DISSERTATION

FACEBOOK AS A SITE OF STRESS REDUCTION AND RESILIENCE AMONGST

TRAILING WIVES LIVING IN ALASKA

Submitted by

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ABSTRACT

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This explanatory sequential mixed methodology (Creswell & Plano Clark, 2011) study considers how Facebook use impacts sojourners' perceived stress and resilience. Forty-one current and retired sojourning "trailing wives"—women who move primarily for their husband's career—located in Anchorage, Alaska, participated in the Phase 1 survey. Phase 1 found support for the predicted negative relationship between perceived stress and Facebook social connectedness, but the predicted positive relationship between Facebook social connectedness and resilience was not significant. Seventeen Phase 2 participants participated in semi-structured interviews, which were then analyzed using the constant comparative method (Strauss & Corbin, 1990), to explore the relationship between Facebook use and resilience further. Interview participants identified Facebook information seeking and social networking activities as particularly helpful in their early sojourn adjustment. Some participants also reported using Facebook and other social media sites (e.g., Instagram) to grow from their sojourn experience by practicing four of the resilience communication processes identified by Buzzanell (2010): drawing upon communication networks, emphasizing identity anchors, fostering optimism, and reframing negative experiences. Implications for practitioners (e.g., sojourners, human resources and mental health professionals) and researchers (across international business and social science disciplines) are also discussed.

ACKNOWLEDGMENTS

DEDICATION

This document is dedicated to my husband, Wally. Your tenacity for this project and degree gave

me courage and strength to continue—one step at a time. I love you.

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CHAPTER 1

INTRODUCTION

> Even if you are the most introverted person, you have an outlet somewhere. It may be
> with your children. It may be with your dog. It may be with your husband … It may be
> with your computer on social media. That may be your interaction … You've just got to
> find your jam. You've got to figure out where you fit in … You have to find your happy.
> -Participant 6

In recent years, the communication field has moved towards an increased interest in

studying communication's potential to frame stressful circumstances in positive ways (e.g., Beck

& Socha, 2015). Certainly, some circumstances are inherently more stressful than others, but in

these often complicated, tense situations, opportunities to showcase communication's role in

framing and reducing stress abound. Indeed, a recent communication research trend considers

how resilience is communicated and refined in such stressful circumstances as incarceration

(Peterson & McKenna-Buchanan, 2015), employment transitions (Beck, Poole, & Ponche,

2015), war (Buzzanell & Shenoy-Packer, 2015), natural disasters (Merolla, 2015), cancer

treatment (Sparks, Hefner, & Rogeness, 2015), and spousal deployment (Villagran, Canzona,

Ledford, 2013). Beck and Socha (2015) argue that this body of research, "informs improved and

more effective ways of living happier and healthier lifespans *with each other*" (p. 10).

As an intense site of stress, the sojourn is an ideal circumstance through which to observe

the power of communication. Sojourners (i.e., those who undertake sojourns) are people who

voluntarily travel to—and stay—in a place for at least six months but do not intend to

permanently reside in that place (Peterson, Milstein, Chen, & Nakazawa, 2011), such as

international students and expatriates. Sojourners experience a wide variety of stressors as a part

of their sojourn. For instance, acculturation stress is one unique type of stressor faced by

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individuals who encounter and must reconcile cultural changes and differences among places (Berry, et al., 1987). These cultural changes vary and may include physical (e.g., increased population density), biological (e.g., new diseases), cultural (e.g., unfamiliar religious customs), social (e.g., dominance patterns), and behavioral (e.g., mental health status) changes (Berry, et al., 1987). In addition to acculturation stress, which is unique to cross-cultural experiences, sojourners also may experience other, more common stressors, such as career and relationship stress (McNulty, 2012).

The sojourner experience is a commonly studied topic within the fields of psychology, sociology, anthropology, international business, and human resources (e.g., Dabic, Gonzalez-Loureiro, and Harvey, 2015; Gonzalez-Loureiro, Kiessling, Dabic, & 2015), though a considerably less studied one within the communication field. This omission is concerning because "new media…are transforming communication across cultures…No longer restricted primarily to face-to-face encounters, people worldwide utilize [new media] to communicate instantaneously with others regardless of geo-political boundaries, time, or space" (Shuter, 2012, p. 219). The affordability of and increasing access to new media platforms that facilitate communication across geo-political boundaries are two major reasons for this transformation.

Regular, synchronous international communication is no longer a privilege of the affluent elite; rather, new media platforms make it easier and more cost-effective to maintain relationships with friends and family living in different nation states. Take the cost of telecommunications, for example. A 2014 United States International Telecommunications Traffic and Revenue Data report reported that, from 2000 to 2014, the average revenue per minute charged by U.S. International Service Providers for international calling declined 92 percent, from $0.47 per minute to $0.043 per minute (Ashton & Blake, 2016). Worldwide,

mobile-cellular and Internet service access is pervasive, especially in the developed world. According to a 2016 report published by the International Telecommunications Union, 95 percent of the global population lives in an area covered by a mobile-cellular network, and 81 percent of people living in developed countries are Internet users (ICT Facts and Figures, 2016). These shifts in pricing and access have transformed the intercultural experience, allowing sojourners to say *au revoir* rather than *adieu* to loved ones left behind in the place of origin.

To rectify the intercultural communication field's prior lack of attention to new media technologies, Shuter (2012) called for a new field of inquiry, which he called, "Intercultural New Media Studies." According to Shuter, this research trend focuses upon how new media impact communication between people who are from different (physical or virtual) cultural backgrounds (Shuter, 2012). Shuter (2012) notes that while a considerable amount of research has considered the impact of mass media on acculturation (e.g., Kim, 2001), very little research has been done on the role of new media in the acculturation process, with almost none done on the role of social media.

Since Shuter's call for the Intercultural New Media Studies research trend, the use of social media within the context of cultural adaption has received some attention, though such research tends to focus more upon ethnic groups (e.g., Johnson & Callahan, 2013) and immigrant populations (e.g., Croucher & Rahmani, 2015) than sojourners. The applicability of this prior research for sojourners may be limited because, unlike ethnic groups and immigrants, sojourners do not intend to permanently reside in their host country, so they may not be as motivated to adapt in the same ways as immigrants and ethnic groups. The small amount of research available on social media use within sojourner-specific populations is promising, suggesting that sojourners use social media to help reduce acculturation stressors and social identity concerns,

which ultimately aids in their intercultural adjustment (Ju, Jia, & Shoham, 2016; Lee, Kim, Lee, & Kim, 2012).

Goal and Research Question

Drawing upon Kim's integrative theory of cross-cultural adaptation (1988, 2001, 2015) and the research agendas of uses and gratification theory (Rubin, 2009; Sundar, & Limperos, 2013) and resilience theory (Richardson, 2002), this study considered how sojourners—in community with others and by themselves—develop resilience and communicate in resilient ways through their social media usage. In particular, this study considered if and how sojourners' social media use (in particular, their perceived Facebook social connectedness) impacted their experiences of stress and ability to develop and practice resilience. This approach is consistent with similar studies that have considered buffers between stress and resilience in acculturation contexts (e.g., humor; Cheung & Yue, 2012). The main research question for this study, then, was the following:

> RQ: How do sojourners—as individuals and in community with others—develop and
> communicate resilience through their social media usage?

Research Context

To analyze this research question, I conducted an explanatory sequential mixed methods study (Creswell & Plano Clark, 2011) with participants associated with an Anchorage women's organization: the Anchorage Petroleum Wives Club (APWC). Each study participant was either a member of the APWC or recruited by a member. For nearly 60 years, APWC has sought to provide women who are connected to the same industry (typically through their husband's employment) with social, educational, and philanthropic opportunities in Anchorage. For the past three years, I have been a member of this organization, serving all years on the organization's

Executive Board. This position has afforded me the opportunity to live and serve alongside this population, making me a complete participant in this study. Below, I will provide a brief history of the organization and describe important features of this population in order to elucidate the context of this study and its research participants.

Anchorage Petroleum Wives Club. In 1957, Richfield Oil Corporation discovered the first commercial quantities of oil in the Swanson River area, located in south-central Alaska on the Kenai Peninsula (Swanson River Field, 2017). Shortly after the Swanson River field discovery, ten women, wives of the men working in the oil and gas industry, formed the "Anchorage Petroleum Wives Club." In 1958, these women ratified by-laws and elected officers to create a club that sought to "help them acclimate and get acquainted" (History, 2017). By 2016 (the time of this study), the purpose of the club had expanded to include formal opportunities for socialization (e.g., monthly luncheon gatherings), personal development (e.g., activity groups, such as hiking), and community volunteerism and fundraising (e.g., partnering with a local non-profit organization to raise funds) (Home, 2017).

To better understand this study's population, it is worthwhile to describe the club's membership criteria. The club has three types of membership: "petroleum," "associate," and "honorary" (Membership, 2017). Historically, only female partners of oil and gas company employees were eligible for a "petroleum membership." During the data collection phase of this study, the club's petroleum membership criteria were formally changed to allow both adult female partners and female employees of petroleum companies. The second membership type— "associate members"—includes any adult woman who is not associated with the petroleum industry, either through her partner's or her own employment. The third membership type— "honorary membership"—is reserved for past APWC presidents.

APWC members share many commonalities. Nearly all are currently living in Anchorage, Alaska (or the surrounding area). Most are current or former "trailing wives"—romantic partners who are pulled to move because of their partner's employment (Rubin, 2013; Whitaker, 2005). Though some members do maintain part-time or full-time jobs outside the home, most do not work outside the home. Few are originally from Alaska, with many from the contiguous United States and a portion from other countries (e.g., Australia, United Kingdom, Canada, Norway). A small number of this group have decided to permanently reside in Anchorage (e.g., the city was chosen as their retirement location), but most intend to stay in Anchorage for two to five years and then relocate, either back to their country (or place) of origin or to another domestic or international business unit. Finally, nearly all are in some way associated with the same industry, typically through their partner's employment, and thus are heavily affected by the health of the shared industry.

APWC Facebook Groups. Upon joining the organization, the APWC members have the opportunity to join a series of private Facebook groups. Only current the APWC members are able to join these groups. At the time of this study, these Facebook groups were the only online social networking sites used by the organization. As a result, the study on Facebook, specifically, is appropriate for this research context because the APWC organization officially used Facebook as a communication tool at the time of this study.

A brief history of the Facebook groups is likely appropriate. In 2013, a club member decided to create a private Facebook group for the APWC members with young children. Members shared information about Anchorage parenthood resources, networked with one another to schedule play dates and ladies-only outings, and used the group to help new members with children get connected to the organization. In 2014, this club member shared the success of

this group with the APWC Board of Directors and suggested that all club members may be interested in joining an APWC Facebook group. After some deliberation, the APWC Board of Directors agreed to adopt this APWC Facebook group and encourage all members (regardless of their childrearing status) to join, share information about club activities, and post Anchorage information and questions. At that time, a separate Facebook group was then created for members with children. Then, in 2015, an additional Facebook group—dedicated to providing members with a space to buy and sell personal goods and services—was created. At the time of this study, the APWC had three Facebook groups: "APWC-Discussion Board," "APWC-Moms Connections," and "APWC-Buy & Sell."

Common features: Current location of residence. All participants in this study—and nearly all members of the APWC—currently live in Anchorage, Alaska, or the surrounding area. A small segment of the APWC members no longer live in Anchorage because they relocated after submitting their annual membership dues or are former presidents (who pay no membership dues) and reside elsewhere. Additionally, a small segment of the APWC members live in the Anchorage suburb, Eagle River. However, to be eligible to participate in this study, the participant had to be currently living in Anchorage or the surrounding area. More information about Anchorage can be found in the section "The sojourner experience: Stressors."

Common features: Trailing wives. Although the APWC allows non-petroleum women and female petroleum industry employees to participate in club activities, the majority of members are "trailing wives" associated with the petroleum industry. Trailing wives relocate alongside their husbands on international and domestic assignments, though the exigency for the sojourn experience is because of their husband's (educational or career) needs rather than their own needs. This sojourner group is of practical importance because spousal (sometimes termed

"partner") adjustment has been identified as the most crucial variable (in terms of effect size) for predicting the success of expatriate adjustment (Bhaskar-Shrinivas, Harrison, Shaffer, & Luk, 2005). And, because the cost of failed expatriate assignments is substantial—estimated to be between $250,000 to $1,000,000 for each mid-level employee, depending upon the country (Vögel, van Vuuren, & Millard, 2008)—the trailing spouse's adjustment experience has substantial implications for the company's "bottom line." Thus, the "trailing wife" experience is an important defining quality for this study's population.

      Common features: Wife of petroleum industry employee. Additionally, this population's shared association with the petroleum industry is important feature of this population's experience. During the time of this study, the oil and gas industry experienced an economic downturn, which led to profound community uncertainty and stress. Economic downturns are nothing new to the petroleum industry—indeed, the industry is typified by boom-and-bust cycles—but with the emergence of new oil extraction technologies (e.g., hydraulic fracturing), the increased fuel efficiency of modern vehicles, and sluggish European and developing country economies, the demand for oil decreased during the time of the study. Over a span of two years, this decreased demand resulted in oil prices dropping from an average range of $90-$100 a barrel to $40-$50 a barrel of oil (Krauss, 2016), a decrease that has led to industry-wide layoffs (Helman, 2015). This price drop was especially concerning for Alaska, which (at the time of the study) received an average of 85 percent of its state revenue from oil taxes (Semuels, 2015).

      In summary, during the time of this study, industry employees and, by extension, their families encountered profound employment uncertainty and stress. Some members of the APWC were personally affected by the layoffs (e.g., partner employment loss or early retirement), and

every member of this population was aware of the industry downturn. Even among members who were no longer associated with the industry, the importance of the industry in Alaska likely resulted in a degree of industry-related, community-level stress. Thus, the "petroleum industry association" is a defining quality of this study's population.

