." Another example is in case I7, in which the client said, "I tend to worry too much like too much, I always worry about everything... cause I worry before I take action. But if I just you know go ahead and take action I don't have to worry about it."

Struggles with autonomy/self-sufficiency. For both groups of clients, struggles with autonomy/self-sufficiency was variant. For instance, in case S5, the client said, "I don't want to have to take responsibility and like move out on my own like a real adult. Like I've never lived outside, I mean I've dormed but I live 15 minutes off campus so if I forget something my mom will drive it to me. And I go home for the weekends because my mom cooks for me so I never have to do anything on my own. I'm very dependent on her." In another example, in case I3, the client said, "when my father had a tumor it was big deal because he only had a like twenty percent living to death, situation...I was really young, I was like seventh grade or something, and my mom and dad had to leave my house so I had to live by myself, when I was in seventh grade, so it was big deal... And then my mom decided to send me to a boarding school in United States."

Issues with self-confidence and/or self-esteem. For both groups of clients, issues with self-confidence and/or self-esteem were variant. For example, in case I4, the client said,

I don't really have self-esteem myself...in high school...it was really competitive. And then it was like no matter how I do I couldn't be at least average...But then my whole extended family they all tell me you should study, be a doctor or lawyer, stuff like that...I couldn't live up to that. So then you beat yourself up thinking, oh man I can't do that. And then right now, in

my sophomore year I was at Montgomery college, and you know how people say, well you're in community college, you're stupid, you don't study, stuff like that...I have really low self-esteem. I have self esteem issues. I'm still trying to talk to myself about it.

In another example, in case S3, the client said, "Am I good enough person to get a job?...I worry about being...not willing enough or outgoing enough to be good enough for someone to want to hire."

Loneliness. In both groups, loneliness was variant. For example, in case I1, the client said, "when I came to the United States I'm being really alone...There is like not many Korean, or I can be friends with American but the thinking is different than each other... just myself in school... I don't know anyone."

Immigration/Cultural/Adjustment Issues

For 1st generation Asians, immigration/cultural/adjustment issues were typical, whereas these issues were rare for the second-generation cases (differed by three). For example, in case I7, the client said, "Right now I'm having a hard time here by myself ...it's not easy to live here as a non-citizen but I still have hope so I might just keep trying." In case S3, the client said,

They [the client's family] were just like, 'Oh, you're such a twinkie, yellow on the outside, white on the inside' ... when people don't know me, that's the first thing they're thinking— 'You are an Asian person.'.. even I noticed that with the sororities, ...they'll be handing out the fliers to like white, um, students. And the only time I actually got a flier was from, like, an Asian sorority, and I was like 'That's awkward.'... it's kind of like closed-mindedness... It's like kind of annoying... 'So what if I'm Asian?' and 'I can be my own individual' and for you not to be like, 'You're acting like a white

person.’ ... I just never understood...I didn’t grow up thinking like ‘I’m Asian, I’m different from other children.’

Distress Related to Physical Health Issues

For first-generation Asians, distress related to physical health issues was typical. On the other hand, for second-generation Asian clients, distress related to physical health issues was rare (differed by three). For example, in case I1, the client said,

I try to lose my weight but it doesn’t work at all...I just suddenly get weighted when I was like [in] middle school... I think that also make [me] that I don’t want to be in front of people, too...I’m not confident by myself... Asian girls are, like, really skinny, and try to lose the weight... I’m not [like that] actually...boys like skinny girls and want to be friends with them...they [boys] just playing around me, but like “Oh my, you have to lose the weight” ... most friends say me to like, “If you lose weight, you gonna be like [prettier than] before,” ... It made me think about... I’m really fat, that’s why I don’t have friends a lot, something like that.

In case I4, the client said, “I don’t fall asleep that easily... I wanted to fall asleep but I couldn’t... in high school... I feel pressure...Sometimes when you’re sleeping you feel like you can’t move...you could see but you can’t move any part of your body.”

Summary

For both groups, interpersonal issues were discussed by all clients in both groups. Among the interpersonal issues, maladaptive interpersonal patterns were typically discussed, and family issues, romantic relationship issues, and issues with peers/friends were all variantly discussed. Academic/post-graduation/career issues were typically discussed by both groups, and both groups variantly discussed inner

conflict. Both immigration/cultural/adjustment issues and distress related to physical/health issues were typical in the 1st generation, but rare in the 2nd generation clients. Thus, problems discussed were similar across groups, with the exception that 1st generation talked more about immigration/adjustment/culture related concerns and physical/health related problems.

Research Question 2. What are the insights of second-generation female Asian Americans compared to insights of first-generation female Asians?

Insight was coded in terms of three dimensions: (a) object: self or relationship, (b) time: past/ present/ future, and (c) type: intellectual insight only or both intellectual and emotional insight. Clients could have both types of insights if they had more than one insight. Two cases of first-generation Asians did not have insights.

Object of Insight

In terms of the objects of insights, there were two categories – insights about self and insights about the client's relationship. Although all insights include self, some are exclusively about self (i.e. insights about self), whereas others were about self in relationship (i.e. insights about relationship).

Self. For both groups of clients, insights about themselves were typical. For example, in case I4, the client said,

Her [the girl in the mirror, in client's dream] eyes, they're critical. Kind of like she's sucking me in, my emotions, my power... [Therapist: is there anyone in your life who looks like her, or even though they don't look like her, reminds you of her?] Probably myself. Yeah I'm really like perfectionistic, I ask a lot of myself. She reminds me of how I could be sometimes. I'm like

harsh on myself and harsh on my younger brothers. I don't want to be like that but... I think it reminds me that I shouldn't be too harsh on myself...I know how I'm harsh on myself.

For another example, in case S5, the client said,

The car [in the dream] is like my life moving on its own, but not having much control and finally taking control and feeling so small and not in control of whatever the aspects of my life, where I'm going, the road where I'm led to things are familiar but only up to a point, the neighborhood is like you know, I guess unfamiliar things...[Therapist: The small child could be a reflection of...?] How small I feel. How in, what's the word, just insufficient I feel. I feel like I won't be good enough or whatever. So I feel small, you know how someone can feel small like they're not competent enough to do something so I feel like everything is so much bigger than I was.

Relationship. In all cases, clients typically gained insights about relationships.

For instance, in case I2, the client said,

Well, I don't think the dream mean[t] a lot before this session, and like I figure[d] out that somehow [it] may be related to my life, right when we had [this] conversation, and maybe symbolize that, um, I sometimes just want to run away, and I want to have my own time, but even meantime, I'm afraid of being alone, because I was screaming [in the dream], I want some help, but nobody could heard me, and maybe that's um, kind of symbolizing reality, that I wanted to share something with others but nobody want to hear me, or nobody think that I need help, yeah.

For another instance, in case S2, the client said,

She [the daughter in the dream] does remind me of my sister and I guess I do protect my sister to some degree. I mean I'm very loyal to family and friends.

Family comes first and everything...My sister, we've always had a volatile relationship growing up but now it's steady because she's not a teenager anymore. But I do try to protect her a lot... because she's my sister we share a lot of things and I'm just realizing that now. So it might happen that she [the daughter in the dream] was my sister when she was little. I've always been that way cause I was the older child. And everybody, my mother and father were always like, you're the role model, you have to protect your brother and sister. They would do the same for you, but you're the older one and you know that kind of thing. And that's how I am with my friends too. I'm the eldest child, they're all middle children or only children or youngest. So I kind of take on the leadership role in every situation. Even in my relationship I take on the dominant role... I feel like maybe I feel now that I should protect her more... she's just in her second year of school, she doesn't know what she wants to do and I do know what I want to do. I feel like I should give her some guidance. She's a little bit vulnerable right now.

Time of Insight

In terms of the time of insight, there were three categories – past, present, and/or future. When the client developed insights about what happened in the past, it fell into the category of the past. When the client developed insights about what is currently happening in the client's waking life, it fell into the present. When the client developed insights about what will happen in the future, it fell into the future.

Past. For first-generation Asians, insights about the past were variant, whereas none of the second-generation Asian Americans had an insight about the past (differed by three). An example of an insight about the past is when the client, in case I2, said,

[In the dream] I was running, running, in the dark forest, and I want it to be a

like, sunshine or a sunrise, so that I could see where the exit is and I could run away the forest...[I wish I had] at least somebody I know, like maybe my friend or my mother... [in real life] I wanted to escape, but I didn't know where I should go, but, it means that I wanted to change my personality but I didn't know how I could do that...I wanted somebody to be there, to guide me, or that I can share something with.

Another example is in case I3, when the client said,

I guess it [the dream]'s telling me that my life was tough, wasn't easy, wasn't like protected...some people stay home and go to school until like their senior year. They eat what their mom cook and they wear what their mom does but I do my laundry since I was seventh grade...I cook, I keep my own money and I have, I get, when I want to high school I only get money for like twice a year so I have to budget myself for six months, so, there was...they [the client's mother and father] just, they like hundred percent trust in us, so it's kind of pressure but it's good to be, to know that you're trusted and you get control in what I want.

Present. For both groups of clients, insights about the present were typical.

An example of an insight about the present is in case I6, when the client said,

The question that my mom ask[ed] me in the toilet, should reflect that I'm not an independent person...at least, ... [in] their mind. But I think I'm not [an] independent person. They always think that I do not prepare well for everything, like, just like, she ask me, am I have tissue [for] the toilet, I haven't. ... It is true that I am not well prepared, even though [they're] trivial matters...this maybe affects what I am [in] their mind...Because on the phone they always ask me, what do I eat, and they always ask, 'Why don't you eat more fruits?' or 'If you feel cold, you just take on a jacket.' They just feel that

I'm still a child.

Another example is in case I7, when the therapist asks the client what wrapping her grandmother up in a blanket in the dream meant, the client said,

I want to protect her [client's grandmother] so much...I'm praying for her so much. I'm a Buddhist...in her next life I really want her to have a great life so I'm still praying for her every single day. I hope she can be more active and stuff in her next life...I also was able to cover her with the blanket and kind of protecting her. I feel much, much better about my grandma.