CHAPTER 2

LITERATURE REVIEW

Literature Review Overview

Chapter 2 situates this study's population and theoretical framework within the larger body of highly interdisciplinary research on the sojourner experience. The key arguments from this review are the following:

1. Outside the communication discipline, sojourners are frequently studied, with research indicating that the most successful sojourners deal with acculturation stressors by maintaining their home culture and pursuing frequent contact with the host population. Yet, the experiences of "trailing wives"—the sojourner population type of this study—is less understood, though considerably important.

2. Kim's integrative theory of cross-cultural adaptation provides researchers with a communication-based framework to study sojourners' patterns of stress, adjustment, and growth, though the theory needs further research to validate its arguments about sojourner growth and to update it to include new media.

3. Drawing upon uses and gratifications theory, social media (i.e., Facebook) may help alleviate sojourners' stress by providing them with Facebook social connectedness.

4. Through their Facebook social connectedness, sojourners develop increased resilience.

5. The source of this Facebook social connectedness (e.g., acquaintances who live in the person's home country/state/town versus acquaintances who live in the person's host [i.e., current] place of residence) influences the degree of resilience that sojourners develop through their social media usage.

6. Facebook social connectedness moderates the relationship between stress and resilience.

7. Sojourners use social media to develop and foster ties to salient communities, which allows them to resiliently respond to the stress of the sojourn.

Interdisciplinary Approaches to Studying Sojourner Stress, Adaptation, and Growth

Short-term internal and external migrations—movements within and outside nation borders—represent a growing experience in today's global climate. Indeed, outside the communication discipline, the sojourner experience is well documented and relies upon a highly interdisciplinary approach. To situate this study's population within this interdisciplinary field, this section: 1) defines key terms in the field; 2) describes this study's population; 3) reviews the interdisciplinary literature on sojourners' stress, adaptation, and growth experiences; and 4) explores the unique experiences of "trailing wives," the particular sojourner population of inquiry in this study.

Key terms. A brief terminology note is necessary here about the term "sojourner." "Sojourner" is an overarching term used to refer to voluntary and temporary intercultural experiences, typically at least six months in length (Peterson, Milstein, Chen, & Nakazawa, 2011) but more commonly between two and five years (Gonzalez-Loureiro, Kiessling, & Dabic, 2015). As Berry and colleagues (1987) note, at least five types of people regularly encounter intercultural adaptation experiences: immigrants, refugees, native peoples, ethnic groups, and sojourners. These groups differ according to the degree of voluntariness and permanence of the move, with these factors being associated with relatively unique challenges (e.g., mental health; Berry, Kim, Minde, & Mok, 1987). See Figure 1 for a visual representation of Berry and colleagues' classification of these people groups.

	Voluntariness of Contact	
	Voluntary	Involuntary
Mobility Sedentary	Ethnic Groups	Native Peoples
Migrant	Immigrants (relatively permanent) Sojourners (temporary)	Refugees
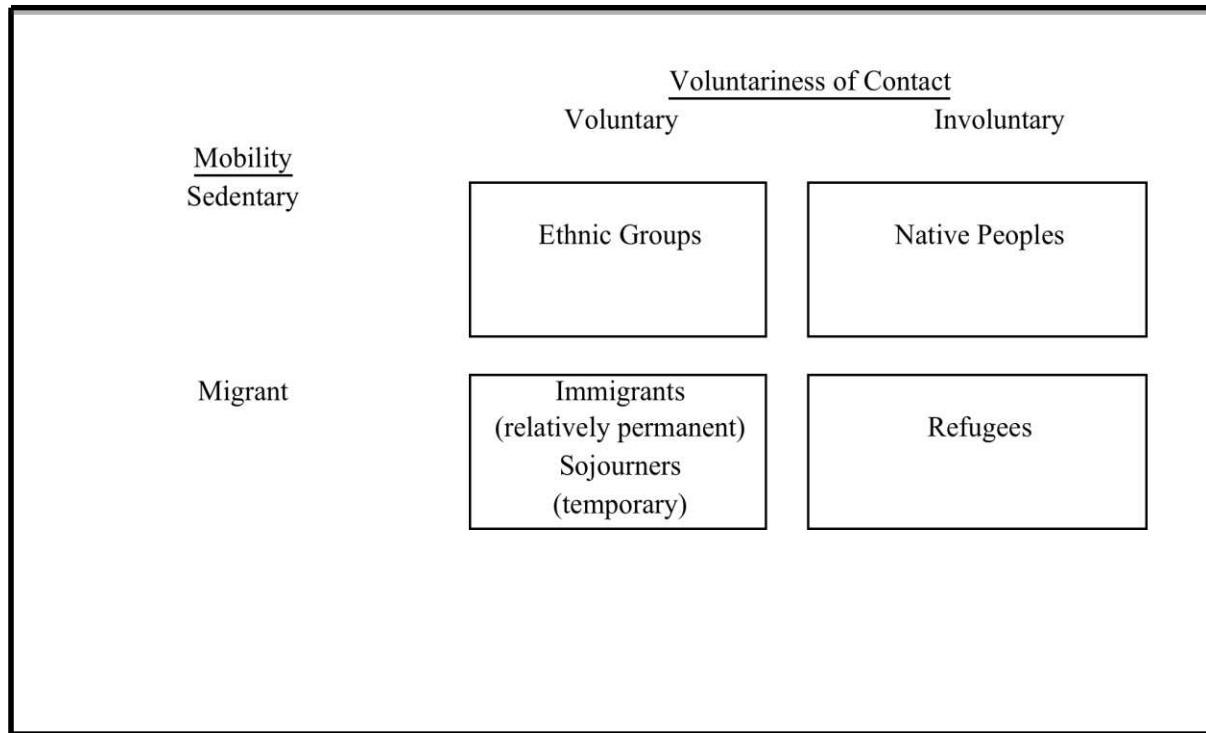
Figure 1. Depiction of Berry, Kim, Minde, and Mok's (1987) Nature of Acculturating Groups. Berry and colleagues argue that acculturating groups can be classified according to their level of mobility and their level of voluntariness of contact with other cultures.

The "sojourner" population is referred to by a variety of names in the literature. These various terms identify different types of overseas assignments (for review, see Baruch, Dickmann, Altman, & Bournois, 2013) or internal migrations (Lersch, 2016). For example, Baruch and colleagues (2013) identified 20 terms for international work experiences, which Gonzalez-Loureiro and colleagues later summarized into six broad categories: expatriates, flexpatriates, glopatriates, inpatriates, and repatriates. These descriptors differ according to the length of the sojourn, the total amount of time spent in "foreign" places, the level of career commitment, and the location of the movement (e.g., to "the field" versus to headquarters).

The "expatriate" term is by far the most commonly used term to refer to temporary, international work experiences (Gonzalez-Loureiro, Kiessling, & Dabic, 2015). Despite its

popularity, this study does not use the term "expatriate" to refer to its population. Instead, I opted for the more inclusive term "sojourner" for several reasons. First, the term "sojourner" simply describes this study's population of inquiry (i.e., individuals who voluntarily move to new places for a short period of time). It does not address the debate about international work assignment type, a conversation that is outside the scope of this study. Second, the term acknowledges that "foreignness" and acculturation stress are experienced both within and outside national borders. Indeed, individuals and groups related to multinational businesses may sojourn both within national borders (e.g., from New York City to Houston, Texas) and outside national borders (e.g., from Houston, Texas, to Beijing, China). In essence, while the term "expatriate" only refers to individuals who are currently residing outside their home country, the "sojourner" term encompasses both these internal and external nation border movements. Finally, the term "expatriate" is more typically applied to the international assignee (i.e., the individual who is the reason for the move) and does not necessarily refer to his or her family. By using the term "sojourner," which does refer to family members, this study acknowledges that the experiences of trailing wives are valid and worthy of study.

The sojourner experience. The population for this study is a type of sojourner community. As such, the following section reviews the interdisciplinary field of study into the sojourner experience. It reviews the types of (individual and communal) stressors this population experiences, the concept of adaptation, and this population's potential for growth as a result of their intercultural contact. Ultimately, this review situates this population within the broader literature.

Stressors. Sojourners encounter substantial stress in the midst of cross-cultural contact. Acculturation stress is perhaps the most well documented type of stressor experienced by this

population. Sometimes referred to as "culture shock," (Ward, Bochner, & Furnham, & 2001), "acculturation stress" references psychological and physiological distress that may be attributed to the process of acculturation, or "cultural change which results from continuous, first hand contact between two distinct cultural groups" (Berry, Kim, Minde, & Mok, 1987, p. 491-492). Berry and colleagues (1987) suggest five factors that may impact the type and amount of acculturation stress experienced by individuals. These factors include: 1) the nature of the dominant culture (e.g., pluralist versus assimilationist society), 2) the type of acculturation group (e.g., sojourner versus immigrant), 3) modes of acculturation (i.e., cultural and interaction concerns), 4) the social and demographic features of the individual, and 5) psychological characteristics of the individual.

The particular stressors that lead to acculturative stress include the inability to competently communicate in the host language, perceptions of cultural differences, feelings of prejudice or discrimination by members of the host culture, and challenges to one's identity (for review, see Oommen, 2014). These challenges have been linked to anxiety and depression (Jibeen & Khalid, 2011) and to negative work outcomes, such as reduced work performance and increased turnover (Thomas & Lankau, 2009). Indeed, Silbiger and Pines (2014) identify that an individual's ability to reduce feelings of acculturation stress is key to success in the sojourn.

Although most members in this study's population were sojourning within nation borders (e.g., from Houston to the Anchorage), it is likely that they experienced at least some acculturation stressors alongside their expatriate peers. As an example, Table 1 compares Anchorage, Alaska, with Houston, Texas. Houston is the U.S. headquarters for many companies associated with the shared industry studied here. As Table 1 depicts, Anchorage differs from Houston in a multiplicity of ways, including having a lower, more racially diverse population, a

higher cost of living, a colder climate, and more extreme variability in daylight hours. For sojourners traveling from company headquarters to Anchorage, these differences may lead to acculturation stress, which could be exacerbated by a sense of isolation, given Alaska's distance from the contiguous United States.

Adaptation. Kim (2001) identifies that a variety of terms are applied interchangeably (with little differentiation) to describe intercultural transitions, including assimilation, coping, adjustment, acculturation, and adaptation. In sum, this research considers "the entirety of the dynamic process by which individuals who, through direct and indirect contact and communication with a new, changing, or changed environment, strive to establish (or reestablish) and maintain a relatively stable, reciprocal, and functional relationship with the environment" (Kim, 2001, p. 31). For clarity, this study will consistently use the term "adaptation" to describe the intercultural transition experience. This linguistic choice is consistent with Kim's (1988, 2001, 2008, 2015) integrative theory of cross-cultural adaptation, one of the primary theoretical lenses for this study.

Within the communication field, the majority of adaptation research has been devoted to studying international students' intercultural experiences (e.g., Lee, Lee, & Yang, 2011), with considerably less study on other sojourner types, such as missionaries, business people, government workers, and volunteers for aid organizations (Grushina, 2009). This omission is particularly concerning because some of the needs of college students (e.g., academic achievement) are different than other populations (e.g., work performance). The current study seeks to add to this limited communication literature by studying an adult sojourner population who relocated for business reasons.

Table 1
Comparison of Houston, TX, and Anchorage, AK, Characteristics

Characteristic	Houston, TX	Anchorage, AK	United States
People			
Population	2,296,224	298,695	321,418,820
Population Density (residents/mile^2)	3,829	175	91
Median Age	32.6	32.6	37.4
White	25.52%	61.07%	62.77%
Black	22.83%	5.58%	12.24%
Asian	6.25%	8.29%	4.95%
Native American	0.17%	6.53%	0.66%
Hawaiian, Pacific Islander	0.04%	2.11%	0.16%
Other	0.15%	0.13%	0.20%
Hispanic	43.89%	8.28%	16.90%
Economy			
Overall Cost of Living*	102	135	100
Income per Cap.	$27,938	$36,508	$28,555
Family Median Income	$50,369	$91,120	$65,443
Health			
Health Cost**	96.5	138.2	100
Climate			
Precipitation Days (per year)	80	122	102
Sunny Days (per year)	204	126	205
Avg. July High	93.3	66.7	86.1
Avg. January Low	43.5	9.9	22.6
Winter Solstice Daylight Hours***	10.25	5.45	-
Summer Solstice Daylight Hours***	14.07	19.38	-
Education			
High School Education	75.87%	92.53%	86.33%
4 year College Grad.	29.80%	32.94%	29.28%
Religion			
Percent Religious	58.40%	35.23%	48.78%

Source. Sperling's Best Places (2016), unless otherwise noted.
Notes.
*Sperling calculates "Cost of Living" by weighing the following variables: housing (30%), food and groceries (15%), transportation (10%), utilities (6%), health care (7%), miscellaneous expenses (clothing, services, entertainment; 32%)
**Sperling calculates "Health Cost" as 100 = national average, 110 = 10% more than average.
***Source. NOAA Sunrise/Sunset Calculator.

Outside the communication discipline, the research into adult sojourners who relocate for business reasons is abundant and flourishing. Indeed, Gonzalez-Loureiro, Kiessling, and Dabic (2015) conducted an analysis of 389 articles on acculturation and overseas assignments to

compare the perspectives of "migrant acculturation" (the typical focus of psychology, sociology, and anthropology research) and "international assignee adjustment" (the focus of international business research). Similarly, Dabic, Gonzalez-Loureiro, and Harvey (2015) conducted a synthesis of the human resource management research on "expatriates," analyzing 438 papers on the phenomenon. Combined, these two articles provide a nice synthesis of the sojourner experience from the perspectives of psychology, sociology, anthropology, international business, and human resources management.

According to Gonzalez-Loureiro and colleagues (2015), Berry's (1997) standard framework for acculturation continues to dominate the psychology, sociology, and anthropology (PSA) fields. This framework argues that the sojourner's success upon entering the new environment will depend upon the acculturation strategy—assimilation, integration, marginalization, and separation—that he or she adopts (Berry, 1997). These four acculturation strategies are defined according to the degree to which the expatriate wishes to maintain his or her cultural identity (i.e., cultural maintenance) and the degree to which she or he becomes involved in other cultural groups (i.e., contact and participation). Sojourners who adopt an integration acculturation strategy seek to maintain their cultural identity (high cultural maintenance) while also participating in the local social network (high contact and participation), as opposed to the assimilation (low cultural maintenance/high contact and participation), separation/segregation (high cultural maintenance/low contact and participation), and marginalization (low cultural maintenance/low contact and participation) strategies. Gonzalez-Loureiro and colleagues note that the integration acculturation strategy is generally accepted by PSA researchers as the most successful acculturation strategy based on the findings that individuals who adopt an integration strategy report lower stress; higher self-esteem, pro-social

behaviors, and life satisfaction; fewer anti-social behaviors (by adolescents); and a more positive workplace well-being.

International business research challenges PSA's reliance upon Berry's acculturation strategies, arguing that its lack of a global orientation fails to account for the experience of people with multiple cultural identities (Gonzalez-Loureiro et al, 2015). Such a perspective is particularly prominent among expatriates who identify as "bi-culturals," or individuals who identify with "two distinct cultures, and have internalized the two associated cultural schemata, which are knowledge structures comprising cultural values, norms, and beliefs" (Lakshman, 2013, p. 923). Certainly, for international business researchers and practitioners, the stakes of the expatriate's intercultural experience are particularly high. Indeed, while the number of employees sent to foreign assignments continues to increase (Okpara & Kabongo, 2011), up to 40% of these sojourners return prematurely because of adjustment issues (Kim & Slocum, 2008), costing companies between $250,000 to $1,000,000, per employee, depending upon the country (Vögel, van Vuuren, & Millard, 2008).

Black, Gregerson, and Oddou's (1991) adjustment model is the most frequently cited theoretical framework for assessing the multidimensional nature of intercultural adjustment (Claus, Maletz, Casoinic, & Pierson, 2015). The adjustment model contains three dimensions: the ability to interact with local community members (interaction adjustment), the ability to adjust to the conditions of living in the new place (general adjustment), and the ability to become comfortable with the new work environment (work adjustment; Black, 1988). Unsurprisingly, human resource management researchers and practitioners devote considerable attention to identifying training and development strategies that help the expatriate adjust to the new place,

with Dabic, Gonzalez-Loureiro, and Harvey (2015) reporting that 25% of the 438 articles they analyzed focusing upon this topic.

Growth. Yet, for many sojourners, the sojourner experience involves more than adjustment—it also may result in personal transformation. Kim (2015) argues that prolonged intercultural experiences result in a profound shift in the individual, which she terms an "intercultural transformation." Kim writes:

> With an understanding of cultural differences between and among human groups and, at the same time, of profound similarities in the human condition, they [sojourners] are better able to rise above the hidden grips of culture and cultivate those psychological attributes that have been linked to cooperative intercultural behaviors and relationship development (p. 7).

Although Kim's concepts of intercultural transformation and intercultural personhood have, as of yet, been primarily supported anecdotally (Kim, 2015), the benefits of prolonged intercultural contact are well documented. For instance, Cheng and Leung (2012) found that individuals who experience a sojourn may undergo significant cognitive restructuring, which results in an increased creative thinking ability. Prolonged intercultural experiences have also been tied to cultural learning (Masgoret & Ward, 2006) and personal development (Oppedal, 2006). In essence, sojourns have the potential to deeply impact the very essence of individuals, changing the way that they not only survive but thrive in life.

The trailing wife experience. This study considers a particular type of sojourner: trailing wives. This population has received considerable attention within the fields of psychology, sociology, anthropology, international business, geography, and economics, though no communication study (to my knowledge) has considered this population directly. From an interdisciplinary standpoint, this omission is unfortunate given the population's potential to contribute to communication and media theorizing and practice.

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Two major research trends consider the trailing partner: family migration research and expatriation research. In general, family migration research, especially internal family migration work, considers short- and long-term movements within country boarders. In contrast, expatriation research considers short-term family migration across country lines. For those familiar with sojourn studies, it may appear curious that I decided to draw upon both research trends given that the majority of my study's population were U.S. citizens moving to a U.S. state. However, as discussed in the subsection "Stressors experienced at the individual level," I believe that at least some participants experienced acculturation-related stressors due to the differences between Alaska and the contiguous United States. Therefore, while most members of this study's population were not true expatriates, movements to Alaska should be considered pseudo-international transfers, making expatriation research relevant to this review.

Insights from family migration research. Family migration research, particularly internal family migration research, considers movements within country boarders. Within this arena, various models have been used to explore the family's decision to relocate, both within and outside nation boarders (Cooke, 2008a). Early family migration research drew upon the human capital model of family migration, a derivative of human capital theory, which suggests that families rationally evaluate the work opportunities in their place of origin against opportunities in the place of destination (Gayle, Boyle, Flowerdew, & Cullis, 2008). The human capital perspective suggests that the move will occur if it is perceived as beneficial to the family unit, even if the move has long-term, negative consequences on one partner (Lichter, 1983).

Within this body of research, trailing partners are sometimes referred to as "tied movers." Tied movers are individuals who migrate for their families but would not have moved had been single. Conversely, "tied stayers" do not migrate, even though (had they been single) they would

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have chosen to move. Due to a variety of factors—including gendered job choice norms and childbearing—women earn less than men (BLS Reports, 2015), which, according to the human capital model, make women more likely to become "tied." That being said, the human capital model promotes a purely egalitarian approach toward movement research, in which the decision to move is made irrespective of gender (Cooke, 2003).

The human capital perspective's explanatory power is limited, however. Even when the wife holds a higher occupational status than her husband (as determined by their occupation, age, income, and education), migration tends to hurt the economic prosperity of wives more than husbands (Boyle, Cooke, Halfacree, & Smith, 1999; Cooke, 2003). Indeed, Cooke (2003) notes that family migration has been consistently found to result in negative consequences on women's labor-force participation, employment, weeks worked, hours worked, income, and attitudes towards work. In response, sociologists have studied trailing wives from the perspective of a gender role approach (Cooke, 2008a; e.g., Cooke, 2008b). For example, Cooke (2008b) found that attitudes toward marital roles—egalitarian vs. other—influenced migration decisions. In this study, Cooke found that egalitarian couples had a 24-percent chance of moving if the wife was unemployed and wanted to work. Conversely, non-egalitarian couples only had a 9-percent chance of moving for the wife's career, even if she was unemployed and wanted to work. This finding and the work of others (e.g., Lersch, 2005) suggest that wives' and husbands' perspectives towards their roles in their marital relationship need to be accounted for in movement research.

More recently, geographers have taken up the study of work migration, using panel data to explore the consequences of migration on women and men (Cooke, 2008a). For instance, Clark and Withers (2002) found that migration reduces women's employment 10-percent prior to

migration and 20-percent immediately after migration, resulting in it taking women nearly one year to reach pre-migration employment levels. In contrast, family migration does not affect male employment (Clark and Withers, 2002). In the first longitudinal study on the impact of childbirth and residential mobility on women and family earnings, Cooke, Boyle, Couch, and Feijten (2009) found the negative impact of migration and childbirth on female earnings to be relatively similar over time. That being said, within the context of family earnings, the advantages of moving for the male partner have been found to outweigh the disadvantages for the female, ultimately resulting in the family unit earning more despite the woman's loss in earnings (Cooke et al., 2009).

Finally, critical studies have also explored the trailing wife phenomenon. Using a feminist lens, Whitaker (2005) interviewed 17 professional middle-class and upper middle-class women to explore why they agreed to move for their husband's work. A trailing wife herself, Whitaker argued these women rationalized their decision through focusing on four features: 1) economic factors that necessitated the move, 2) the belief that progress or change was inherently good, 3) the feeling of powerlessness to refuse, and 4) the belief that the husband's employment endeavors took precedence over other concerns. Indeed, Whitaker argued that most of these women did not "really agree to go. They just didn't refuse" (n.p.). These findings, Whitaker argues, demonstrate the "underlying power imbalance between husbands and wives that appears to be the product of the production/reproduction dichotomy in the U.S." (n.p.).

Insights from expatriation research. Meanwhile, international business and human resources scholars also consider trailing spouses on international assignments. This arena is of interest to that field because of its impact on the employee's willingness to go on an expatriate assignment and the employee's adjustment and performance while abroad (Lazarova, Westman,

& Shaffer, 2010). Indeed, spousal (sometimes termed "partner") adjustment has been identified as the most crucial variable (in terms of effect size) for predicting the success of expatriate adjustment (Bhaskar-Shrinivas, Harrison, Shaffer, & Luk, 2005). Because expatriates with accompanying spouses adjust better to their assignment than those whose spouses remain behind (Thomas, 1998), it is advantageous to the firm for the spouse to accompany the employee and have a positive experience while on assignment.

Expatriation research also provides insight into the trailing spouse's experience while "on assignment," a topic that is of less interest to migration scholars but relevant to the frequent moves undertaken by this study's population. Over five years (2001-2005), McNulty (2012) gathered data from 264 trailing spouses on assignment. She categorized the identified stressors into three themes: dual-career stresses, marital stress, and identity stress. Though dual-career stress and identity stress were sources of concern, 99 percent of the sample cited a "strong and stable marriage" as the most important factor in their intercultural adjustment (p. 429). Indeed, 6 percent of McNulty's sample identified that they were considering separating or divorcing as a result of the marital stress. De Cieri, Dowling, and Taylor (1991) note that the wage earner's long work hours during the assignment can create significant marital tension. This time-related stressor is particularly relevant amongst the population in this study. For many women in APWC, their partners travel extensively, some spending days away from home, because most industry operations occur at a remote location about 90 minutes away by plane.

Summary of the stressors faced by this study's population. Although the literature indicates that this trailing wife population located in Alaska experiences acculturation, marital, career, identity, and communal stressors, the degree to which these stressors affect this

population is unknown. Therefore, this study will address the following research questions about APWC members:

RQ1: What types and degrees of stressors does this population encounter?

RQ2: Among trailing partners, how do U.S. citizens' and international expatriates' experiences of stress compare?

The Integrative Theory of Cross-Cultural Adaptation: A Theoretical Framework for Predicting Variables that Impact Acculturation Stress

Sojourner studies are often atheoretical (see Dabic, Gonzalez-Loureiro, & Harvey, 2015 for a review), a limitation that can perhaps be attributed to the typically anecdotal nature of such studies (Black, Mendenhall, & Oddou, 1991). As a result, the generalizability of the research tends to be limited to the particular population of inquiry in each study. And yet, a variety of theoretical frameworks exist that may provide researchers with insight into the cross-cultural adaptation experience. One such framework is Kim's (1988, 2001, 2008, 2015) integrative theory of cross-cultural adaptation. This section will consider how Kim's theory helps researchers better understand and predict the impact of cross-cultural experiences upon the individual. Specifically, this section will 1) summarize Kim's integrative theory of cross-cultural adaptation and 2) discuss how the current study will address the theory's limitations and further this body of research.

The integrative theory of cross-cultural adaptation. Kim's (1988, 2001, 2008, 2015) theory prioritizes communication's role in the cross-cultural adaptation process. The theory's view of the communication process is consistent with the transmission model of communication (Shannon & Weaver, 1949), which argues that people are open communication systems and exchange messages (through communication input and output) within their environment. Kim's

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theory suggests that, by interacting with others in cross-cultural situations, sojourners (and immigrants, refugees, etc.) become aware of cultural differences and must use communication to reconcile these differences with their own cultural habits. Communication, then, plays an important role in sojourners' awareness of and adaptation to new situations.

Drawing from a general systems perspective, the theory suggests that sojourners encounter stressors as they communicate with members from their host culture. To thrive in their new environment, sojourners must acculturate (acquire new cultural patterns) and deculturate (unlearn old cultural patterns). This process of acculturation and deculturation is often stressful to the individual, wherein key aspects of the individual's identity are challenged. For Kim, communication plays a key role here in reestablishing a sojourner's equilibrium and reducing stress. In cross-cultural situations where equilibrium is disrupted—due to different eating habits, for example—sojourners strive to use communication to reestablish equilibrium. Sojourners who are more communicatively competent will be more successful at reestablishing equilibrium than those who are less competent, though communication competence can be improved over time (Kim, 1998).

The object of sojourners' communication is also important here. Indeed, Kim (1988) suggests that the more sojourners participate in interpersonal communication with representatives from their host culture, the more they will adapt and experience positive psychological health outcomes. In contrast, Kim argues that more intense communication with sojourners' home culture actually inhibits the acculturation-deculturation process. Although initially home-place communication may help adaptation (e.g., by providing social support, a sense of normalcy, etc.), in the long term such homeland orientations discourage sojourners from becoming more communicatively competent and adjusted in their new place.

In total, the relationships among stress, adaptation, and growth are key aspects of Kim's theory and are encapsulated in the "stress-adaptation-growth dynamic" concept. This concept is cyclical as opposed to linear; in essence, Kim suggests that people periodically regress as a result of stressors, reorganize themselves, and then grow. Kim argues that this cyclical experience is more pronounced after initial exposure to the stressor, but through the passage of time, the experience of stress and adaptation becomes less intense. Consistent with this theory, then, is the following hypothesis:

H1: Time since move will be negatively correlated with stress.