Future. In both groups, insights about the future were variant. An instance of an insight about the future is in case S1, when the client said,

[In the dream] I want to know what's gonna happen, what's gonna go happen next...like I wanna know where to stop running, I don't know where, like I guess it's like [in real life] I wanna know where my life is going kind of question. I want to know where I can run I want to know where I can stop, like that, cause I don't know that... I have no idea...I don't know what I want to do with my future [in real life], so I guess the shelter [in the dream] is like an empty circle right there, that's my future [in real life], ... [the shelter is] supposed to be explained but I don't know what it is.

Types of Insights

There were two categories for the types of insights – intellectual insight only and intellectual/emotional insight. Intellectual insight refers to intellectual and objective understanding of a problem without fully expressing feelings. On the other hands, intellectual/emotional insight connects intellectual understanding with feelings. Intellectual/emotional insight also enables clients to be personally involved in their issues and takes appropriate responsibility (Gelso & Fretz, 2001; Hill, 2004). In the

present study, some cases only involved intellectual insights, whereas others involved both intellectual and emotional insights.

Intellectual insight. Intellectual insights were typical for second-generation Asian Americans, but it was variant for first-generation Asians (differed by 3). When we examined individual cases (recall that cases could have both kinds of insights), none of first-generation Asians' cases included only intellectual insights whereas three cases of second-generation clients' included only intellectual insights. For example, in S7, in response to the therapist saying "How do you feel that you are the only person that has the secret that nobody knows?", the client said

I remember in high school...I mean I'm sure you know this but like, we were teenagers and the big thing was social groups. A lot of my friends would confide in me and a lot of the times I'm not the kind of person that would share a secret, just personally with my own thoughts and opinions and things unless I'm very comfortable with a person. Usually, I just keep my thoughts to myself... I also internalize a lot of things... it's kind of bad because anytime I get into a fight with someone, I'm not really confrontational.

In case S1, the client said,

Well I'm trying to find a tree that will cover me, like a big fat tree, that like when you, like when you hide behind something, you want to make sure no one can see you, like you want to find something that's big enough to protect you... Like I don't go wander somewhere that I know like I would fail miserably in that major. Because I can't do English very well, like I can, I can work, work my way through it. I mean that's not impossible, but it's not something I would enjoy either.

Intellectual/emotional insight. Intellectual/emotional insights were typical for both groups. When we examined individual cases (recall that cases could have both

kinds of insights), except two cases of first-generation clients in which there was no insight, all first-generations' cases with insight included intellectual/emotional insight. On the other hand, all second-generation clients gained insight, but only three out of seven cases included intellectual/emotional insight. For example, in case S5, the client said,

[In the dream] my mom left me and my friends left me. I was alone in the car and it was getting darker because I felt lonelier. And then the car was moving on its own it's like everyone else was growing up except me. And so I felt like I was just along for the ride. I was growing older, age wise older but I wasn't really becoming what everyone else was and so I was just along for the ride. Everything else and everyone else was moving along this path of life and I'm the same person moving without control because I'm getting older I can't help it, people are changing, that's pretty related, I guess that makes sense.

In case I4, the client said,

I think it [the dream]'s kind of like the past and the future for me. I see myself in the past, not like dying but the bad part of me is like going away. But then the new one, the person I want to be is coming out. It's kind of like making me think of myself more instead of thinking about other people. Because I realize we're all girls, you know not like males or kids.

Summary

In terms of the object of insight, insights about self and about relationship were typical in both groups. In terms of the time of insight, insight about the present was typical and the insights about the future were variant for both groups. First-generation clients variantly developed insights about the past, but 2nd generation clients rarely did. In terms of types of insights, both groups of clients typically developed intellectual/emotional insights. All first-generations' cases with insight

included intellectual/emotional insight, whereas only three out of seven second generations' cases included intellectual/emotional insight.

Research Question 3. What are the action plans (coping strategies) developed by second-generation female Asian Americans as compared to action plans of female Asian first-generation Asians?

Action ideas were divided into two categories: changes in behavior, and changes in mental and/or emotional state of the client.

Changes in Behavior

Change in behavior was typical for both groups. There were two subcategories in changes in behavior – (a) behavioral changes involving self and others and (b) behavioral changes involving only the client (Table 4).

Behavioral changes involving self and others. For all cases, clients typically developed behavioral changes involving self and others. For instance, in case I4, the client said,

I would like to introduce my boyfriend to my family... I want to have a chance to talk, like to have a conversation with my parents about like what I'm doing right now...And also about my choice to be a psychology major and a research assistant... And then maybe talk to my dad about how, what I think about my relationship among other things, that I'm mature enough to make my own choices.

In case S5, the client said,

I could try harder to keep in contact more with people...this is my first time commuting so that makes it hard to keep in contact with everyone on campus...I feel more distant because I don't always know what's going on with their lives and I don't see them...Just spend more time with them, make

more time for them. Just keep better contact with them, reach out to new people.

Behavioral changes involving only the client. Both groups of clients variably talked about behavioral changes only involving the client. An example of behavioral changes is in the case S1, when the client said,

During the summer I'm gonna ask if I can intern at some places and see...because I don't know like it works now, because I already know I don't like lab work...But I might intern at like some doctor places because I like working with people. I just don't like teaching because I cannot handle kids very well and yea like a bunch of different things.

In case I6, the client said, "I have never explored a dream like this before...Maybe I have to write a [dream] diary."

Changes in Thoughts and Feelings of the Client

First-generation Asians typically developed changes in their own thoughts and feelings. On the other hand, second-generation Asian American clients rarely developed this type of action idea (differed by four). An example of this type of action idea is in case I2, when the client said,

I think I should...continue to be optimistic, otherwise I will have those dreams again... Before, I didn't share what I thought with my friends, actually, yeah like I would put all my emotional, all my feelings for myself, and I wouldn't tell anybody else. But right now, I would tell my friends, much more frequently... I think that helps to be optimistic.

Another example is in case I6, when the client said she wants to "make good use of this environment [in the United States] to change [her]self before [she] return[s] to Hong Kong..., rethink [her] relationship with [her] parents, and see if [she] can do something to improve the existing relationship and to make use of this experience [in

the U.S.] to be independent.”

Summary

Changes in behavior were typical action ideas for both groups. Among the changes in behavior, changes involving self and others were typical, and changes involving only the client were variant. There was a difference in changes in thoughts and feelings between the 1st and 2nd generation clients. Changes in thoughts and feelings were typical for the 1st generation clients, but rare for the 2nd generation clients.

Comparison of Outcome Variables between the Two Groups

After qualitative analyses, we went back and conducted t-tests and effect size analyses (difference between means divided by averaged standard deviation; small = .20 to .49, medium = .50 to .79, large = .80 and above) to see if there were any differences in quantitative variables (i.e. dream salience, Asian values, anxious attachment, gains from dream interpretation, session evaluation, target problem changes, and changes in self-efficacy for working with dreams) between first- and second-generation Asian Americans. However, due to the small sample size, the following quantitative analyses should be understood with caution.

According to the t-tests, we could not find any significant differences in these variables between the two groups, which was probably due to small sample sizes. On the other hand, according to effect size analyses, there seemed to be differences in gains from dream interpretation (medium effect size), dream salience (small effect size), Asian values (small effect size), and session evaluation (small effect size). First-generation participants seemed to have more salient dreams and adhere more to Asian values than did second-generation participants. Second-generation participants reported more gains from the dream interpretation and evaluated the session better than first-generation Asians. There might be no significant difference between the two

groups in terms of anxious attachment, target problem change, and change in self-efficacy for working with dreams. Table 5 shows the results of the t-tests and effect size analyses.

In addition, we tried to conduct multiple regression analyses to see if there were any differences between different nationalities, but there was not enough power due to the small sample size.

Table 5. Comparison of outcome variables

Variable	1 st gen		2 nd gen.		t	P	d
	M	SD	M	SD			
Dream salience	3.14	.70	2.91	.41	.74	.47	.41*
Asian Values	4.31	.34	4.04	1.14	.61	.55	.22*
Anxious Attachment (EACS)	3.64	.75	3.76	.91	-.27	.79	.14
Gains from Dream Interpretation	7.32	.93	7.84	.62	-1.23	.24	.67**
Session Evaluation Scale	4.43	.45	4.57	.51	-.55	.59	.29*
Change in Target Problem	4.00	1.91	4.43	3.60	-.28	.79	.15
Change in Self-efficacy for working with dreams	2.33	1.32	2.18	1.29	.21	.84	.11

Note. ** medium effect size, * small effect size

Chapter 6

Discussion

In this section, I first discuss the comparison between the numbers of problems, insight, and action ideas of first and second-generation Asian Americans. I will then discuss the three research questions – (1) what are the problems of second-generation female Asian Americans compared to problems of female Asian first-generation Asians that are discussed in the dream sessions? (2) what are the insights of second-generation female Asian Americans compared to insights of Asian female first-generation Asians that are developed in the dream sessions? (3) what are the action plans (coping strategies) developed by second-generation female Asian Americans as compared to action plans of female Asian first-generation Asians?

Numbers of Problems, Insights, and Action Ideas

It seemed that the first-generation clients presented more problems than did the second-generation clients. The first-generation clients (i.e., Asians who came to the US less than 6 years ago) may have had more problems than 2nd generation Asian Americans because they were in the process of adjusting to being in the US. In other words, the first-generation clients may have problems due to the lack of socio-emotional adjustment as well as the common developmental problems of college aged students (Sue & Zane, 1985).

The first-generation Asians seemed to present fewer insights and more action ideas than did the second-generation clients. This finding is consistent with previous findings that Asians prefer immediate and tangible benefits of therapy because action ideas are more likely to be related to immediate resolution of problem than insight (Sue & Zane, 1987). Kim, Li, and Liang (2002) also suggested that Asian American clients were more likely to have a better working alliance with the therapist who worked on immediate resolution of problems than therapists who worked on insight.