In sum, Kim's integrative theory of cross-cultural adaptation is concerned with the long-term, transformative impact of cross-cultural communication and contact on individuals. Ultimately, Kim suggests that sojourners' prolonged experiences of cross-cultural stress, adaptation, and growth profoundly change them and lead to "intercultural transformation," which Kim suggests is a state where sojourners develop an "intercultural identity" that is "richer in content and more complex in structure" than their prior identity (Kim, 2015, p. 6).

Theory limitations and future research needs. This study responds to calls from previous researchers (Kim, 2015; Shuter, 2012) who encourage additional inquiry into the integrative theory of cross-cultural adaptation's potential use within new media environments. For example, in proposing the Intercultural New Media Studies field, Shuter (2012) argues that, "communication researchers have largely ignored the impact of new media on intercultural communication," (p. 220) and, instead, have focused their work on new media use in different cultures, the role of culture in new media development and design, and how culture influences computer-mediated communication patterns. In charting the parameters for this field, Shuter suggests that intercultural communication scholars should focus their attention on how new

media impact traditional intercultural communication theories (e.g., the integrative theory of cross-cultural adaptation), suggesting Kim's theory as a good starting point for intercultural researchers interested in acculturation questions.

Kim's theory has significant weaknesses, however. First, its application in new media contexts is limited and needs empirical inquiry. This extension is necessary because opportunities to cope with cultural changes occur across both face-to-face and virtual environments in today's technological age. Mikal, Rice, Abeyta, and DeVilbiss (2003) argue that virtual and physical responses to times of stress should no longer be viewed as separate and distinct realities; rather, computer-mediated communication enables, "people to access established strong ties, maintain or establish weaker ties comprising a sense of community, and rapidly establish new networks in a low risk fashion, helping to manage transitions and their associated stress" (p. A51). The theory's validity within mass media environments has received support. For instance, Stilling (1997) found that Hispanic immigrants who watched a large amount of host-culture (i.e., English-speaking) television programming acculturated more quickly than those who watched less host-culture programming—a finding consistent with the theory's argument for the importance of host-culture interpersonal communication in adaptation. Additionally, Ju, Jia, and Shoham (2016) explored Chinese students' use of social media and its impact on their adaptation experiences in the United States. Ju and colleagues found that host place social media communication frequency positively predicted acculturation level, a finding that lends support to the theory. Additional research is needed to explore the nuances of this relationship.

The second weakness of the integrative theory of cross-cultural adaption is more concerning than the first. Although some recent research has found support for the theory (e.g.,

McKay-Semmler & Kim, 2014), the theory fails to explain why some individuals are unable to or do not desire to adapt to their new environments (Croucher, Sommier, & Rahmani, 2015). For instance, Croucher (2008, 2009, 2013) has consistently challenged Kim's argument for adaptation, documenting, for instance, French-Muslim resistance to French laws banning the wearing of Islamic veils in schools (Croucher, 2008, 2009). Indeed, Kramer (2000) challenges the very idea of cultural adaptation, criticizing it on the grounds that "adaptation goes to the core of a psychological restructuration. This amounts to nothing less than the total hegemonic control of identity" (p. 196). Kramer counters that the concept of "cultural fusion"—in which newcomers balance and blend aspects of the host and home culture—is a better representation of the cross-cultural transition process because it is more integrative and less hegemonic.

While this study acknowledges the criticisms of Kim's integrative theory of cross-cultural adaptation, these criticisms are not relevant to this particular population (to a degree). In essence, this particular population's goals are not cultural fusion or assimilation. Rather, because sojourns are temporary, sojourners are more motivated to return to equilibrium (i.e., reduce stress) by managing the balance of the home culture and host culture (Peterson, Milstein, Chen, & Nakazawa, 2011). Further, some sojourners may even be motivated to grow as a result of their cross-cultural experience, by becoming, for instance, multicultural individuals who hold a "global" mindset (McPhail, Fisher, Harvey, & Moeller, 2012) or attaining "intercultural personhood" (Kim, 2008). Accordingly, this study suggests that the type and degree of resilience communication (Buzzanell, 2010) may influence sojourners' cross-cultural experience across both face-to-face and virtual environments, which ultimately may lead to increased resilience. To further explore this argument, this review will consider strategic media choice and usage as

codified in uses and gratifications theory. This review will demonstrate sojourners' ability to strategically select and use media to reduce stress and communicate and develop resilience.

Uses and Gratifications Theory: A Theoretical Framework for Predicting the Relationship Between Stress and Social Media Use

Sometimes deemed an "approach" (see Krcmar & Strizhakova, 2009), uses and gratifications theory is a prominent theoretical framework within the communication field for explaining the uses and effects of media (for a recent review, see Rubin, 2009). This section suggests that uses and gratifications theory provides a useful theoretical framework for considering why and how sojourners use social media to deal with the stress of their sojourn. In particular, the section will: 1) summarize uses and gratifications theory; 2) introduce Facebook as the social media platform of study for the current investigation; 3) discuss how Facebook is used to manage stress; and, ultimately, 4) hypothesize that Facebook is used to engage in social connectedness, which may help sojourners manage stress and communicate and develop resilience.

Uses and gratifications theory. Uses and gratifications theory has a long, rich history of study within the communication field (Lin, 1998). Initially proposed in the 1970s by Elihu Katz, Jay Blumler, and Michael Gurevitch (1974), the theory challenged traditional assumptions of media usage and effects, which viewed media users as passive, relatively homogenous consumers of media (Bineham, 1988). Instead, in line with Lazarsfeld and his colleagues' work on audience activity, uses and gratifications theory orients researchers to focus upon how people use media rather than concentrating on what media do to people (Bineham, 1988). Today, traditional applications of uses and gratifications theory argue that media users (semi-)consciously evaluate and select among different media (and other forms of communication) to

fulfill particular needs, although these needs are not always fulfilled (Rubin, 2002). Thus, people are active, discerning consumers of media who use them for goal-directed, purposeful reasons.

Five assumptions guide traditional uses and gratifications theory research (Rubin, 2009). These assumptions are: 1) people are motivated and purposeful in their communication behavior; 2) people select and strategically use media to fulfill pre-existing needs, though those needs are not always fulfilled; 3) various factors—social and psychological characteristics, social relationships and groups, societal structures, and personal involvement—influence how people communicate; 4) people select among various forms of communication and media (i.e., functional alternatives) to fulfill their wants and needs; and 5) other people are typically, though not always, more influential than media. Katz, Blumer, and Gurevitch (1974) also proposed a methodological assumption, which endorsed people's ability to accurately self-report their motives for media use, though this assumption is commonly scrutinized as placing too much faith in people's ability to consciously relate their motivations (Ruggiero, 2000). Self-reports remain, however, a common methodological approach in uses and gratifications theory studies.

The problem of terminology. Uses and gratifications theory has benefited from over 40 years of revision and research, yet its inconsistently applied, unclearly defined terminology is a continued weakness of the theory (Ruggiero, 2000). For instance, Ruggiero (2000) notes that, across uses and gratifications theory studies, the terms "needs" and motivations" are often used interchangeably and with little meaningful differentiation. In response to this criticism, this study will explicitly define how it conceptualizes the uses and gratifications theory constructs.

Gratifications sought from media. A particularly fruitful area of uses and gratifications theory research focuses upon people's motivations (sometimes referred to as "gratifications sought") for using a particular type of communication medium or modality. For instance, after

conducting a review of 36 articles on Facebook use by students, Hew (2011) classified social media motivations into nine categories, including: to maintain existing relationships, to meet new people, to be cool or fun, to make oneself popular, to pass the time, to express oneself, to learn, to manage a task, and to engage in activism. Similarly, Lee, Lee, and Yang (2011) considered international students' motivations for Internet use, finding that this sojourner population used the Internet (broadly construed) to fulfill various goals related to their homeland (e.g., to gather information, communicate, and gain support), host country (e.g., to facilitate interaction and information seeking), and entertainment. Meanwhile, expatriates use blogging technologies to access informational, interpretative, and comfort resources, which may fulfill their needs for social support and adjustment (Nardon, Aten, & Gulanowski, 2015).

   Gratifications obtained from media. Sundar and Limperos (2013) challenge traditional applications of uses and gratifications theory, particularly within new media environments. Sundar and Limperos note that—regardless of media type—uses and gratifications-based studies tend to find very similar gratifications for media use (see Sundar and Limperos [2013] for a review). For instance, the "entertainment" gratification is shared by users of the Internet, video games, YouTube, Facebook, and Twitter, and the gratification of "information-seeking" is shared by users of radio talk shows, television, the Internet, cell phones, YouTube, social media, and online newspapers.

   Two explanations are possible here for explaining these similarities. Traditional uses and gratifications theorists (e.g., Rubin, 2009) would argue that these similarities are not surprising because people's innate needs are relatively constant across time and technological innovation, and since people are motivated to use media to fulfill pre-existing needs, media users should seek relatively similar gratifications from their media usage. In essence, then, traditional uses and

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gratifications theorists argue that the nuances of the media product matter much less than the needs media users bring to them.

In contrast, Sundar and Limperos (2013) argue that these commonalities are actually the result of methodological and theoretical problems with uses and gratifications theory. Methodologically, Sundar and Limperos argue that by using similar measures to assess both old and new media, researchers become overly theoretically sensitive—in other words, too entrenched in the theory to seriously entertain alternate explanations—which influences their ability to identify new gratifications that people seek from their new media usage. In addition, Sundar and Limperos contend that the identified new media gratifications sought are too broad; as a result, researchers are unable to parcel out the unique gratifications that people seek from their new media usage.

Theoretically, Sundar and Limperos also criticize traditional uses and gratification theorists' emphasis upon pre-existing needs. Rather, they suggest that the media product (whether old or new media) actually shapes media users' needs. For example, perhaps Facebook users see their Facebook friends post numerous pictures of themselves and their partners doing joint activities, so Facebook users experience the need to reduce marital-related stressors more than their non-Facebook using peers. This experience may be particularly relevant to this population. Given that the majority of this population's partners must travel 90 minutes away (by plane) to access to the "field" (i.e., the site of the oil and gas extraction), this population may experience possible marital stress related to little time together, a possibility that may be realized (or compounded) when observing Facebook friends discussing positive aspects of their marital relationships.

To speak to these controversies, this study explored one associated research question related to the role of media in shaping users' needs. In essence, this research question attempted to control for variables that are known to influence sojourners' experiences to see if the use of media technology (i.e., Facebook) creates needs that would otherwise not exist. In essence, if [as Sundar and Limperos (2013) suggest] the simple use of Facebook creates needs, then non-Facebook users should not report these needs (or the degree of needs). An example here might add some clarity to this argument.

Take two trailing partners—one a Facebook user and one not—who are celebrating the holidays away from their home country. Both are feeling a little homesick. The first trailing partner, a Facebook user, decides to access Facebook because she is curious about how her college friends are spending their holiday season. While scrolling down her "News Feed," she observes that many of her friends are attending work-related holiday parties and posting these activities on Facebook. Because she lives in a location where she cannot work outside the home, she is unable to attend her own company's holiday parties but is only able to attend her partner's work parties. She starts feeling stressed and a little depressed, so she (hopefully) tries to reduce this stress in a healthy way. Meanwhile, although the second trailing partner is similarly experiencing homesickness, she is not able to survey others' holiday activities (because she is not on Facebook) and does not experience the same degree of work-related stress. Such a finding would supports Sundar and Limperos's (2013) argument that the simple use of Facebook creates needs (e.g., the need to reduce work-related stress) that exist because the social media platform is being used. This research question sought to add insight into this possibility.

RQ3: How are Facebook users' and non-Facebook users' stress types and degrees similar and different?

Facebook as the modality of study. The statistics surrounding social media use in the United States are staggering. According to the Pew Internet and American Life Project's most recent report on the subject, 65 percent of Americans report using social networking sites, with young adults being the most highly represented population at 90 percent (Perrin, 2015). That being said, adoption rates by older Americans (65 or older) are rapidly increasing, with 35 percent today reporting usage in comparison to only 11 percent in 2010 (Perrin, 2015). Social media adoption is relatively consistent across gender (women, 68 percent; men, 62 percent) and racial and ethnic lines (whites, 65 percent; Hispanics, 65 percent; African Americans, 56 percent), though socioeconomic indicators—like higher educational attainment and household income—still affect adoption rates (Perrin, 2015).

Indeed, with only a small portion of Americans remaining offline (15 percent; Perrin, 2015), social media's impact upon American society is pervasive. Facebook, by far, is the most popular social networking site; in fact, "Facebook.com" is the second most visited site on the Internet in the United States and globally (Alexa, 2015). Its popularity also extends across gender, ethnicity and race, age, and socioeconomic status lines, with 72 percent of Americans (who use the Internet) reporting Facebook use (Duggan, 2015). Among Americans, the prominence of Facebook is particularly notable, with 82 percent of Americans ages 18-29, 79 percent of Americans ages 30-49, 64 percent of Americans ages 50-64, and 48 percent of Americans ages 65 and older reporting Facebook use (Duggan, 2015). These adoption rates are vastly higher than other social media platforms; see Table 2 for a comparison of Facebook adoption rates and other social media platforms.

Outside the United States, social media use is also prominent. Unsurprisingly, social media use is closely related to socioeconomic status and Internet access. As in the United States,

adoption rates of "sites like Facebook" vary significant by age, with Great Britain (18-29, 94

percent; 30-49, 66 percent; 50 and older, 22 percent) and the United States being comparable

(Social Networking Popular Across Globe, 2012).

Table 2
Among Online Adults, the Percentage who use Social Media Platforms

Social Media Platform	Age (in years)			
	18-29	30-49	50-64	65+
Facebook	82	79	64	48
Twitter	32	29	13	6
Instagram	55	28	11	4
Pinterest	37	36	24	16
LinkedIn	22	32	26	12

Source. Duggan (2015)
Notes. Demographics above are based on the percentage of adult Internet users (approximately 85% of all Americans; Duggan, 2015).