Research Question 1. What are the problems of second-generation female Asian Americans compared to the problems of female Asian first-generation Asians that are discussed in the dream sessions?

Interpersonal Concerns

Interpersonal issues were discussed by all participants (i.e. both first-generation Asians and second-generation Asian Americans). In other words, all participants regardless of their immigration status discussed interpersonal issues. Given the collectivistic nature of Asian culture, it is not surprising that all participants discussed interpersonal issues. Asians emphasize group over individual interests and goals, are expected to maintain interpersonal harmony and value others' needs over one's own needs (Kim et al., 1999), which worked in traditional society. However, in the modern and westernized society, Asian individuals experience tensions between their desire to fulfill one's own needs and cultural expectation of valuing groups' needs more than one's own needs. Hence, there may be more problems related to and occurs in interpersonal relationships.

On the contrary, Tracey et al. (1986) suggested that Asians tended to under-endorse interpersonal issues, whereas European Americans tended to over-endorse interpersonal issues. When they were asked to choose the salient issues, Asians were less likely to choose interpersonal issues as the most salient issues than were European Americans.

The result may be related to using dreams. Hill et al. (2006) found that most dreams are interpersonal; fifty two out of 67 dreams contained interpersonal contents. In other words, dreams might be interpersonal for most people regardless of their race/ethnicity. Hence, the interpersonal nature of dreams may have encouraged the participants to discuss interpersonal concerns.

Maladaptive interpersonal patterns. Maladaptive interpersonal patterns were

typical for both groups and were more common than other subcategories of interpersonal issues. In other words, the interpersonal issues were more related to patterns that applied to many relationships than to problems in specific relationships. Examples of maladaptive interpersonal patterns discussed were dependency (S-5) and difficulty sharing feelings, especially anger (I-6, S-4, S-7). These patterns may be related to the Asian cultural values. For example, Asian collectivistic culture discourages individuals to break the harmony of society (Atkinson, 2004; Kim et al., 1999). Since expressing negative feelings, especially anger, toward other people may create conflicts, individuals keep emotional pain to themselves instead of harming the harmony of group. Dependency is also related to the collectivistic culture. From Asian cultural point of view, depending on each other are not regarded as maladaptive or bad, although it is maladaptive from western point of view (Kim et al., 1999).

Family issues. Family issues were variant for both groups of Asians. It was surprising that the family issues were only variantly discussed, given that Constantine et al. (1997) found that family relationships were the first biggest concern of Asian American students. It is possible that the Asian participants in the present study were discouraged from discussing family issues due to the stigma attached to the family issues (Atkinson, 2004). Because the participants only had single sessions of dream work, there was a limitation on the problems they could discuss within one session, and other issues may have been more salient than family issues for college-aged Asians. In addition, the participants in the Constantine et al., (1997)'s study were clients at a university counseling center, who might have sought counseling due to family conflicts; whereas, the clients in the present study were volunteer clients who wanted to understand their dreams.

Romantic relationship issues and issues with peers/friends. Both issues were variantly discussed by both groups of Asian clients. Given that all participants were

college students, we were surprised that romantic relationship issues and issues with peers/friends were not discussed more frequently. As mentioned in the family issues section, having only single session may have limited the problems they could discuss. It is also possible that the participants were more likely to link the dream to their general interpersonal patterns than to the problems in specific relationships.

Academic/Career/After Graduation Concerns

In the present study, academic issues were typical concerns for both groups. Hence, Asians tended to present academic/vocational issues regardless of their immigration status. Tracey et al. (1986) suggested that Asian Americans were more likely to present educational/vocational concerns than were European Americans because Asians endorse academic issues as more important and salient than were European Americans. There is also less stigma attached to talking about academic than personal issues (Minatoya & Sedlacek, 1981; Tracey et al., 1986). The findings are also related to Asians' emphasis on academic achievement. In Asian culture, achievements in education and occupation are primary to determining one's success, which is closely related to the family's reputation (Kim et al., 1999). In other words, a child's academic achievement decides the quality of parenting and the family's prestige. Because of the high emphasis on educational success, Asian students may feel higher level of stress from academic concerns than do other racial/ethnic groups of students.

Inner Conflict

Inner conflict issues (e.g. anxiety, struggles with autonomy/self-sufficiency, and issues with self-confidence and/or self-esteem) were variably discussed by both groups of Asians in the present study. Hence, Asians may be less likely to present problems in themselves than problems related to others (i.e. interpersonal issues; recall the finding that all participants discussed interpersonal issues). Because of their

collectivistic culture, Asians' problems may be closely related to others given that Asians link their distress more to interpersonal relationship than to inner conflicts. Asians may have had inner conflicts, but when they were asked to present concerns related to their dreams, they are more likely to discuss interpersonal concerns and academic/vocational problems than inner conflicts.

Adjustment/ Immigration/ Cultural Concerns

First-generation Asians were more likely than 2nd generation to present issues relating to immigration/culture/adjustment. Given the international students'/recent immigrants' living context of adjusting to a new culture (i.e. American culture), it is not surprising that they were more likely to discuss immigration/cultural/adjustment issues. Similarly, Sue and Zane (1985) indicated that recent immigrants and international Chinese students felt more anxiety, isolation, and loneliness than did other groups of Chinese students, in spite of their successful academic achievement. The authors also suggested that Chinese international students and recent immigrants studied more than did other students because of their limited English proficiency; the more time spent studying in turn led to a lack of social activities and other extracurricular activities. Lack of social activities could increase the level of stress from adjustment because it reduces the possibility of getting social support.

One of the adjustment issues related to problems speaking English. Similarly, Swagler and Ellis (2003) suggested that language (i.e. English) was the primary problem of Taiwanese graduate students in the United States; a high level of confidence in English helped participants to adjust better, whereas a low level of confidence in English hindered their adjustment. In Constantine et al. (2005), female Asian international students were generally excited about the opportunities for studying and living in the United States, but typically experienced both sadness about moving to the US and concerns about speaking English.

Physical/Health Related Issues

The first-generation Asians were also more likely to indicate distress related to physical or health issues than were the second-generation Asian Americans. This finding is consistent with the findings in Sue and Sue (1974) that Chinese and Japanese students were more likely to present physical/health related issues than non-Asian students. This finding might be related to the Asians' tendency to express their psychological distress as physical and/or health related problems (Chen, 1995; Tabora, 1994; Hong et al., 1995). The somatization among Asians might be related to the Asian cultural value of emotional restraint (Kim et al., 1999). In other words, because Asian cultures encourage individuals to suppress expression of emotional complaints, Asians might perceive physical expression of emotional complaints as more acceptable than emotional expression. In addition, some researchers have suggested that Asians' embracement of holistic conceptions of the mind and the body (i.e. the idea that the mind and body are not separate but closely linked) may affect Asians' tendency towards somatization (Chaplin, 1997; Cheung, 1982; Cheung & Lau, 1982; Kleinman, 1980; Kleinman & Kleinman, 1986; Kuo, 1994; Mak & Zane, 2004).

Research Question 2. What are the insights of second-generation female Asian Americans compared to insights of first-generation female Asians that are developed in the dream sessions?

Object of Insight

The participants typically developed insights about the self and relationship with others, which might be related to Roland's (2006) suggestion that the Asian self is horizontal, in other words, integrated in one's family. Asian clients develop insight about relationships as well as self during their dream sessions perhaps because of Asian's collectivistic culture (i.e., the strong affiliation to groups and focusing on groups' interest instead of individual's interest; Kim et al., 1999). Yeh and Hwang

(2000) suggested that Asians have a “shifting self,” which means they are “integrated with their interpersonal, not individual, responsibilities and respond and change according to various influences such as feelings, place, time, and social situation” (2000, p. 423).

Time of Insight

Insights about the present were common for both groups of Asian Americans. This finding is not surprising given 2/3 of dream insights are related to clients’ waking life (Hill et al., 2001) and the present is the predominant part of the clients’ waking life.

In addition, insights about the future were variant for both groups, which is different from the expectation that Asians would use dreams as a way to foretell their future (Tsuruta, 2005). Before the dream session, Asians might have been mostly interested in what the dream tells them about their future because that is a common way of using dreams in Asian culture. However, during the dream session they may have learned that dream could also reflect their waking life and become more interested in the meanings of their dreams in terms of their waking life.

There was a difference between the two groups in terms of the insights about the past. The first-generation Asians were more likely to develop insights about the past than were the second-generation participants. Perhaps these results reflect that first-generation participants were focused on past instead of future. Other research has shown that first-generation Asians who have recently moved to America experience homesickness and adjustment issues (Constantine et al., 2005; Ward & Kennedy, 1993), which may encourage them to think more about the past, especially about when they were in their native country.

Type of Insight

Both groups of Asians typically developed intellectual/emotional insights

during dream sessions. Dream work may have encouraged them to express their feelings as well as gain intellectual understanding. The Hill (1996, 2004) dream model involves asking the client to re-experience the feelings during the dream in the exploration stage and to experience and understand the dream as the experience itself in the insight stage; these components of the Hill model may foster emotional insight.

However, the second-generation Asian American clients were less likely to have emotional insights during dream sessions than were the first-generation Asians. Considering Asians' tendency to be emotional restricted (Kim et al., 1999), this result is puzzling because second-generation Asian Americans were more Americanized and have less Asian values than were first-generation Asians, but they were less likely to attach emotion to their insights than were first-generation Asians. Perhaps, although second-generation participants may adhere less to Asian values in general, they were more likely to be emotionally restricted than were first-generation participants. Anecdotal evidence shows that second-generation Asians are more traditional in some part of Asian culture because they want to keep their culture from the majority culture and learn about Asian culture from their parents who came to the US in earlier days, so second generations' Asian culture reflects 80's or 90's culture, whereas first-generations' Asian culture reflects current Asian culture, which is quite different from 80's and 90's due to economic growth and more westernized society.

Research Question 3. What are the action plans (coping strategies) developed by second-generation female Asian Americans compared to action plans of first-generation female Asians?

Behavioral Changes

Behavioral changes involving self and others. Both groups typically presented interpersonal behavioral changes (i.e. behavioral changes that directly involve others) as their action ideas (e.g. spending more times with close friends;

S4). Yeh and Inose (2002) found that social support-seeking was one of the common coping strategies among East Asian immigrant high school students. Thomas and Choi (2006) found that the stress from acculturation could be reduced by gaining social support, especially support from one's parents. Similarly, Kuo (2004) suggested that most Asians may have used interpersonal coping strategies (e.g. consulting with family members) and should be encouraged to continue developing interpersonal coping strategies.

Behavioral changes only involving the client. Both groups of Asians variably developed behavioral changes only involving the client (e.g. saving money; I7). Due to their collectivistic culture (Kim et al., 1999), it may be easier to change when other people are involved.

In addition, perhaps action plans were often related to interpersonal problems because all participants in the present study discussed interpersonal problems. Similarly, Chang (2001) found that Asians were more likely to cope with problems by social support seeking and problem solving than by avoidance, distraction, and positive cognitive restructuring. Both social support and problem solving are likely to involve other people.

Changes in Thoughts and Feelings

First-generation Asians more often presented changes in their thoughts and feelings as their strategies for coping than did 2nd generation Asian Americans. The first-generation Asians may have exhibited more of the East Asians' tendency to keep to themselves and were reluctant to directly confront others (Yeh & Inose, 2002) than the second-generation clients. Similarly, Bjorck et al. (2001) found that Korean and Filipinos used more passive or emotion-focused coping strategies (e.g. acknowledging responsibility or distancing) than Caucasian Americans. The authors suggested that their findings may result from the helplessness that minority members

feel in American society. In other words, first-generation Asians' experience of the high level of stress from the adjustment to a new culture and school system and the failure to change external factors (e.g. school, support system) may encourage them to change what they can, which is their mental or emotional state.

Comparison of Outcome Variables between the Two Groups

First-generation Asians seemed to have more salient dreams than did second-generation participants. First-generation participants' dreams might have been more salient because their dreams reflected the substantial level of stress due to the adjustment in waking life (Constantine et al., 2005; Sue & Zane, 1985; Swagler & Ellis, 2003). First-generation Asians seemed to adhere more to Asian values than did second-generation Asian Americans. Since first-generation Asians had recently moved to the US, they might be more familiar with and influenced by Asian values than second-generation Asian Americans who were born and raised in the US. We did not find significant differences in anxious attachment in two groups of Asians. However, the levels of attachment anxiety of first and second-generation Asians in the present study (i.e. college aged female Asians) were both lower than those of Asian participants in the original study, who were male and female Asians and college students, graduate students, and adult from community (small effect size). Given Wei and Colleagues' (2004) suggestion that Asians showed more anxious attachment than Caucasian Americans, it seems that Asians in general show more anxious attachment than Caucasian Americans, but generational status of Asians may not affect the level of attachment anxiety when we control sex and age of Asians.

In terms of outcome measures, second-generation participants seemed to report more gains from the dream interpretation and evaluate the session better than first-generation participants. However, the two groups of Asians did not seem to differ in term of the behavioral outcome measures (target problem change and change in

self-efficacy in working with dreams). In Hill et al. (2007), gains from dream interpretation were significantly correlated with session evaluation ($r = .73, p < .001$). In other words, the second-generation Asian Americans seemed to like the session more and perceived that they gained more from dream interpretation than did the first-generation Asians, although the two groups did not differ significantly on more behavioral outcomes.

Compared to Taiwanese participants' gains from dream interpretation in Tien et al. (2007; $M = 7.52, SD = .69$), first-generation clients in the present study seemed to report lower gains from dream interpretation than did participants in Tien et al. (2007; small effect size), whereas second-generation seemed to report higher gains from dream interpretation than did participants in Tien et al. (2007; medium effect size). This finding is puzzling because the gains from dream interpretation reported by Taiwanese in Taiwan were between first and second generations' gains from dream interpretation.

Final Thoughts

As the results showed, understanding of differences between first and second generation Asians was challenging and complicated. The Asian cultural values were manifested both similarly and differently in the dream interpretation of first- and second-generation Asians. Some Asian cultural values, such as importance of interpersonal relationships, were manifested in both groups, whereas other Asian cultural issues, such as somatization, were shown only in first-generation Asians. Both groups were Asians, but they were raised and educated in different environments. First-generation Asians were raised and went to K-12 school in Asia, whereas second-generation Asian Americans were raised and went to K-12 school in America. In addition, the experience of moving recently to the US is quite a difficult experience for 1st generation Asians because they have to cope with adjustment,

language issues, etc. In contrast, second-generation Asian Americans often have issues related to their parents' coming over to the US and holding on to traditional values. Although it is complicated to understand the generational differences on problems, studying how generational status affects Asians' problems helps us to understand more about Asians' psychological problems. Underestimating the within-group differences would keep us from fully understanding the complexity of Asians' experience.

In addition, both groups share similar values in terms of an emphasis on educational success. But, in peer and romantic relationships, second-generation Asians are more Americanized than first-generation Asians. In still other areas, such as emotional restriction, second-generation Asian Americans seem to follow more traditional Asian values than first-generation Asians. Hence, second-generation Asian Americans may feel different not only from their parents, but also from their peers who are first-generation Asians. As a result, second-generation Asian Americans may distance themselves from Asian community and feel isolated from their own cultural group as well as from American society.

It is important to note that dream work was used in the present study. Considering Asians' reluctance to share personal issues with other people, it is interesting that participants in the present study shared a number of problems and typically gained intellectual/emotional insights. It seemed that these Asians were quite willing to talk about their problems when they first talked about their dreams and linked their problems to their dreams, which may show a possibility of using dream work to encourage Asians to open up to therapists.

Limitations and Implications

Limitations

The present study had several limitations. First, as with other qualitative

studies, the sample size was small, which limits the generalizability of the findings. The small sample size also made it difficult to find significant differences between the groups in the quantitative analyses. In addition, in order to control for possible gender and age effects, all of the therapists were female, and all of the clients were college-aged Asian females. Hence, results can not be generalized to other populations (e.g. males, clients who are not college-aged, non-Asians).

The problems, insights, and action ideas in the present study were all based on dream sessions; hence they may be different from problems, insights, and action ideas discussed in regular sessions.

Because all participants were volunteer clients who were recruited from college classes or Asian organizations, the participants in the present study may differ from clients who seek therapy. In addition, because the study was announced in many psychology classes or through psychologists, many clients may already have been somewhat familiar with psychology or therapy. Also the volunteer clients might have been more willing to talk about dreams than other groups. In addition, the data was collected in a single session of dream work. Hence, the clients might have opened up more if they had met with the therapists more than once. In a couple of cases, the clients were not motivated to participate and came only to earn the extra credit for their classes, which may have discouraged them from disclosing their problems deeply and developing better insights and action ideas.

In addition, the information of whether the first-generation clients were either international students or recent immigrants was not available because the data was already collected and the participants were asked only about their generational status and times spent in the United States in the original study. Given the differences in living contexts between Asian immigrants who immigrate with their parents and live with them in the US and Asian international students who came to the US by

themselves, their problems might have been varied.

Although all therapists were adhered to the Hill model (i.e. exploration, insight and action stages), there were some cases in which the client could have explored the problems, insights, and action ideas more if the therapists had probed more. For example, there was no insight in the two cases of the first-generation Asians, and there was no action idea in the two cases of the second-generation Asian Americans. It is not clear whether the absence of insights and actions in these cases was due to clients (e.g. lack of motivation or psychologically mindedness) or therapists (e.g. lack of probing).

The CQR was originally developed for the studies using interviews. Because the present study was based on the therapy sessions not on the interview, there was some confusion about how to use the CQR for the non-interview study in the beginning of the process. For example, all parts of interview are transcribed and used in the original CQR studies, whereas in the present study, we listened to the tapes together and chose relevant parts of therapy sessions to be transcribed.. However, the team tried hard to develop the procedure of the modified CQR that fit with the present study and the process became smoother. .

Lastly, the present study was based on dream work. Researchers found that clients with positive attitude toward dreams were more likely to have better session outcome (Hill et al., 2001; Zack & Hill, 1998). In other words, the clients with less positive attitude toward dreams may not have benefited as much as those with positive dream attitude did. Although most participants were interested in dreams, there were some clients in the present study who participated in the dream study only because they wanted an extra credit and did not seem to be interested in dreams. For these clients with less positive attitude toward dreams, using dream might have inhibited their exploration of problems, insights, and actions because they may have

thought the dreams were just dreams and not worth exploring deeply.

Implications

Practice. Considering Asians' alleged tendency toward emotional restraint, it was surprising that most participants shared a number of problems ($M = 6.50$, $SD = 4.97$) in the single sessions of dream work. It seemed that Asian clients felt comfortable sharing their problems. Hence, when Asian clients are interested in working with dreams, using dream work might be helpful for them to disclose personal issues to therapists.

The differences in problems, insights, and action ideas between 1st and 2nd generations suggest that clinicians need to attend to within-group differences within Asians. In the present study, interpersonal issues and academic/vocational issues were discussed by both groups of Asian college-aged females, whereas adjustment/cultural/immigration issues and physical/health related issues were typically brought up by the first-generation Asians, but rarely by the second-generation Asian Americans. Hence, it is important to understand the clients' living context (e.g. when they came to the US, whether they live with their parents or by themselves, etc.) and to avoid assuming that problems are similar for all Asians.

Future Research. In terms of future research, it would be interesting to study problems, insights, and actions of other groups of Asians (e.g. Asian male). It is possible that sex, age, or race/ethnicity of participants affect the problems, insights, and actions discussed during dream sessions. For instance, Asian male students might discuss different problems and use different coping strategies. Perhaps, Asian male students would be less likely to discuss interpersonal relationship issues, and more likely to present academic/vocational concerns than were Asian female students.