This study considered Facebook, as opposed to other social media sites or another

platform, for several reasons. First, as the Pew Research Center research indicates, Facebook

dominates other social media platforms by both usage and engagement indicators. Second,

Facebook is one of the most, if not the most, commonly studied social media platform, which

will enable me to contextualize this study's findings on a rather unique population within the

broader literature. Third, given the older age demographic of the APWC population (Phase 1:

M_{age} = 45.95 years, Phase 2: M_{age} = 46.41 years), it is highly likely that Facebook is their

preferred (or, only) social media platform. Fourth, Facebook engagement levels are high, with 70

percent of users logging in daily and 21 percent logging in weekly (Duggan, 2015). Fifth, in

2014, APWC formally created a Facebook group to share information and facilitate more

informal conversation. At the time of this study, no other social media platforms had been

adopted by the organization.

Social media use to manage stress. As previous literature has noted (e.g., Lee, Lee, & Lang, 2011; Nardon, Aten, & Gulanowski, 2015), sojourners use social media to cope with the stressors related to their acculturation experience. However, the effectiveness of social media usage in managing psychological well-being is complex. For example, among college students, Facebook social connectedness is negatively correlated with anxiety and depression (Grieve, Indian, Witteveen, Tolan, & Marrington, 2013), but Facebook intensity is positively correlated with friendsickness and low sense of belonging (Klingensmith, 2010).

Drawing upon a representative sample of U.S. adults, Hampton, Rainie, Lu, Shin, and Purcell (2015) considered if the use of social media, the Internet, and mobile phones was associated with higher levels of perceived stress. Like the current investigation, Hampton and colleagues measured "perceived stress" using the 10-item perceived stress scale (i.e., PSS-10). In general, they found that social media users did not report higher stress levels than non-social media users. Indeed, social media use appears to reduce stress levels, at least in certain conditions. Although no direct relationship between perceived stress and social media use frequency was found for men, women reported lower stress the more they shared photos via their mobile phones, sent and received emails, and used Twitter. The authors suggest that the accessibility of these activities may provide Facebook users with an easy way to cope with stress. Additionally, because social media users tend to report higher levels of social support than non-social media users (Hampton, et al., 2011), this social use of social media may lead to even higher levels of perceived social support.

In addition to biological sex, personality, age, and education level also appear to influence the relationship between well-being indicators and social media use. For example, Facebook allows college students with lower self-esteem to better maintain their "weak ties"

(i.e., loose connections with other individuals) than their higher self-esteem counterparts (Steinfield, Ellison, & Lampe, 2008). Age is likely another important factor here, as younger Facebook users (18-29 year olds) report greater body image concerns and trouble controlling Facebook usage than older (30 and older) Facebook users (Hayes, van Stolk-Cooke, & Muench, 2015). Limited research has also considered how socioeconomic status influences Facebook usage, with those of a higher socioeconomic status reporting larger, more highly educated friend networks than those of lower socioeconomic status (Brooks, Welser, Hogan, & Titsworth, 2011). In total, this literature implies that Facebook studies need to consider Facebook users' biological sex, personality, age, and education level.

Although Hampton and colleagues found that social media use did not impact stress levels in general, they did find that frequent social media use led to increased stress under certain conditions. Specifically, those, particularly women, who reported higher awareness of stressful events in their friends' lives (e.g., layoff, arrest, hospitalization, death of a close family member) reported higher levels of stress. This "cost of caring" suggests that an indirect relationship between perceived stress and social media use exists. By using social media in social ways—to engage with others, to remain connected, to provide social support—social media users may become more engaged with the lives of their family and friends. Although users may see this as a positive capability, it also comes at a cost: increased stress, particularly when the social media user observes a contact experiencing an undesirable life event.

Indeed, the negative effects of Facebook use are particularly evident in literature that conceptualizes Facebook use based on the user's "Facebook intensity" (Ellison, Steinfield, & Lampe, 2007) or frequency of use. For example, Labrague (2014) found that those who spent more time on Facebook were more likely to report higher anxiety and depression scores, and

Gabre and Kumar (2012) report that accounting students who use Facebook more frequently report higher stress levels. However, to my knowledge, this is the first study that has directly considered the connection between Facebook social connectedness and stress.

Social media use to foster social connectedness. The conceptualization of "Facebook use"—for example, measuring it as "Facebook intensity" (Ellison, et al, 2007) or "Facebook social connectedness" (Grieve, Indian, Witteveen, Tolan, & Marrington, 2013)—may be a possible explanation for the contradictory evidence on the effectiveness of social media in reducing stress. Facebook intensity is among the most popular measures in the literature for assessing Facebook use. In essence, Facebook intensity (Ellison, et al, 2007) measures the degree to which Facebook users are involved with the medium; it considers the extent to which they are actively engaged in Facebook activities and are emotionally attached to the medium itself. This measure was developed as an alternative to Facebook frequency and duration measures. However, Facebook intensity and frequency measures all intend to measure the amount (and type) of Facebook use.

In contrast to the Facebook intensity measure, the less used Facebook social connectedness measure (Grieve, et al., 2013) considers the degree to which Facebook users use Facebook to fulfill their need to be connected with the social world. In developing this measure, Grieve and colleagues drew upon Lee, Draper, and Lee's (2001) conceptualization of "social connectedness," or, "an attribute of the self that reflects cognitions of enduring interpersonal closeness with the social world *in toto*" (p. 310).

Grieve and colleagues (2013) argue that the need for social connection is a fundamental human need, which exists outside the particular modality used to fulfill it. In other words, Facebook is one way people may choose to fulfill their need for social connection, but other

ways, such as involvement in social groups, may also fulfill this need. The "Facebook social connectedness" measure stands in contrast to the Facebook intensity measure, which does not consider how and why people use Facebook. Instead, the Facebook intensity measure considers a person's fixation with or preference for the Facebook modality. This point is important because the Facebook intensity family of measures does not consider how and why people use Facebook, so findings that Facebook intensity is not related (or even negatively related) to stress and adjustment are unsurprising.

As a result, Facebook social connectedness—in contrast to Facebook intensity—is more consistent with the uses and gratifications theory's argument that users select among different media types to fulfill preexisting needs. In developing the Facebook social connectedness measure, Grieve and colleagues argue that the concept of "social network" has traditionally been used to describe an individual's social and personal connections (Grieve, et al., 2013). These connections are motivated by a need for belonging—human nature's deeply held need for meaningful relationships that foster a sense of belonging and well-being (Baumeister & Leary, 1995). Traditionally, this sense of social connectedness has been evaluated using measures like the Social Connectedness Scale-revised (Lee, et al., 2001). Yet, in recent years, with the location of people's social networks changing to include online social networking, Grieve and colleagues updated the Social Connectedness Scale-revised measure to include social connectedness on Facebook. Importantly, although the location of a person's social network may have changed, the Facebook social connectedness measure still considers the degree to which people perceive themselves to be connected to their social environment. In validating the measure, Grieve and colleagues found that Facebook social connectedness and offline social connectedness are unique constructs, though (unsurprisingly) related.

Although research into Facebook social connectedness is still in its infancy, the relationship between social connectedness and biological, psychological, and social outcomes is well-established (for review, see Townsend & McWhirter, 2005). To add additional insight into this literature, I proposed the following hypothesis:

H2: Perceived stress and Facebook social connectedness are negatively related.

Resilience Theory: A Theoretical Framework for Predicting the Relationship Between Social Media Use and Resilience

This section suggests that resilience theory provides a useful theoretical framework for investigating the relationship between social media and resilience. In particular, the section will: 1) define the concept of resilience, 2) argue for the appropriateness of a resilience approach, 3) review its research trajectory, and, ultimately, 4) hypothesize that social media use helps foster sojourners' resilience.

Defining resilience. Although perhaps most visible in jarring, negative situations, resilience is simply a part of living, a feature of everyday life in which people successfully respond to the stressful nature of existence (Beck & Socha, 2015). In fact, Beck and Socha (2015) equate resilience to "magic" because of its power to enable people to successfully respond to stressful (typically, negative) situations. Boasting a long, interdisciplinary history of study, resilience has been observed from multiple angles, including a person's innate potential for resilience (i.e., resilience as a psychological trait), the process of developing resilience (i.e., resilience as a process), and resilience as a consequence of some event or intervention (i.e., resilience as an outcome; Carr, 2012).

Drawing upon Carr's (2012), Reich, Zautra, and Hall's (2010), and Richardson's (2002) work, this study will define resilience as a two-factor, multilevel, outcome variable. Reich,

Zautra, and Hall argue that resilience involves two factors: 1) recovery, defined as a "capacity to quickly regain equilibrium physiologically, psychologically, and in social relations following stressful events," (p. 4), and 2) sustainability, defined as the ability to continue moving forward after adversity (Reich, Zautra, & Hall, 2010). Further, resilience is a multilevel phenomenon, encompassing both individual and familial/communal levels (Reich, Zautra, & Hall, 2010).

Although studies that consider the potential for resilience (i.e., resilience as a psychological, trait-based feature) are valuable, this study considers resilience as an outcome (Phase 1) and a process (Phase 2). Unlike psychological, trait-based approaches to resilience inquiry, this choice to view resilience as an outcome and a process is more in line with communication theory and research because they consider whether and how increased resilience is achieved through one's communication. Researchers approaching this study's population and constructs from other research traditions—such as psychology—are likely better suited for considering the traits of individuals who successfully adapt to cross-cultural situations.

In summary, this study argues that sojourners, and others who are dealing with significant stressors, respond in resilient ways when they recover from a stressor and are able to sustain that recovery. Additionally, this study argues that communication is key to this process (i.e., how people recover from stressors and sustain this recovery over time). Context is also important here, for this recovery and sustainability are not experienced in a vacuum; rather, sojourners develop resilience in community with others and, on occasion, others with the same (or similar) stressor.

The appropriateness of a resilience approach. This study adopted a resilience approach rather than a purely cross-cultural adaptation approach (e.g., Kim, 2015) because of the nature of its population. The cross-cultural literature review above—especially the integrative theory of

cross-cultural adaptation—provides much insight into describing this population and its challenges; however, because a portion of this population is sojourning within nation borders, the amount and degree of acculturation stress may not be as intense as their expatriate peers. Therefore, although certain aspects of Kim's theory are likely relevant, Kim's theory was primarily developed to explain and predict sojourning across nation borders. In contrast, a resilience approach is more general and encompasses both U.S. nationals and expatriates.

Indeed, a resilience approach is more useful for predicting why people encountering stressors (such as, but not necessarily, sojourners) are more or less successful in reducing stress and increasing adaptation and growth. In many ways, the resilience communication literature—which studies communication-based questions related to the successful adaptation and growth from stressors (see Beck & Socha's [2015] edited volume on resilience)—provides practical insight into how people who encounter stressors successfully deal with these stressors through their communication. In other words, the type and degree of resilience communication (Buzzanell, 2010) may influence a sojourner's cross-cultural experience across both face-to-face and virtual environments and is, therefore, worthy of study.

The trajectory of resilience inquiry. The study of resilience has undergone three distinct waves (Richardson, 2002), with a proposed fourth currently in progress (Carr, 2012). For a detailed review of these waves, see Richardson (2002) and Carr (2012).

Wave one: Resilient qualities. The first wave of resilience inquiry consists of a body of largely phenomenological work that studies the traits, conditions, characteristics, states, and virtues of "resilient" individuals (Richardson, 2002). Richardson (2002) notes that Werner's (1982; Werner & Smith, 1992) longitudinal study on the experiences of high-risk children is widely cited as the foundational work in resilience literature. Over 30 years, Werner (and later

Smith) followed 700 children, 200 of whom identified as high risk (due to perinatal stress, daily instability, poverty, and serious parental health problems), and found that 72 of these 200 high-risk children did well despite these risk factors. Werner and Smith (1992) identified the qualities of these successful individuals, noting that they tended to be female, achievement oriented, strong communicators, adaptable, tolerant, robust, and socially responsible, and they tended to have high self-esteem.

Consistent with this wave of resilience research, communication scholars have studied communication traits or features that typify people who successfully respond to adversity. For instance, Cheung and Yue (2012) considered how particular humor styles reduce stress and promote adjustment in acculturation contexts and found that affiliative humor styles raise life satisfaction while self-defeating humor styles decrease it. Similarly, DiCioccio (2015) reviews humorous communication theory and research, ultimately endorsing "the crucial role humor plays in buoying our hope and emboldening us to be resilient in times of adversity" (p. 49).

This approach to resilience inquiry continues to dominate the resilience literature. Historically, perhaps the most significant contribution of this wave is a philosophical one. In essence, this first wave of inquiry challenged researchers to consider individuals' strengths, rather than their risk factors, that led them to overcome the struggles of life (Richardson, 2002). This approach also led to increased attention on interventions or strategies for developing these desirable traits (e.g., Manusov & Harvey-Knowles, 2015). Unfortunately, this approach occasionally fails to contextualize the "resilient" trait within a particular adverse circumstance or environmental condition, which results in lists of universal resilient qualities that may or may not apply in particular situations (Richardson, 2002).

Wave two: The resiliency process. In the second wave of resiliency research, researchers turned their attention to how individuals acquire the desirable qualities identified in the first wave of resilience inquiry (Richardson, 2002). Richardson, Neiger, Jensen, and Kumpfer (1990) proposed The Resiliency Model to describe how people consciously or unconsciously respond to disruptive life events. The model starts from the perspective of "biopsychospiritual homeostasis," a state in which one is adapted psychology, mentally, and spiritually to one's current life circumstances. This state is constantly bombarded with stressful life events—opportunities, stressors, adversities—which often enable people to develop buffers or protective factors (i.e., resilient qualities).