In the present study, the small number of participants made it difficult to find differences between participants from different nationality. Although East Asian

countries shared many cultural aspects, there are significant cultural differences between different East Asian countries, and each country has unique culture. Hence, in the future study, studying differences in problems, insights, and actions of participants from different country in East Asia would be helpful to understand the within-group differences.

It would also be interesting to study problems, insights, and action ideas of Asians using different methods such as interview or case study. Interviews would allow researchers to probe more deeply into the problems, insights, and action ideas. A case study would help to get a closer look at the process of exploring problems and developing insights and action ideas. In order to understand the within-group differences among Asian Americans, it would be helpful to compare the cases of second-generation Asian Americans, international students, recent immigrants, and/or first-generation Asian Americans who came to the US at an early age.

It would also be interesting to look at problems, insights, and actions gained in regular psychotherapy. Such a comparison would allow us to look at whether dream work is a particularly good way to help Asians.

Finally, in the present study, the implementation of the action ideas was not studied because there was no follow-up. In the dream study with mixed Americans, Wonnell and Hill (2005) found that the level of difficulty of the action plan and the clients' intention to implement the action ideas predicted the actual implementation of the action ideas. It would be interesting to replicate the Wonnell and Hill (2005) study with Asian participants. This follow-up study of implementation of the action ideas might allow us to understand how Asians actually carry out their action ideas and which variables predict the implementation of the action plans.

Appendix A

List of Domains, Core Ideas, and Categories.

Domain	Core Ideas	Categories
10A	Client wants to keep better contact with her friends (by spending more time with them and making more time for them), and reach out to meet new people.	I-B
10A	Client thinks she should try not to worry as much when she's alone, have more alone time, and not seek people out all the time in order to become less dependent on people.	II
10A	Client thinks she should try not to worry as much when she's alone, have more alone time, and not seek people out all the time in order to become less dependent on people.	I-A
10A	Client wants to get more organized and plan ahead to reduce procrastination.	I-A
10A	Client thinks she should go to the Career Center more often in order to have a more practical approach towards what she's going to do after graduation.	I-A
10I	Client thinks being small in the dream reflects her tendency to doubt herself in real life.	I-A
10I	Client thinks being small in the dream reflects her tendency to doubt herself in real life.	II-B

- 10I Client thinks being small in the dream reflects her tendency to doubt herself in real life. III-A
- 10I Client thinks that having to choose between conflicting choices (i.e. stepping on the pedal or looking over the dashboard) in the dream is like having limited choices with her future in real life (e.g. being doctor or lawyer). I-A
- 10I Client thinks that having to choose between conflicting choices (i.e. stepping on the pedal or looking over the dashboard) in the dream is like having limited choices with her future in real life (e.g. being doctor or lawyer). II-B
- 10I Client thinks that having to choose between conflicting choices (i.e. stepping on the pedal or looking over the dashboard) in the dream is like having limited choices with her future in real life (e.g. being doctor or lawyer). II-C
- 10I Client thinks that having to choose between conflicting choices (i.e. stepping on the pedal or looking over the dashboard) in the dream is like having limited choices with her future in real life (e.g. being doctor or lawyer). III-A
- 10I Client thinks being alone in the car and the car moving on its own in the dream reflects how she feels that everyone else is growing up except for her (We mean “growing up” in the sense of progressing toward adulthood rather than getting physically older). I-A

- 10I Client thinks being alone in the car and the car moving on its own in the dream reflects how she feels that everyone else is growing up except for her (We mean “growing up” in the sense of progressing toward adulthood rather than getting physically older). II-B
- 10I Client thinks being alone in the car and the car moving on its own in the dream reflects how she feels that everyone else is growing up except for her (We mean “growing up” in the sense of progressing toward adulthood rather than getting physically older). III-B
- 10I Client relates the car moving without her control and her fear of the car crashing, in the dream, to her lack of control over the direction of her life and her fear of doing badly in her future after graduation. I-A
- 10I Client relates the car moving without her control and her fear of the car crashing, in the dream, to her lack of control over the direction of her life and her fear of doing badly in her future after graduation. II-B
- 10I Client relates the car moving without her control and her fear of the car crashing, in the dream, to her lack of control over the direction of her life and her fear of doing badly in her future after graduation. II-C
- 10I Client relates the car moving without her control and her III-B

fear of the car crashing, in the dream, to her lack of control over the direction of her life and her fear of doing badly in her future after graduation.

- 10I Client thinks the dream means that she does not like to be left alone or separated from her loved ones, has a need for control (e.g. knowing where her loved ones are and what they're up to), and has fears of her parents dying (especially her mom dying). I-B
- 10I Client thinks the dream means that she does not like to be left alone or separated from her loved ones, has a need for control (e.g. knowing where her loved ones are and what they're up to), and has fears of her parents dying (especially her mom dying). II-B
- 10I Client thinks the dream means that she does not like to be left alone or separated from her loved ones, has a need for control (e.g. knowing where her loved ones are and what they're up to), and has fears of her parents dying (especially her mom dying). III-B
- 10I Client thinks being a small child in the dream reflects how she feels small in real life in that she feels insufficient and incompetent (everything seems so much bigger than her in her life). I-A
- 10I Client thinks being a small child in the dream reflects how II-B

she feels small in real life in that she feels insufficient and incompetent (everything seems so much bigger than her in her life).

- 10I Client thinks being a small child in the dream reflects how she feels small in real life in that she feels insufficient and incompetent (everything seems so much bigger than her in her life). III-B
- 10P Client was scared because her parents had marital problems while she was in high school and separated for a while. I-C
- 10P Client had a particularly bad fight w/ her best friend in the 8th grade and is no longer close to her. I-D
- 10P During adolescence, client started disliking her mother because her mom was strict, (e.g. hung up when boys called, and made her do things she didn't want to do such as kumon & piano lessons), and was insensitive to client's feelings (e.g. forcing her to go to church even though client cried every Sunday because client hated the people from church). I-C
- 10P Client felt resentful that her brother received better treatment from her family than she did. I-C
- 10P Client tends to worry (e.g. about her future and her responsibilities) and doubt herself a lot. III-A

- 10P Client tends to worry (e.g. about her future and her responsibilities) and doubt herself a lot. II
- 10P Client tends to worry (e.g. about her future and her responsibilities) and doubt herself a lot. III-C
- 10P Client is definitely scared of disappointing her mother because she does not like to see her mother sad. I-C
- 10P Client is definitely scared of disappointing her mother because she does not like to see her mother sad. III-A
- 10P When client was in middle school, she felt socially isolated and excluded by her church community, which was the most traumatic thing from her past. I-D
- 10P When client was in middle school, she felt socially isolated and excluded by her church community, which was the most traumatic thing from her past. III-D
- 10P Client has separation anxiety—she does not like to be separated from people and is always afraid of others leaving her. Since she was young, she has always been afraid of her parents dying. She was really clingy to her mom when she was young. III-A
- 10P Client has separation anxiety—she does not like to be separated from people and is always afraid of others leaving her. Since she was young, she has always been III-B

afraid of her parents dying. She was really clingy to her mom when she was young.

- | | | |
|-----|--|-------|
| 10P | Client feels she does not have control over her life, which makes her feel nervous and scared. | III-A |
| 10P | Client procrastinates. | II |
| 10P | Client is very dependent on her mother and does not want to take responsibility for her own life. | III-B |
| 10P | Client is very dependent on her mother and does not want to take responsibility for her own life. | I-C |
| 10P | Client lacks deep friendships although she has a lot of acquaintances. | I-D |
| 10P | Client is dependent on people in general, and is very sensitive to what people think about her. | III-B |
| 10P | Client is dependent on people in general, and is very sensitive to what people think about her. | I-A |
| 11A | Client wants to make better use of her time in the United States as an opportunity to become more independent. | I-A |
| 11A | Client wants to rethink and improve her relationship with her parents. | I-B |
| 11A | Client wants to rethink and improve her relationship with her parents. | II |

- 11A In order for her parents to see Client as more independent, I-A
Client would take good care of herself to not get sick, tell
her parents the places she travels (to show them she knows
how to plan ahead and get home safely), and try to avoid
making mistakes in her daily life.
- 11A In order for her parents to see Client as more independent, I-B
Client would take good care of herself to not get sick, tell
her parents the places she travels (to show them she knows
how to plan ahead and get home safely), and try to avoid
making mistakes in her daily life.
- 11A Client wants to pay attention to the details in her life and II
share events in her life with others (even though she feels
other people may think it's silly).
- 11A Client wants to pay attention to the details in her life and I-B
share events in her life with others (even though she feels
other people may think it's silly).
- 11A Client wants to get along with proactive people, so that I-B
they can influence her and she can learn from them.
- 11A In order for Client to remember the dream session and the I-A
lessons she learned from the dream, Client wants to write a
diary entry.
- 11A In the future, Client wants to think more about the II
implications of her dreams, and share her dreams with

others and seek their feedback.

- 11A In the future, Client wants to think more about the I-B implications of her dreams, and share her dreams with others and seek their feedback.
- 11I Client thinks that her mother asking if she needed more I-B tissues in her dream reflects how her parents treat her as dependent, unprepared, and childlike in real life.
- 11I Client thinks that her mother asking if she needed more II-B tissues in her dream reflects how her parents treat her as dependent, unprepared, and childlike in real life.
- 11I Client thinks that her mother asking if she needed more III-B tissues in her dream reflects how her parents treat her as dependent, unprepared, and childlike in real life.
- 11P Client does not share her feelings and daily life with her I-A family and friends, but wishes she could change this in order to be more charming and get more attention from others.
- 11P Client believes she is too passive and thinks that her I-A passiveness is negatively affecting her in real life (e.g. going to an interview).
- 11P Client believes she is too passive and thinks that her II passiveness is negatively affecting her in real life (e.g. going to an interview).