Occasionally, however, these resilient qualities or buffers are not sufficiently developed to deal with a particular disruption, termed an "unprotected life prompt." Individuals who experience these unprotected life prompts often turn inward and experience feelings of self-doubt, hurt, and bewilderment. Over time, however, The Resiliency Model suggests that these unprotected life prompts enable people to respond in one of four ways. "Resilient reintegration" refers to responses where people not only adapt but also grow as a result of the stressful life event, a response that enables them to further develop desirable resiliency qualities. "Reintegration back to homeostasis" occurs when people adapt to the disruption, return to biopsychospiritual homeostasis, and simply move on. Individuals who adapt but lose a part of themselves, like a degree of hope, represent the "recovery with loss" response. Finally, "dysfunctional reintegration" occurs when people resort to destructive choices or behaviors, such as substance abuse, to deal with the disruption.

From a communication perspective, Buzzanell (2010) argues that resilience is developed, fostered, and realized through communication; indeed, Buzzanell's five communication

processes illustrate ways people acquire desirable resiliency qualities. In her work on responses to job loss, Buzzanell identified communication that creates normalcy, emphasizes core identity anchors, draws upon communication networks, reframes the situation, and acknowledges the negative while focusing on the positive as strategies that develop resilience. Similarly, Villagran, Canzona, and Ledford (2013) found the themes of affirming identity anchors, maintaining social networks, and creating normalcy to be particularly relevant to military partners before, during, and after their partner's deployment. In total, this body of literature challenges researchers to consider resilience not as an outcome but rather a journey. The work by Buzzanell and Villagran et al. typifies wave two resilience research in the communication field.

Wave three: Motivation for resilience. Drawing upon wave one's interest in identifying resilient qualities, the third wave of resilience inquiry considers why some individuals with resilient qualities (e.g., self-efficacy) respond resiliently to stressful circumstances while others, with the same qualities, do not (Carr, 2012; Richardson, 2002). Richardson argues that this wave considers resilience to be "a force within everyone that drives them to seek self-actualization, altruism, wisdom, and harmony with a spiritual source of strength" (Richardson, 2002, p. 313). Indeed, wave three of resiliency inquiry is highly interdisciplinary—spanning philosophy, physics, psychology, theology, neuroscience, Eastern medicine, biology, and mysticism (Richardson, 2002).

Within the communication field, Peterson (2011) studied resilience from this interdisciplinary perspective. Peterson found spirituality to be intertwined with feelings of emotional, network, appraisal, and esteem support for women living with HIV/AIDS. Peterson suggests that this spirituality gave the women a new perspective and meaning, a source of emotional control and support, and a connection to a spiritual community—similar to two of

Buzzanell's (2010) resilience processes (acknowledging the negative while foregrounding the positive and drawing upon communication networks). Although less influential than the prior two waves (Carr, 2012), the third wave's interest in an energy source, motivation, and essence allows researchers to probe centuries-old questions about the meaning of life, the existence of a higher power, and the human spirit.

Wave four: Integration of past three waves. Drawing upon Richardson's (2002) work, Carr (2012) argues for the existence of a fourth phase of resiliency inquiry. Carr suggests that this fourth wave integrates the study of individual traits (wave one), processes (wave two), and motivation (wave three) into encompassing studies of the resilience phenomenon. Carr's argument for a distinct fourth wave is less than compelling because the integration of past research into future study is simply good research practice, not necessarily evidence of a new research trend. That being said, Carr's exploration of the resilience phenomenon and discussion of its role within the communication field is particularly insightful given that resilience study remains an area of "enormous potential for communication and applied discipline scholars" (Beck & Socha, 2015, p. 10).

Indeed, Carr's (2012) study is among the few quantitative studies from a communication perspective to directly study resilience (as an outcome). In addition to viewing resilience as an individual trait, Carr argues that resilience is developed through interpersonal communication. To investigate this argument, Carr surveyed 201 married individuals who reported substantial adversity in their family of origin. Although personality characteristics and marital environment did not directly predict resilience, Carr found a significant interaction effect between these variables. Specifically, less optimistic and self-efficacious individuals reported higher levels of resilience when they were in close and supportive marital relationships. "To provide a more

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complete picture of resilience," Carr argues at the conclusion of her work, scholars should consider resilience, "as a communicative, interactional, relational construct impacted by a variety of sources" (p. 105).

Facebook social connectedness fosters resilience. Continuing this line of resilience inquiry, I argue that the body of resilience literature provides insight into several pressing questions regarding the cross-cultural adaptation process. As noted earlier, the integrative theory of cross-cultural adaptation has been criticized as unable to predict why some sojourners are unable to or do not desire to adapt and grow as a result of their sojourn (Croucher, Sommier, & Rahmani, 2015). But, if the cross-cultural adaptation process is viewed through the lens of resilience theory—as a disruptive life event that may or may not have been "protected" by preexisting resilient qualities—then the body of literature into resilient qualities (wave one), the process of developing resilience (wave two), and the motivation for resilience (wave three) may all be relevant.

To explore this argument, this study considered the role of Facebook social connectedness in fostering resilience, an approach that is consistent with the second wave of resilience literature. Facebook social connectedness is a concept similar to general social connectedness, which has been found to be positively related to resilience (Capanna, Stratta, Collazzoni, D'Ualdo, Pacifico, Emidio, Ragusa, & Rossi, 2013). This relationship is stated in the following hypothesis:

H3: Facebook social connectedness and resilience are positively related.

Potential moderating variables. The integrative theory of cross-cultural adaptation (Kim, 1988) suggests several potential moderating variables. Kim argues that the more sojourners participate in interpersonal communication with representatives from their host

culture (i.e., Alaska), the more they will adapt and experience positive psychological health outcomes. This argument was supported by Lee, Lee, and Yang's (2011) finding that international students who used the Internet primarily to build a local support network experienced better adjustment than those who used the Internet to engage with members from their host country. It is reasonable, then, to propose that host-place Facebook intensity—the degree to which one is engaged with one's host place on Facebook—influences the degree to which Facebook social connectedness and resilience are related. Thus, the integrative theory of cross-cultural adaptation suggests:

> H4: As host-place Facebook intensity increases, Facebook social connectedness and resilience will become more positively related. In other words, cases with higher host-place Facebook intensity will demonstrate a greater slope (in the positive direction) between the variables Facebook social connectedness and resilience than cases with lower host-place Facebook intensity.

Meanwhile, Kim (1988) argues that home-place communication might actually inhibit the acculturation-deculturation process. Although initially home-place communication may help adaptation—for instance, by providing a support system and familiar routines and customs—in the long term, such homeland orientations discourage sojourners from becoming more adjusted in their new place. Therefore, this study suggests that sojourners who are heavily involved in the Facebook activities of their home-place (lives of friends and family, etc.) may not experience the same benefits of Facebook social connectedness in fostering resilience.

> H5: As home-place Facebook intensity increases, Facebook social connectedness and resilience will become less positively related. In other words, cases with higher home-place Facebook intensity will demonstrate a smaller slope (in the positive direction)

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between the variables Facebook social connectedness and resilience than cases with lower home-place Facebook intensity.

Finally, because sojourners are likely connected to people not associated with their "home-place" or "host-place," this study also considered the role of non-specified others, such as college classmates, sojourners met on other assignments, and so on. Because these unspecified others are not located in the host place, this study proposed that heavy Facebook involvement with such individuals inhibits the relationship between Facebook social connectedness and resilience.

> H6: As other-place Facebook intensity increases, Facebook social connectedness and resilience will become less positively related. In other words, cases with higher other-place Facebook intensity will demonstrate a smaller slope (in the positive direction) between the variables Facebook social connectedness and resilience than cases with lower other-place Facebook intensity.

A Resilience Theory Perspective on Social Media Use

Individual level. Thus far, this study has explored a number of claims. First, I have argued that sojourners use social media to fulfill a particular need: to cope with the stress of their sojourn. Second, I have suggested that certain types of social media use help sojourners become more resilient. Combined, these two claims indicate that social media use buffers (i.e., moderates) the relationship between stress and resilience, as stated in the following hypothesis:

> H7: Facebook social connectedness moderates the relationship between stress and resilience. In other words, cases with higher Facebook social connectedness will demonstrate a smaller slope (in the negative direction) between the variables perceived stress and resilience than cases with lower Facebook social connectedness.

This hypothesis is critical for several reasons. First, this hypothesis considers resilience at the individual level, which, alongside communal-level resilience, is an important level of inquiry in resilience studies (Reich, Zautra, & Hall, 2010). Second, this hypothesis is suggested by past intercultural research, with general social connectedness being found to mediate the relationship between acculturation and adjustment in Korean immigrant (Yoon, Lee, & Goh, 2008) and Chinese international student (Zhang & Goodson, 2011) populations. Third, and perhaps most important, this hypothesis speaks to a weakness in the integrative theory of cross-cultural adaptation that centers on why, in contrast to the theory's presuppositions, some individuals fail to or do not desire to adapt and grow as a result of their cross-cultural experience (Croucher, Sommier, & Rahmani, 2015).

In other words, this study suggests that sojourners deal with the stressful experience of the sojourn by using social media (in particular ways) to develop resilience. Resilience, then, may be one factor that helps explain why some individuals adapt and others do not. Cheung and Yue (2012) share this assumption in their work on how sojourners' humor styles buffer the relationship between stress and resilience. However, unlike Cheung and Yue's work, this study does not conflate the concepts of "resilience" and "adjustment;" rather, it instead operationalizes resilience as an independent construct with a rich history of empirical measurement.

To further explore and validate this hypothesis, this study also explored how sojourners talk about their social media usage. Buzzanell (2010) argues that certain themes are noticeable when people discuss their attempts to resiliently respond to life stressors (e.g., job loss, Buzzanell, 2010; spousal military deployment, Villagran, Canzona, & Ledford, 2013). These themes include communication that emphasizes normalcy, reiterates core identity anchors, draws

upon communication networks, reframes the situation, and acknowledges the negative while focusing on the positive. Therefore, this study also explored the following research question:

RQ4: How, if at all, do sojourners use social media to foster individual-level resilience?

This additional level of inquiry—which is considered through in-depth interviews—is important for two reasons. First, study participants will describe if and how their social media usage helped them reduce stress and become more resilient. This additional methodology bolsters the validity of the study's findings by triangulating the data. Second, by including this research question, this study contextualizes this study's population and experiences, which may aid future researchers in determining the generalizability of this study's findings.

Community Level. Like individuals, some communities may be more or less resilient than other communities, a finding that guides Reich, Zautra, and Hall's (2010) argument for conceptualizing resilience as a multilevel variable where community and individual resilience influence one another. To analyze community-level resilience, this study considered the role of social media in tying sojourners to salient communities, which may facilitate both community and individual resilience.

Like individual resilience, community resilience refers to a community's ability to bounce back and even grow in the face of stressors (Reich, et al., 2010). Although an emerging area of research (Shuter, 2012), existing literature indicates social media's important role in facilitating community resilience. For instance, Molyneaus and colleagues (2014) studied social media use among First Nations people in Canada, most living far from their remote home communities, and found that social networking sites provide a forum for cultural preservation. By sharing photos and traditional stories, listening to cultural music, viewing cultural art, and reading about their home culture online, more than 80 percent of respondents reported that they

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used social networking sites and the Internet "to celebrate and practice their culture" (Molyneaus, et al., 2014, p. 285). In essence, social media provided this population with a space to promote a particular way of living and to maintain a sense of self that may have been at odds with the norms of their physical location.

Similarly, social media may provide sojourners with a space to celebrate, promote, and remain connected to the cultural norms of another community, such as their home culture or broadly construed "sojourner community" (i.e., those who live the sojourner lifestyle). These connections may help sojourners navigate the stressors of the sojourner lifestyle, including marital, identity, work, and cultural stressors (Brown, 2008). To probe this possibility, this study considered the following research question:

RQ5: How, if at all, does the APWC Facebook group foster APWC community-level resilience?

Summary. This study draws upon the integrative theory of cross-cultural adaptation, uses and gratifications theory, and resilience theory to consider how sojourners—as individuals and in community with others—develop and communicate resilience through their social media usage. See Table 3 for a summary of this study's hypotheses and research questions.

Table 3
Summary of Hypotheses and Research Questions

#	Description
RQ1:	What types and degrees of stressors does this population encounter?
RQ2:	Among trailing partners, how do U.S. citizens' and international expatriates' experiences of stress compare?
RQ3:	How are Facebook users' and non-Facebook users' stress types and degrees similar and different?
RQ4:	How, if at all, do sojourners use social media to foster individual-level resilience?
RQ5:	How, if at all, does the APWC Facebook group foster APWC community-level resilience?
H1:	Time since move will be negatively correlated with stress.
H2:	Perceived stress and Facebook social connectedness are negatively related.
H3:	Facebook social connectedness and resilience are positively related.
H4:	As host-place Facebook intensity increases, Facebook social connectedness and resilience will become more positively related. In other words, cases with higher host-place Facebook intensity will demonstrate a greater slope (in the positive direction) between the variables Facebook social connectedness and resilience than cases with lower host-place Facebook intensity.
H5:	As home-place Facebook intensity increases, Facebook social connectedness and resilience will become less positively related. In other words, cases with higher home-place Facebook intensity will demonstrate a smaller slope (in the positive direction) between the variables Facebook social connectedness and resilience than cases with lower home-place Facebook intensity.
H6:	As other-place Facebook intensity increases, Facebook social connectedness and resilience will become less positively related. In other words, cases with higher other-place Facebook intensity will demonstrate a smaller slope (in the positive direction) between the variables Facebook social connectedness and resilience than cases with lower other-place Facebook intensity.
H7:	Facebook social connectedness moderates the relationship between stress and resilience. In other words, cases with higher Facebook social connectedness will demonstrate a smaller slope (in the negative direction) between the variables perceived stress and resilience than cases with lower Facebook social connectedness.

CHAPTER 3

METHOD

Theoretical Framework for the Method

This study followed Creswell's (2003) "explanatory sequential" mixed-methods design. In this design, qualitative data is collected after quantitative data collection to add further insight to the quantitative data results. Following this model, this study consisted of two phases: an online survey (Phase 1) and semi-structured interviews (Phase 2).

Creswell and Plano Clark (2011) encourage researchers who use explanatory sequential mixed-methods study designs to embrace different philosophical assumptions throughout the research process. Specifically, during the quantitative data collection phase, Creswell and Plano Clark argue that researchers should embrace a post-positivist approach in developing instruments, measuring variables, and assessing statistical results. However, during the qualitative research thread, researchers should embrace more constructivist paradigms that encourage understanding in context and emergent approaches (Willis, 2007). Then, when considering the relationships among the quantitative and qualitative data together, researchers should employ a pragmatic worldview—which prioritizes the research question.

Accordingly, I drew upon multiple theoretical frameworks as I probed this study's primary research question: How do sojourners—as individuals and in community with others— develop and communicate resilience through their social media usage? This approach enabled me to apply the instruments and methods in the same spirit that they were developed. However, when holistically considering the study, I drew upon a pragmatist worldview. This worldview

prioritizes real-world, practice-oriented research questions that are explored through multiple

methods and theoretical frameworks (Creswell & Plano Clark, 2011).

Population Access and Ethical Considerations

 Population description. Both Phase 1 and Phase 2 participants were recruited through

their association with a women's club, the Anchorage Petroleum Wives Club (APWC). Located

in Anchorage, Alaska, APWC consists of approximately 200 members who are drawn together

by their shared experience working for, or, more typically, being the partner of someone in the

same industry. Most are "trailing partners" in that they moved to Alaska for their partner's career

advancement rather than their own.

 At the time of data collection, APWC membership was open to any woman living in

Anchorage (or surrounding area). Historically, the club consists of members from a range of

nations, including Norway, the United Kingdom, Australia, Indonesia, Canada, and the United

States. Few members were born or spent their developmental years in Anchorage.

 Prior to and during data collection, this population's shared industry underwent an

economic downturn; in fact, layoffs occurred during data collection. This economic uncertainty

made the population somewhat atypical for "sojourner" or "trailing partner" populations. At the

time of the study, the amount of time study participants had lived in Anchorage was high for

sojourners (in years, Phase 1: $M = 4.86$, $SD = 6.50$, median = 2.67; Phase 2: $M = 5.70$, $SD =$

7.14, median = 3.00). More commonly, sojourners spend only two to five years in one location

(Gonzalez-Loureiro, Kiessling, & Dabic, 2015). This unusual longevity was due, in part, to

company initiatives that sought to reduce costs through limiting the number of domestic and

international movements. Ultimately, because of this industry downturn and economic

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uncertainty, participants may have felt higher employment-related stressors than typical sojourner populations.

Population access procedures. APWC maintains a membership database that contains each member's contact information. In addition, APWC manages several Facebook pages where members can post questions, sell goods, and share APWC-sponsored events. To conduct this study and contact participants, I needed to access this membership database and the Facebook pages, so I approached both the organization's Executive Board and General Board of Directors to receive permission to access this information. On August 24, 2015, I approached the Executive Board to request its permission to approach the General Board of Directors with this request. This permission was granted. Then, on September 2, 2015, I received permission from the General Board of Directors to use the club membership list and Facebook pages. Importantly, I received access to the club's membership list and Facebook pages under the following conditions:

- All data collection had to be completed during the tenure of the 2015-2016 APWC Board of Directors. This tenure ended on May 31, 2016. If I needed continued access to the population after that point, I would have needed to present my request to and received approval from the 2016-2017 Board of Directors.

- Respondent participation in the study had to be voluntary. No respondent could feel required to participate in any way.

- Best practices for anonymity and confidentiality had to be followed. This meant that anyone who participated in this study had to remain anonymous, with the exception of Phase 2 volunteers. The identity of Phase 2 participants had to remain confidential.

- The entire organization had to be given the opportunity to participate in the study.

- Calls for participation could only be communicated in particular ways. First, I could
  announce the survey and answer questions at monthly luncheons. Second, I could include
  a call for participation in one monthly newsletter, which was emailed to the entire
  membership typically one week after the luncheon. Third, I could remind the population
  to complete the survey on the group's Facebook page.

I also received permission from Colorado State University to access this population and conduct
this study. On January 20, 2016, my five-person dissertation committee approved the study
proposal. On February 15, 2016, Colorado State University's Institutional Review Board
approved the study.

Ethical considerations for population access. At the time of this study, I had been a
member of the organization for two and a half years, and I had served one and a half years as the
club vice president. Prior to approaching the organization, I discussed potential ethical concerns
(e.g., coercion) with a representative from Colorado State University's Institutional Review
Board. Per the representative's recommendation, I abstained from voting in both of the meetings
where I presented my requests.

Phase 1: Survey

Procedures. Phase 1 consisted of two stages: a pilot test and a main study. The
procedures for these two stages are reported below.

Pilot test. From February 17 to February 23, 2016, 10 participants participated in a pilot
test. Of these 10 people, three were associated with Colorado State University, five with APWC,
and two were Anchorage residents not associated with APWC. I purposefully selected
individuals from different backgrounds, ages, and interests in order to receive more constructive
feedback. Pilot test participants were asked to time themselves as they completed the survey and

provide feedback on direction quality and clarity, question quality and clarity, and overall impressions. All, except one, completed the online version. One non-APWC member completed the hard copy version.

I debriefed the pilot study participants either via phone or email. All respondents emphasized that they thought the survey was well-written, thoughtful, and very interesting. Many expressed excitement about seeing the results once the study concluded. As a result of this feedback, I made approximately 13 changes to the survey by correcting spelling or mechanics, clarifying direction wording, and articulating the study requirements more completely. See Appendix A for a full list of changes made to the survey after the pilot study. However, because these changes were not substantial and focused primarily on direction clarity, I maintained the seven respondents who lived in Anchorage in the data set. These seven respondents were subject to the same "Case selection strategy process"—outlined in the Results section—as the main Phase 1 respondents. In total, five pilot test respondents were determined to meet study eligibility and were used in Phase 1 data analysis.

Survey eligibility. Only "trailing wives" were retained for Phase 1 analysis. However, due to APWC General Board of Director requirements, all APWC members had to be eligible to complete the survey. Thus, this study used two slightly different survey eligibility criteria based on an individual's APWC status. The survey eligibility was articulated to respondents with the following explanation, "All Anchorage Petroleum Wives Club members living in Anchorage are eligible to participate. This survey is also available to people who meet the following requirements: 1) female, 2) [Anchorage-area] resident, and 3) associated with petroleum industry (through partner's past or current employment)."

All APWC members were eligible to complete the survey. This criterion was imposed on me by the APWC organization. Specifically, the APWC General Board of Directors wished to ensure that no member felt excluded from participating in this study, so I received permission to access this population with the constraint that all APWC members would be eligible to complete the survey. However, APWC allows any woman, located in the Anchorage-area, to be a member of the organization. In other words, APWC allows women employed by the petroleum industry themselves (and not through their partner's employment) or women not associated with the petroleum industry at all to be members. Thus, not all APWC members are trailing wives. Because not all APWC members are trailing wives, I used a case selection strategy to ensure that only trailing wives were retained for analysis. See the section "Case selection strategy" (located in the "Results" chapter) for more information about this strategy.

Additionally, APWC members were invited to recruit non-APWC members to complete the study, as long as they met trailing wife characteristics. I made the decision to gather additional participants outside the APWC for three reasons. First, I hoped to increase the study's sample size. Second, I wanted to explore if APWC members exhibited unique characteristics that were not shared by other trailing wives, so I hoped to gather enough data from non-APWC respondents for a meaningful comparison.[1] Finally, I wished to interview non-APWC participants for Phase 2, so Phase 1 served as a recruitment tool for Phase 2. Respondents were informed to share the survey with those who fulfilled the following requirements: current Anchorage-area resident, female, and associated with the petroleum industry through their partner's (past or current) employment. These non-APWC members were subject to the same "Case selection strategy" that is outlined in the "Results" chapter.

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[1] I was not able to explore if APWC members demonstrated unique characteristics from (non-APWC) trailing wives because only 4 non-APWC members participated in Phase 1.

Recruitment. All APWC members were invited to participate in Phase 1, which occurred between February 24 and March 27, 2016. APWC members were also invited to share the study with non-members who exhibited certain characteristics (female; resident of Anchorage, Alaska; associated with the particular industry through partner's employment). To increase response rates, I used a variety of recruitment strategies.

To reach the greatest number of people, I recruited respondents for Phase 1 using different communication modalities. On February 24 and March 23, 2016, I gave an approximately three-minute presentation to monthly luncheon attendees. Only a portion of APWC members attended these two events. Additionally, on March 13 and 23, 2016, I reached a portion of the members by reminding them about the survey on the organization's Facebook page. However, all members of the organization received a notice about the survey on March 6, 2016 in a monthly, emailed newsletter, though not every member opened that email message. See Table 4 for a review of the number of people in attendance or who viewed the message at each recruitment period.

In each of these calls for participation, I used message design strategies to increase the response rate. For example, to increase the study's and my personal ethos, I referenced the procedures I underwent to gain approval to conduct the study. I shared, for instance, that I received approval for this study and its associated procedures from the organization's Executive Board and Board of Directors, from my dissertation committee comprised of subject experts, and from Colorado State University's Institutional Review Board. In addition, I sought to make the study's subject matter relevant to the potential respondents by emphasizing its relationship to their personal experiences, its potential to add insight into their lives, and its potential to help the group better support one another. I also indicated my intention to share the study's findings with

Table 4

Phase 1 Recruitment Period by Date, Method of Call, Modality, and Potential Respondent Number

Date	Method of Call	Modality	Number in Attendance of Who "Viewed" Message
February 24, 2016	February Luncheon	Face-to-face	22 members
March 6, 2016	March newsletter	Email	196 recipients; 106 unique opens
March 13, 2016	Facebook Group Reminder #1	Facebook	82 views
March 23, 2016	March Luncheon	Face-to-face	45 members
March 23, 2016	Facebook Group Reminder #2	Facebook	65 views

the group at a later date. Finally, to make the survey easier to complete, I offered the survey in two different modalities—online and print—and provided respondents with self-addressed, stamped envelopes to return the survey if they chose the print modality.

Finally, I offered potential respondents two incentives for completing the survey. First, I donated $5 to the organization's chosen yearly charity for each survey returned. Second, I distributed homemade cookies to each respondent as an additional thank-you for her time. Because the survey was anonymous, all attendees at the March luncheon received a bag of cookies, a strategy that may also have reminded potential respondents to complete the survey if they had not already done so.

Main study procedures. The Qualtrics survey system was be used to conduct the survey. Survey respondents had access to the survey through a link, which directed them to the secure Qualtrics site. To preserve the anonymity of survey respondents, any identifying information was maintained separately from the data. For convenience, I also had hard copies of the survey and a stamped, addressed envelope available. Respondents provided consent upon reading the consent form at the beginning of the survey and either clicking "I agree" (in the online version) or

continuing with the survey (in the print version). In total, 43 unique online respondents and five

hard copy respondents completed the survey for Phase 1.

Response rate. I calculated a Phase 1 response rate based on the number of APWC

members who completed the survey. However, this Phase 1 response rate was challenging to

determine because the number of people in this population is opaque. Indeed, there are a variety

of ways to calculate population size for this study, including the organization's membership

number, the number who received a copy of the monthly newsletter, and the number who

actually opened the monthly newsletter. Below is an explanation for why I used the "unique

newsletter opens" metric to calculate this study's response rate.

The club's membership number is the simplest way to calculate this study's population

size. According to this metric, as of March 27, 2016 (the end of Phase 1 data collection), the

APWC had 205 members. Unfortunately, the "club membership" number artificially inflates the

population number because of the transient nature of the membership. Unless a departing

individual indicates that she no longer wishes to be an APWC member, she is still counted in the

membership total until May 31st (the end of a yearly membership). For instance, nine APWC

members requested to be taken off the membership communications prior to the study, so while

they were still counted in the membership total, they no longer received regularly organizational

communications (including this study's call for participation).

A second way to calculate this study's population size is based on the number who

received a copy of the monthly newsletter. Members were informed about the study through

three different formats--two monthly luncheon presentations, two Facebook group posts, and one

monthly newsletter article. The monthly newsletter article reached the largest number of people

(196 unique email addresses) and encompassed those who learned about the message on other

formats (i.e., luncheon or Facebook). However, only 106 individuals actually opened the

newsletter. Thus, 90 individuals did not read the recruitment letter in the monthly newsletter.

There are a number of reasonable explanations for why this was the case. For instance,

respondents may not have been checking that particular email address or checking email in

general. However, the timing of this study likely influenced this low newsletter open rate.

As discussed, this study occurred during a particularly unstable period in the particular

industry under study; as a result, a larger number of members than typical no longer lived in

Anchorage (and/or were no longer active in the APWC). For instance, in the fall of 2015, one

major company announced that it would be leaving Alaska entirely, affecting 24 APWC

members. Many of these members had left the state prior to this study. Likewise, a second

company, which represents the largest number of APWC members, completed a round of

layoffs, early retirement incentives, and repatriations in the fall of 2015, which resulted in

additional members leaving the state. Therefore, in addition to members not checking that

particular email address or email in general, the timing of this study likely influenced why some

participants did not open the newsletter. Due to these factors, I disregarded this approach for

calculating the study's response rate because I believe it artificially inflated the number of people

who actually read the recruitment message.