- 12A Client wants to visit her grandmother's grave and plant some flowers there for her. I-B
- 12A In order to have more activities in life other than school and work, client thinks that maybe she should visit her friends in M (state) during Spring Break and/or go hiking or skiing. I-A
- 12A In order to have more activities in life other than school and work, client thinks that maybe she should visit her friends in M (state) during Spring Break and/or go hiking or skiing. I-B
- 12A Client is trying to save more money now so she will not be so stressed out about it later in her life. I-A
- 12A Client is trying to save more money now so she will not be so stressed out about it later in her life. II
- 12I Client thinks that wrapping her grandmother in the blanket in the dream means that in real life she wants to protect her grandmother and wants her grandmother to have a better next life. Client thinks her grandmother being protected from the chaotic world in the dream means that in real life, she wants to believe that her grandmother is okay (in the afterlife). I-B
- 12I Client thinks that wrapping her grandmother in the blanket in the dream means that in real life she wants to protect her II-B

grandmother and wants her grandmother to have a better next life. Client thinks her grandmother being protected from the chaotic world in the dream means that in real life, she wants to believe that her grandmother is okay (in the afterlife).

- 12I Client thinks that wrapping her grandmother in the blanket in the dream means that in real life she wants to protect her grandmother and wants her grandmother to have a better next life. Client thinks her grandmother being protected from the chaotic world in the dream means that in real life, she wants to believe that her grandmother is okay (in the afterlife). III-B
- 12I Client thinks the dream means that she should not worry about her grandmother and go forward with her life. I-A
- 12I Client thinks the dream means that she should not worry about her grandmother and go forward with her life. I-B
- 12I Client thinks the dream means that she should not worry about her grandmother and go forward with her life. II-B
- 12I Client thinks the dream means that she should not worry about her grandmother and go forward with her life. III-B
- 12P Client regrets not being able to say goodbye to her grandmother before her grandmother died two years ago. When client's grandmother passed away, client could not I-C

eat or sleep because it was the first death in her family and her grandmother was very special to her. Also client is sad that she has not been able to visit her grandmother's grave.

- 12P Client had a very difficult childhood because her parents divorced when she was young. Subsequently her mother had to raise her and her brother by herself and they had financial difficulties. I-C
- 12P Client is having a really hard time living in the United States by herself, as a non-citizen. IV-B
- 12P Client did not feel loved enough from her mother. I-C
- 12P Client has had financial difficulty paying for school- currently she has two jobs while taking 18 credits. II
- 12P Client thinks she tends to worry about everything. II-A
- 12P Client does not have any activities other than school and work. VI
- 13I Client thinks the dream indicates that she does not trust the opposite sex as much as she trusts her female friends. I-B
- 13I Client thinks the dream indicates that she does not trust the opposite sex as much as she trusts her female friends. II-B
- 13I Client thinks the dream indicates that she does not trust the opposite sex as much as she trusts her female friends. III-A
- 13P Client fears getting shot after the Columbine High School III-A

shootings (Colorado), and the Sniper attacks (MD, VA).

- 13P Client has trouble trusting men. I-A
- 14I C. thinks that knowing a secret no one else knows in the dream means that she deals with anger and things that bother her by internalizing them. I-A
- 14I C. thinks that knowing a secret no one else knows in the dream means that she deals with anger and things that bother her by internalizing them. II-B
- 14I C. thinks that knowing a secret no one else knows in the dream means that she deals with anger and things that bother her by internalizing them. III-A
- 14P C. tends to keep her anger to herself, and is passive-aggressive with other people. C. has difficulty putting her angry thoughts into words. I-A
- 14P Client and her parents have difficulty discussing problems openly with each other. Client feels frustrated when unable to express her anger toward her parents the way she wants to. I-C
- 14P Client is concerned about keeping her grades high while taking a very heavy course load this semester. II
- 14P Client is bothered that her roommate's boyfriend is always in their room. I-D

1A	Client could take a shower more often for smell complex.	I-A
1A	Client could use perfume when she cannot take a shower for smell complex	I-A
1A	Client could change clothes when she cannot take a shower for smell complex.	I-A
1A	Client could act like she is happy to feel happier, less tired, and less lonely.	II
1A	Client could act like she is happy to feel happier, less tired, and less lonely.	I-A
1P	Client has recently developed a complex (i.e. a mental or emotional problem because of an unpleasant experience in the past) related to body odor.	V
1P	C dislikes the boy from church.	I-D
1P	C feels lonely.	III-D
1P	C feels she has to solve everything by herself after coming to the US.	IV-B
1P	C feels she has to solve everything by herself after coming to the US.	III-B
1P	C has difficulty finding friends from her home country who share similar social activity preferences after coming to the US.	IV-B
1P	C has difficulty finding friends from her home country who share similar social activity preferences after coming to the US.	I-D
1P	C hates speaking in front of people with her imperfect	IV-A

English.

1P	C has difficulty making the effort to meet new people.	IV-B
1P	C has difficulty making the effort to meet new people	III-D
1P	C has difficulty making the effort to meet new people	I-A
1P	C is worried about being overweight.	V
1P	C is not confident about herself.	III-C
1P	C misses those times in her home country with her friends.	IV-B
2A	C is going to ask if she can intern at some places (e.g. doctor's places).	I-A
2A	C plans to call career center to make an appointment with a career advisor.	I-B
2I	Client thinks the meaning of the dream is that life is tough, but she is always able to make it through because there is always someone there to protect and guide her.	I-A
2I	Client thinks the meaning of the dream is that life is tough, but she is always able to make it through because there is always someone there to protect and guide her.	I-B
2I	Client thinks the meaning of the dream is that life is tough, but she is always able to make it through because there is always someone there to protect and guide her.	II-B
2I	Client thinks the meaning of the dream is that life is tough, but she is always able to make it through because there is always someone there to protect and guide her.	III-A
2I	Client thinks the dream means that society is there (other people are also living their lives), she needs people, and	I-B

- she can't live by herself.
- 2I Client thinks the dream means that society is there (other people are also living their lives), she needs people, and she can't live by herself. II-B
- 2I Client thinks the dream means that society is there (other people are also living their lives), she needs people, and she can't live by herself. III-A
- 2I C thinks the dream means that she is sensitive about her surroundings in real life and tends to plan ahead and keep moving on. I-A
- 2I C thinks the dream means that she is sensitive about her surroundings in real life and tends to plan ahead and keep moving on. II-B
- 2I C thinks the dream means that she is sensitive about her surroundings in real life and tends to plan ahead and keep moving on. III-A
- 2I C thinks choosing to go to a safe area in the dream reflects how she chooses a safe college major in real life. I-A
- 2I C thinks choosing to go to a safe area in the dream reflects how she chooses a safe college major in real life. II-B
- 2I C thinks choosing to go to a safe area in the dream reflects how she chooses a safe college major in real life. III-A
- 2I C might have not had vivid emotions in the dream because she is not that emotional in real life. I-A
- 2I C might have not had vivid emotions in the dream because II-B

- she is not that emotional in real life.
- 2I C might have not had vivid emotions in the dream because III-A
she is not that emotional in real life.
- 2I C thinks wanting to know where to run and where to stop I-A
in the dream and wanting to know what will happen next in
the dream reflect her desire to know where her real life is
going.
- 2I C thinks wanting to know where to run and where to stop II-B
in the dream and wanting to know what will happen next in
the dream reflect her desire to know where her real life is
going.
- 2I C thinks wanting to know where to run and where to stop II-C
in the dream and wanting to know what will happen next in
the dream reflect her desire to know where her real life is
going.
- 2I C thinks wanting to know where to run and where to stop III-A
in the dream and wanting to know what will happen next in
the dream reflect her desire to know where her real life is
going.
- 2I C thinks the shelter being an unknown destination in the I-A
dream represents her not knowing what to do with her
future.
- 2I C thinks the shelter being an unknown destination in the II-B
dream represents her not knowing what to do with her
future.

2I	C thinks the shelter being an unknown destination in the dream represents her not knowing what to do with her future.	II-C
2I	C thinks the shelter being an unknown destination in the dream represents her not knowing what to do with her future.	III-A
2I	C thinks maybe she can't see the shelter in her dream because it could be anyone who is there to help her – it doesn't have to be a specific person.	I-B
2I	C thinks maybe she can't see the shelter in her dream because it could be anyone who is there to help her – it doesn't have to be a specific person.	II-B
2I	C thinks maybe she can't see the shelter in her dream because it could be anyone who is there to help her – it doesn't have to be a specific person.	III-A
2P	C feels that society, friends, and family are pushing her in different directions.	I-E
2P	C is uncertain what specific career she wants to go into.	II
3A	C wants to continue to be optimistic by joking and sharing what she feels emotionally with her friends.	II
3A	C wants to continue to be optimistic by joking and sharing what she feels emotionally with her friends.	I-B
3I	Client relates being in the forest and wanting to run away in the dream to others having high expectations of her and	I-A

her feeling different because of the scoliosis brace she used to wear in the past.

- 3I Client relates being in the forest and wanting to run away II-A
in the dream to others having high expectations of her and her feeling different because of the scoliosis brace she used to wear in the past.
- 3I Client relates being in the forest and wanting to run away III-B
in the dream to others having high expectations of her and her feeling different because of the scoliosis brace she used to wear in the past.
- 3I C thinks the northern trees of the forest and running in her I-A
dream symbolize her past desire to escape from where she lived.
- 3I C thinks the northern trees of the forest and running in her II-A
dream symbolize her past desire to escape from where she lived.
- 3I C thinks the northern trees of the forest and running in her III-B
dream symbolize her past desire to escape from where she lived.
- 3I C thinks the dream means that she wants to have her own I-B
time, yet she is afraid of being alone and also needs some help because in the dream she was screaming and wanted

someone to help her, but no one could hear her. The dream symbolizes her reality that she wants to share something with others, but nobody wants to hear her and no one thinks she needs help.

3I C thinks the dream means that she wants to have her own time, yet she is afraid of being alone and also needs some help because in the dream she was screaming and wanted someone to help her, but no one could hear her. The dream symbolizes her reality that she wants to share something with others, but nobody wants to hear her and no one thinks she needs help. II-B

3I C thinks the dream means that she wants to have her own time, yet she is afraid of being alone and also needs some help because in the dream she was screaming and wanted someone to help her, but no one could hear her. The dream symbolizes her reality that she wants to share something with others, but nobody wants to hear her and no one thinks she needs help. III-B

3I C thinks that maybe she does not have the monster dream anymore because she changed her perfectionistic attitude and has become more optimistic. I-A

3I C thinks that maybe she does not have the monster dream anymore because she changed her perfectionistic attitude and has become more optimistic. II-A

- 3I C thinks that maybe she does not have the monster dream II-B
anymore because she changed her perfectionistic attitude
and has become more optimistic.
- 3I C thinks that maybe she does not have the monster dream III-B
anymore because she changed her perfectionistic attitude
and has become more optimistic.
- 3I C thinks the dream means that she wanted to change her I-A
personality but did not know how to and needed someone
to guide her.
- 3I C thinks the dream means that she wanted to change her I-B
personality but did not know how to and needed someone
to guide her.
- 3I C thinks the dream means that she wanted to change her II-A
personality but did not know how to and needed someone
to guide her.
- 3I C thinks the dream means that she wanted to change her III-B
personality but did not know how to and needed someone
to guide her.
- 3P C cannot express herself the way she wants when it goes I-A
against others high expectations of her.
- 3P C felt isolated and different from others because she has V
scoliosis, wore a brace, and people treated her differently.

- 3P C felt isolated and different from others because she has scoliosis, wore a brace, and people treated her differently. I-E
- 4A C wants to contact, talk to, and hang out with her university friends more in order to get closer to them. I-B
- 4I C thinks the dream means that she has a strong desire to protect and take care of herself more than others. I-A
- 4I C thinks the dream means that she has a strong desire to protect and take care of herself more than others. II-B
- 4I C thinks the dream means that she has a strong desire to protect and take care of herself more than others. III-A
- 4I C thinks the reason she has zombies as opposed to things like robots or animals in her dream is that she is most scared of people in real life (they are the ones who can hurt her the most). I-B
- 4I C thinks the reason she has zombies as opposed to things like robots or animals in her dream is that she is most scared of people in real life (they are the ones who can hurt her the most). II-B
- 4I C thinks the reason she has zombies as opposed to things like robots or animals in her dream is that she is most scared of people in real life (they are the ones who can hurt her the most). III-B
- 4I C thinks that the dream is telling her that her life was tough I-A

and she was not protected and had to take care of herself since childhood.

- 4I C thinks that the dream is telling her that her life was tough I-B
and she was not protected and had to take care of herself since childhood.
- 4I C thinks that the dream is telling her that her life was tough II-A
and she was not protected and had to take care of herself since childhood.
- 4I C thinks that the dream is telling her that her life was tough III-B
and she was not protected and had to take care of herself since childhood.
- 4P C is afraid of and hates zombies because they move III-A
without thinking and they are out of control: she thinks they are real and can exist in the future.
- 4P Client had to deal with personal and family illnesses, V
including her father having a life threatening tumor.
- 4P Client had to deal with personal and family illnesses, I-C
including her father having a life threatening tumor.
- 4P As a result of Client's father's life-threatening illness, C III-B
had to live by herself, and go to boarding school at an early age.

- 4P As a result of Client's father's life-threatening illness, C I-C
had to live by herself, and go to boarding school at an early
age.
- 4P Client feels annoyed when her parents call her constantly I-C
and inquire about her whereabouts.
- 4P C wants to control and be prepared all the time in her I-A
relationships with others (esp. in her romantic
relationships).
- 4P C wants to control and be prepared all the time in her I-B
relationships with others (esp. in her romantic
relationships).
- 4P When C first came to the US, her English was not good IV-A
and it was difficult to keep up with all the classes.
- 4P When C first came to the US, her English was not good II
and it was difficult to keep up with all the classes.
- 4P C did not get along with her ex-boyfriend's friends because
she addressed her boyfriend as an equal, which was against I-D
the expectations of her culture.
- 4P C did not get along with her ex-boyfriend's friends because
she addressed her boyfriend as an equal, which was against IV-D
the expectations of her culture.
- 4P Client did not know what was going on, was worried VI
about her brother in Pittsburgh, and felt scared and alone

when 9/11 happened, a few days after she moved to the United States.

4P Client did not know what was going on, was worried about her brother in Pittsburgh, and felt scared and alone when 9/11 happened, a few days after she moved to the United States. IV-B

4P Client did not know what was going on, was worried about her brother in Pittsburgh, and felt scared and alone when 9/11 happened, a few days after she moved to the United States. III-A

4P C felt trapped and hated that everyone knew everything she did in her boarding school. I-D

4P Client felt betrayed because her ex-boyfriend cheated on her throughout their two year relationship, and she was the only one who did not know. I-B

4P C felt hurt by the false rumors spread about her sexual relationship with her boyfriend. I-D

4P Client also felt hurt that her boyfriend let the false rumor spread and she was the only one who did not know about the rumor. I-B

4P Client had difficulty finding a new boyfriend, and getting to know her classmates in high school. Her classmates viewed her as her ex's girlfriend, instead of viewing her as who she is. I-D

- 4P Client had difficulty finding a new boyfriend, and getting I-B
to know her classmates in high school. Her classmates
viewed her as her ex's girlfriend, instead of viewing her as
who she is.
- 4P C thinks she is too mature for her age and wishes that she III-B
was not.
- 4P C thinks she is too mature for her age and wishes that she I-A
was not.
- 5A Client would sit down with her parents and have a I-B
conversation about her life right now (her boyfriend,
choice of major, and research assistant position).
- 5A Client would try to convince her parents that she is mature I-B
enough to make her own decisions.
- 5I Client thinks the critical eyes of the girl in her dream I-A
remind her of how she is perfectionistic and harsh with
herself.
- 5I Client thinks the critical eyes of the girl in her dream II-B
remind her of how she is perfectionistic and harsh with
herself.
- 5I Client thinks the critical eyes of the girl in her dream III-B
remind her of how she is perfectionistic and harsh with
herself.
- 5I Client thinks the hair hiding the girl's face in her dream I-B
reminds her of how she does not want to reach out to

people and often does not share her thoughts with her parents and brothers.

- 5I Client thinks the hair hiding the girl's face in her dream II-B
reminds her of how she does not want to reach out to people and often does not share her thoughts with her parents and brothers.
- 5I Client thinks the hair hiding the girl's face in her dream III-A
reminds her of how she does not want to reach out to people and often does not share her thoughts with her parents and brothers.
- 5I Client thinks the dream is like the past and future for her. I-A
Bad part of her is going away and new part is coming out.
- 5I Client thinks the dream is like the past and future for her. II-A
Bad part of her is going away and new part is coming out.
- 5I Client thinks the dream is like the past and future for her. II-B
Bad part of her is going away and new part is coming out.
- 5I Client thinks the dream is like the past and future for her. II-C
Bad part of her is going away and new part is coming out.
- 5I Client thinks the dream is like the past and future for her. III-B
Bad part of her is going away and new part is coming out.
- 5I Client thinks the image of the girl stepping out of the I-A
mirror in the dream is triggered by her desire to be in control of her relationships, schoolwork, and body. Client thinks the feeling of stepping out in the dream reflects her desire to take initiative in her life.

- 5I Client thinks the image of the girl stepping out of the mirror in the dream is triggered by her desire to be in control of her relationships, schoolwork, and body. Client thinks the feeling of stepping out in the dream reflects her desire to take initiative in her life. I-B
- 5I Client thinks the image of the girl stepping out of the mirror in the dream is triggered by her desire to be in control of her relationships, schoolwork, and body. Client thinks the feeling of stepping out in the dream reflects her desire to take initiative in her life. II-B
- 5I Client thinks the image of the girl stepping out of the mirror in the dream is triggered by her desire to be in control of her relationships, schoolwork, and body. Client thinks the feeling of stepping out in the dream reflects her desire to take initiative in her life. III-A
- 5I Client relates feeling scared about the girl beside her disappearing in the dream to resisting change but wanting to change. For example, client is conflicted about moving away from her family and moving closer to campus. She is embracing her independence, but is anxious about leaving her family and being on her own. I-A
- 5I Client relates feeling scared about the girl beside her disappearing in the dream to resisting change but wanting to change. For example, client is conflicted about moving away from her family and moving closer to campus. She is I-B

embracing her independence, but is anxious about leaving her family and being on her own.

- 5I Client relates feeling scared about the girl beside her disappearing in the dream to resisting change but wanting to change. For example, client is conflicted about moving away from her family and moving closer to campus. She is embracing her independence, but is anxious about leaving her family and being on her own. II-B
- 5I Client relates feeling scared about the girl beside her disappearing in the dream to resisting change but wanting to change. For example, client is conflicted about moving away from her family and moving closer to campus. She is embracing her independence, but is anxious about leaving her family and being on her own. III-B
- 5I Client thinks the smile of the girl standing beside her in the dream reflects her perception of others' critical reaction to how well she spoke English. I-B
- 5I Client thinks the smile of the girl standing beside her in the dream reflects her perception of others' critical reaction to how well she spoke English. II-B
- 5I Client thinks the smile of the girl standing beside her in the dream reflects her perception of others' critical reaction to how well she spoke English. III-B
- 5P Client has trouble falling asleep. V
- 5P During high school: V

- Client experienced sleep paralysis.
- 5P Client experienced pressure to get good grades and get into a good college. II
- 5P Client did not have a good relationship with her parents— She kept her boyfriend a secret from parents, and parents got suspicious. I-C
- 5P Client’s boyfriend cheated on her and blamed her for his faults. I-B
- 5P Client’s parents want her to be a doctor and are pushing her to study medicine rather than psychology. I-C
- 5P Client’s parents want her to be a doctor and are pushing her to study medicine rather than psychology. II
- 5P Client has concerns about being fat: Client’s previous boyfriend in high school was really critical about her being fat and her grandparents weren’t too happy about her weight last time she went to Taiwan. V
- 5P Client has concerns about being fat: Client’s previous boyfriend in high school was really critical about her being fat and her grandparents weren’t too happy about her weight last time she went to Taiwan. I-B
- 5P Client has concerns about being fat: Client’s previous boyfriend in high school was really critical about her being fat and her grandparents weren’t too happy about her weight last time she went to Taiwan. I-C
- 5P Client has low self-esteem stemming from her inability to III-C

measure up in school and her boyfriend cheating on her twice with a same girl.

- 5P Client has low self-esteem stemming from her inability to measure up in school and her boyfriend cheating on her twice with a same girl. II
- 5P Client has low self-esteem stemming from her inability to measure up in school and her boyfriend cheating on her twice with a same girl. I-B
- 5P Client's ex boyfriend hurt her and was not emotionally supportive. He discouraged her from coming to the US to study and emotionally did not help her during her surgery. I-B
- 5P Client has problems in the relationship with her parents: in that they see who she is on the outside, but they don't understand who she really is on the inside. I-C
- 5P Client is still self-conscious about talking to people in English. IV-A
- 5P Client is feeling stressed and under pressure from her tight academic schedule right now, and she feels the need to slow down and prioritize her obligations. II
- 5P Client's parents, especially her mom, are against her having a romantic relationship. I-C
- 5P Client feels "stung" by her parents' harsh language when they get angry. I-C
- 6A C wants to have a conversation with her mother a/b their I-B

relationship in order to be able to open up to her mother more and have a more mutually supportive relationship.

- 6I C. thinks that not telling her daughter anything in the dream is indicative of how she doesn't like to burden others. I-B
- 6I C. thinks that not telling her daughter anything in the dream is indicative of how she doesn't like to burden others. II-B
- 6I C. thinks that not telling her daughter anything in the dream is indicative of how she doesn't like to burden others. III-B
- 6I C. thinks her protectiveness of her daughter in the dream reflects how she takes responsibilities upon herself in her relationships with her family and friends in real life (e.g., she's motherly with her siblings and friends, tends to take on leadership roles, and tends to be the dominant one in a romantic relationship). Specifically, the dream reminds her of her sister's vulnerability and her responsibility to protect her. I-B
- 6I C. thinks her protectiveness of her daughter in the dream reflects how she takes responsibilities upon herself in her relationships with her family and friends in real life (e.g., she's motherly with her siblings and friends, tends to take on leadership roles, and tends to be the dominant one in a romantic relationship). Specifically, the dream reminds
- II-B

her of her sister's vulnerability and her responsibility to protect her.

- 6I C. thinks her protectiveness of her daughter in the dream III-B reflects how she takes responsibilities upon herself in her relationships with her family and friends in real life (e.g., she's motherly with her siblings and friends, tends to take on leadership roles, and tends to be the dominant one in a romantic relationship). Specifically, the dream reminds her of her sister's vulnerability and her responsibility to protect her.
- 6I Client thinks the dream reinforces the fact that she always I-B has people around her who protect her.
- 6I Client thinks the dream reinforces the fact that she always II-B has people around her who protect her.
- 6I Client thinks the dream reinforces the fact that she always III-B has people around her who protect her.
- 6I In the dream, not having control over what was happening I-A made C. panic, because in real life she has a need for control.
- 6I In the dream, not having control over what was happening II-B made C. panic, because in real life she has a need for control.
- 6I In the dream, not having control over what was happening III-B made C. panic, because in real life she has a need for control.

- 6P C. has academic stress that started a/b a year ago—she II
feels overwhelmed when a lot to do in a short amount of
time (e.g. she has a test, a paper and has to visit her
boyfriend).
- 6P C. is feeling stressed because she is in a long-distance I-B
relationship with her boyfriend and is fighting with him.
- 6P C is frustrated by the lack of clarity about the situation that VI
forced her and her father to evacuate their home country
when C was 4 years old.
C feels that her family's situation is unfair (e.g. loss of
political standing in their home country, her grandfather's
political exile, the people that hurt her family were never
brought to justice yet her family had to move halfway
across the world).
- 7A Client thinks that seeking counseling will help her deal I-A
with her anxiety.
- 7A Client thinks she should not fight with her family, by I-B
ignoring (pretending to agree with) her family's ways.
- 7I Client thinks she lost teeth in the dream because, in real I-A
life, she is losing stability (everything is changing) when
she graduates. Client is realizing she's not a kid anymore
and has to deal with change and grow up.
- 7I Client thinks she lost teeth in the dream because, in real II-B

life, she is losing stability (everything is changing) when she graduates. Client is realizing she's not a kid anymore and has to deal with change and grow up.

- 7I Client thinks she lost teeth in the dream because, in real life, she is losing stability (everything is changing) when she graduates. Client is realizing she's not a kid anymore and has to deal with change and grow up. II-C
- 7I Client thinks she lost teeth in the dream because, in real life, she is losing stability (everything is changing) when she graduates. Client is realizing she's not a kid anymore and has to deal with change and grow up. III-B
- 7I Client thinks that she had a different reaction from her family (she was panicking about her teeth falling out but her family did not care) in the dream because she is different from them in real life. I-B
- 7I Client thinks that she had a different reaction from her family (she was panicking about her teeth falling out but her family did not care) in the dream because she is different from them in real life. II-B
- 7I Client thinks that she had a different reaction from her family (she was panicking about her teeth falling out but her family did not care) in the dream because she is different from them in real life. III-B

- 7P Client feels angry, hurt and annoyed about losing a close I-D
friendship.
- 7P Client worries about her friends and family members who V
already have diabetes and may have diabetes. Client also
worries about possibly having diabetes.
- 7P Client worries about her friends and family members who I-C
already have diabetes and may have diabetes. Client also
worries about possibly having diabetes.
- 7P Client worries about her friends and family members who I-D
already have diabetes and may have diabetes. Client also
worries about possibly having diabetes.
- 7P Client gets hurt and is angry about her cousin's I-C
inattentiveness, lack of interest in her, and nonchalant
attitude towards something important to her.
- 7P Client is an anxious person and she constantly checks III-A
things. She thinks she sometimes has mini panic attacks-
her heart races and she feels numbness in her body.
- 7P Client is apprehensive about how life is going to be II
different after graduation.
- 7P Client is apprehensive about how life is going to be III-A
different after graduation.
- 7P She worries she is not good enough, willing enough, or III-C

outgoing enough to get hired.

- 7P She worries she is not good enough, willing enough, or outgoing enough to get hired. II
- 7P She is also apprehensive about her family members coming together for her graduation because they fight a lot. I-C
- 7P C. finds her family confusing and they don't make sense to her-- she thinks they all have mental issues. I-C
- 7P C. feels annoyed that her parents are not able to help her with things like college applications (because they were not born here and did not attend college) as much as her American friends' parents are able to. IV-B
- 7P C. feels annoyed that her parents are not able to help her with things like college applications (because they were not born here and did not attend college) as much as her American friends' parents are able to. I-C
- 7P Client feels conflicted about having to do things so early on her own compared to her friends. III-B
- 7P Client feels conflicted about having to do things so early on her own compared to her friends. IV-B
- 7P Client feels bothered when people judge her based on looking Asian or acting American and don't appreciate who she really is- her family calls her white wash and

twinkie, and she feels excluded by white sororities because of her Asian looks.

- 7P Client feels bothered when people judge her based on I-C
looking Asian or acting American and don't appreciate
who she really is- her family calls her white wash and
twinkie, and she feels excluded by white sororities because
of her Asian looks.
- 7P Client feels bothered when people judge her based on I-D
looking Asian or acting American and don't appreciate
who she really is- her family calls her white wash and
twinkie, and she feels excluded by white sororities because
of her Asian looks.
- 7P Client is annoyed by traditional Asian ways of thinking and IV-B
relating- she cannot talk sense into her mother and does not
understand the lack of respect for younger people in Asian
culture.
- 7P Client is annoyed by traditional Asian ways of thinking and I-C
relating- she cannot talk sense into her mother and does not
understand the lack of respect for younger people in Asian
culture.
- 8A Client wants to see and talk to her parents more. I-B
- 8A Client wants to discuss her emotional matters with others I-B
more. Client also wants to spend more time with her closer

friends.

- 8I Client thinks the dream means that her life is really hectic, I-A
and she wants to make room for everybody and everything.
- 8I Client thinks the dream means that her life is really hectic, II-B
and she wants to make room for everybody and everything.
- 8I Client thinks the dream means that her life is really hectic, III-A
and she wants to make room for everybody and everything.
- 8P Client feels conflicted about her boyfriend studying I-B
abroad next semester. Although she is supportive of his
plans, she is worried that their relationship may change.
Client feels concerned that their relationship is affected by
her boyfriend having many activities that occupy his time.
- 8P Client feels bad because she doesn't spend enough time I-C
with her parents and she doesn't know how to spend time
with them.
- 8P Client wants the support of her parents but feels it is I-A
difficult to share her personal life including her
relationship with her boyfriend with her parents.
- 8P Client wants the support of her parents but feels it is I-C
difficult to share her personal life including her
relationship with her boyfriend with her parents.
- 9A Client agrees to examine how she spends her time for a I-A
week, in order to achieve better time management skills to

catch up with her school work.

- 9A Client thinks that she needs to get over her past I-A relationship, and needs to move on with her life.
- 9A Client thinks that she needs to get over her past I-B relationship, and needs to move on with her life.
- 9A Client thinks that she needs to get over her past II relationship, and needs to move on with her life.
- 9P Client feels betrayed and deeply hurt by her ex-boyfriend, I-B who cheated on her after a two-year relationship.
- 9P Client is having trouble moving on, because she still I-B misses her ex-boyfriend, his family, and his home.
- 9P Client is worried about school and is performing badly on II her recent exams. She feels she's spending too much time with her current boyfriend, and not enough time studying.

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