Although not a perfect metric, I believe the "unique newsletter opens" metric is the best

way to calculate this study's response rate. If the "unique newsletter opens" metric is used to

measure population size, then the response rate for this survey was 39.60%.[2] Admittedly, this

approach has its problems. It is possible that the 90 individuals who received the newsletter via

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[2] The 39.60% response rate refers to the response rate for APWC members. Forty unique APWC-associated respondents completed the survey in Phase 1. Because 5 APWC members completed the survey during pilot testing, the total population for Phase 1 was 101. It should be noted that the study was also open to non-APWC members who met the survey requirements. No sample size was calculated for this convenience sample.

email but did not open it learned about the study through a different recruitment format (e.g., one of the monthly luncheon presentations). However, this approach provides the most concrete indication of the number of people who heard about the study at least once.

Materials. The survey administered in Phase 1 contained eight sets of variables. These variable groups included: 1) survey eligibility; 2) sojourn type; 3) stress; 4) relationship; 5) resilience; 6) social media; 7) demographic; and 8) a call for participation for Phase 2. See Appendix B for a copy of the survey.

Survey eligibility variables. To determine survey eligibility, respondents were asked to report their biological sex, current location of residence, marital status, association with the petroleum industry, and type of association with petroleum industry (employed by or partner of employee). In addition, respondents completed a Likert-type scale ("Strongly Disagree" to "Strongly Agree") that asked them to indicate their level agreement with the statement, "I moved to Anchorage, Alaska because of my partner/partner's (past or current) employment in the petroleum industry." These variables were used to determine the respondent's eligibility for the study.

Sojourn variables.

Anchorage Petroleum Wives Club membership status. Respondents were asked to indicate if they were a current member of the "Anchorage Petroleum Wives Club," an organization developed to support trailing partners.

Hours involved in APWC activities. Respondents were asked to indicate how many hours, in an average week, they were involved in APWC-sponsored activities (e.g., attending APWC events, preparing for APWC events, etc.).

Connectedness to APWC members. Respondents were asked to indicate how connected they felt to APWC members on a five-item, Likert-type scale (ranging from "1 = Extremely Connected" to "5 = Extremely Disconnected").

Time since move. Respondents indicated the month and year they moved to Anchorage (or the surrounding area). This information was used to calculated the amount of time the respondent had lived in the city, which was important given the integrative theory of cross-cultural adaptation prediction that time since the move is positively correlated with adaptation (Kim, 1988).

Previous sojourn experience. Similar to McNulty (2012), respondents indicated the number of times they had moved for their or their partner's employment.

Anticipated assignment length. Respondents were asked to indicate the total number of years they expect to live in Anchorage. Anticipated assignment length is considered an important moderating variable in sojourn studies because it may dictate the degree to which the sojourner attempts to build a social network or cope with cultural differences (Bhaskar-Shrinivas, Harrison, Shaffer, & Luk, 2005).

Ownership of idea to move to Anchorage. Respondents were asked to identify whose idea it was to move to Anchorage. Similar to Rubin (2013), respondents were presented with the options "Yours," "Your partner/partner," "You and your partner/partner, together," "Some other relative," "Someone else (please explain)," and "N/A (lived entire life in [Anchorage])."

Stress variables.

Perceived stress. To measure perceived stress, this study employed Cohen and Williamson's (1988) 10-item Perceived Stress Scale (PSS-10). This measure probes the degree to which one appraises situations in one's life as stressful. To complete the scale, respondents

identified the degree to which they have felt or thought a certain way within the last month on a

scale of 0 = Never to 4 = Very Often. A sample question is, "In the last month, how often have

you felt that you were unable to control the important things in your life?" Negatively worded

items (i.e., items 4, 5, 7, and 8) were reverse-coded.

I selected the PSS-10 as opposed to the PSS-4 or PSS-14 for three reasons. First,

although I was concerned about respondent fatigue, the PSS-4's reliability is low ($\alpha = .60$, Cohen

& Williamson, 1988). Given the importance of this variable in the study (i.e., several hypotheses

relate to this variable), the perceived stress research instrument needed to be reliable. Meanwhile,

the reliability of the PSS-10 is acceptable, with Cohen and Williamson arguing that the PSS-10

($\alpha = .78$) is as sound of a research instrument as the PSS-14 ($\alpha = .75$). Indeed, in Cohen and

Williamson's comparison of the measures, the PSS-10 exhibited a tighter factor structure and

better internal validity than the PSS-14. Second, normative data is available for the PSS-10, with

women, minorities, and younger people reporting greater stress than men, Whites, and older

adults (Cohen & Janicki-Deverts, 2012). This information provided a useful benchmark for

comparing the stress levels of this sample with broader, normative stress levels. Finally, the PSS-

10 has been used in prior sojourner and trailing partner work (e.g., James, Hunsley, Navara, &

Alles, 2004).

Stressor types. This study adopted Brown's (2008) stressor types. After conducting a

literature review of expatriate and expatriate partner's experiences, Brown synthesized this

review into a list of 15 stressors. Brown then developed a 15-item scale to assess these stressors.

This scale asked respondents to consider each stressor and evaluate the degree to which they

experienced the stressor, with "1" representing "Not At All Stressful" to "10" representing

"Extremely Stressor." Brown's scale was reliable, producing a Cronbach's alpha of .86, which is acceptable in social scientific research (DeVellis, 1991).

After concluding the data collection, Brown (2008) conducted a principal components factor analysis, using a Varimax rotation, of the results and found four factors, which accounted for 66% of the total variance in stressor types. These factors included the following: "Reduced Self" (four items; α = .81), "Relationship Strains" (four items, α = .76), "Local Pressures" (three items, α = .70), and "Isolation" (three items, α =.78). Because the item "Concerns about children/family" applied to only two-thirds of respondents, this item was excluded from the factor analysis. In addition, Brown also provided respondents with space to list other stressors not included in the list. Thirty-one percent of respondents (47 out of 152 respondents) nominated additional stressors. After conducting a thematic analysis, Brown found these stressors to be variations of the factors listed above.

This study adopted Brown's (2008) approach of asking respondents to rate 15 stressors and nominate additional stressors, with three variations. First, in items that used the word "assignment," I replaced the word "assignment" with the phrase "this job in Anchorage." For instance, I changed Brown's wording in the statement "Uncertainty about my future after this assignment" to "Uncertainty about my future after this job in Anchorage." I made this change to reduce confusion and increase clarity because U.S. citizens may not view their work in another U.S. location as an "assignment." Second, to reduce threats to internal validity, I randomized the listing of stressor types. This randomization may have reduced priming effects.
Finally, I asked respondents to rate four additional stressors. These items included: "Dealing with financial uncertainty," "Feeling concern about personal finances, in general," "Concerns about my ability to pay my monthly expenses," and "Feeling anxious about my partner's safety

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while s/he is at work." I added these stressors to capture potential financial and safety stressors, which may have been particularly salient to the population given the time of the study and the nature of the shared industry.

Relationship variables. Two measures were used to evaluate respondents' social and relational lives. These types of social and relational support may impact respondents' social media usage.

Offline social connectedness. Lee, Draper, and Lee (2001) consider social connectedness to be a general perception, an "attribute of the self that reflects cognitions of enduring interpersonal closeness with the social world in toto" (p. 310). However, perceived social connectedness has also been studied as a feature of particular domains of life, such as workplace and school connectedness (Cockshaw & Shochet, 2010) and offline connectedness (Grieve et al., 2013). Consistent with this approach, this study measured family connectedness, friend connectedness, personal professional life connectedness, and partner's company connectedness to control for their influence on Facebook social connectedness.

To control for other social connectedness types, I adapted Lee, Draper, and Lee's (2001) 20-item social connectedness scale to create a 12-item measure that considered family, friend, personal professional, and partner's professional connectedness. I considered both individual social connectedness type and the overall composite score in data analysis (referred to as "offline social connectedness").

For each relationship type, respondents completed three Likert-type items (one negatively worded), such as "I feel understood by the people I know in my partner's company," with "1" representing "Strongly Agree" and "6" representing "Strongly Disagree." In data analysis, I reverse coded all negatively worded items. Then, to remain consistent with other measures in the

study, all items were reverse coded. Thus, higher scores represented higher perceived social connectedness.

Marital quality. Given the importance of marital factors in sojourner adjustment (James et al., 2004), marital quality is an important control variable for hypothesis testing. Norton's (1983) six-item Quality Marriage Index was used to measure marital quality. The Quality Marriage Index consists of five Likert-type items, such as "My relationship with my partner is very stable," and respondents use a seven-point response set ("1" = strongly agree and "7" = strongly disagree. The sixth item in the scale asks respondents to rate their level of marital happiness on a scale of 1 ("very unhappy") to 10 ("perfectly happy"). In data analysis, all five items were reverse coded to remain consistent with the sixth item. Thus, higher scores on the Quality Marital Index indicate higher perceived marital quality.

Resilience variable. To measure resilience, this study used the abbreviated, 10-item Connor-Davidson Resilience Scale (Campbell-Sills & Stein, 2007). This 10-item version was developed from the full, 25-item, Connor-Davidson Resilience Scale (CD-RISC; Connor & Davidson, 2003). The 10-item CD-RISC (CD-RISC-10) asks respondents to rate items on a scale of 0 (strongly disagree) to 4 (strongly agree). Sample items include "I am able to adapt to change" and "I can achieve goals despite obstacles" (Campbell-Sills & Stein, 2007).

I selected this particular scale and version for several reasons. First, I selected the CD-RISC-10 because of its quality. Windle, Bennet, and Noyes (2009) reviewed 17 measures of "resilience" and analyzed them according to their content validity, internal consistency, criterion validity, construct validity, reproducibility (agreement, reliability), responsiveness, flooring and ceiling effects, and interpretability. According to Windle and colleagues' analysis, both the CD-

RISC and the CD-RISC-10 are among the higher quality resilience measures, with the CD-RISC rated second and the CD-RISC-10 rated eighth.

Second, Connor and Davidson's (2003) definition of resilience aligns closely with this study. Unlike other measures of resilience, which view the construct simply as the ability to "bounce back" from stressors (e.g., Smith, Dalen, Wiggins, Tooley, Christopher, & Bernard, 2008), the full CD-RISC measures resilience as a multifactorial construct that is comprised of "personal competence, high standards, and tenacity," "trust in one's instincts, tolerance of negative affect, and strengthening effects of stress," "positive acceptance of change and secure relationships," "control," and "spiritual influences" (Connor & Davidson, 2003, p. 80).

The 10-item version aligns even more closely to this study's conceptualization of resilience. Indeed, Campbell-Sills and Stein (2007) developed the 10-item version through an analysis of the CD-RISC's factor structure, which, while identified, had received little analysis. Guided by the effort to bolster the CD-RISC's construct validity, Campbell-Sills and Stein conducted an exploratory factor analysis of the CD-RISC and dropped all items with inconsistent or non-salient loadings. The resulting measure contained two constructs—hardiness and persistence—which align closely with this study's argument for resilience as recovery and sustainability (Reich, Zautra, & Hall, 2010). Further analysis of the measure led Campbell-Sills and Stein to argue that the 10-item measure is actually a unidimensional measure with "resilience" as its one latent factor.

Third, because of my concern about respondent fatigue, I decided to select a shorter resilience measure. Although the full, 25-item, CD-RISC is rated higher than the CD-RISC-10, the CD-RISC-10 still scores high in overall quality because of its strong construct validity and internal consistency (Windle et al., 2009).

Finally, the CD-RISC-10's reliability is also high. Campbell-Sills and Stein found the reliability of the measure to be strong at α = .85. In similar samples to this study—such as women who have experienced trauma—this scale has also exhibited high internal consistency (α = .88; Scali et al., 2012).

Social media variables.

Active social media accounts. Respondents identified if they had ever used the Internet to access Twitter, Instagram, Pinterest, LinkedIn, Facebook, or another social networking site. I selected these social networking sites because, according to the Pew Internet and American Life Project, they are the most frequently used social networking platforms (Duggan, 2015).

Facebook usage variables. This study measured Facebook usage variables consistent with how Ellison, Steinfield, and Lampe (2007) measured these constructs in their "Facebook Intensity" measure. Respondents indicated their number of "Facebook friends" (options included: "10 or less," "11-50," "51-100," "101-150," "151-200," "201-250," "251-300," "301-400," and "More than 400"), average minutes per day of Facebook use (options included: "Less than 10 minutes," "10 minutes-30 minutes," "31 minutes-60 minutes," "61 minutes-120 minutes," "121 minutes -180 minutes," and "More than 180 minutes"), Facebook access frequency (options included: "Never," "Less than once per month," "A few times a month," "Once a week," "Several times per week," "Pretty much every day," and "Several times a day").

Facebook social connectedness. This study used Grieve, Indian, Witteveen, Tolan, and Marriton's (2013) Facebook social connectedness scale. Originally developed as a 20-item scale, the measure quantifies the degree to which Facebook users feel connected to their Facebook social networks. Respondents respond to items like "I feel close to people on Facebook" using a six-item, Likert-type scale ranging from 1 (strongly disagree) to 6 (strongly agree). This study

used the 13-item abbreviated version, which is highly correlated with the full, 20-item version [r (272) = .96, p < .001, Grieve, et al., 2013], to help alleviate respondent fatigue.

Although a relatively new measure, the limited research available has generally found the 13-item measure to be a valid measure of Facebook social connectedness. Its criterion validity is strong, with Grieve at al.(2013) finding Facebook social connectedness to be distinct from but closely related to offline social connectedness (Lee, et al., 2001). Further, like face-to-face social connectedness, Facebook social connectedness is correlated with subjective well-being [r (272) = .26, p < .001], depression [r (272) = -.22, *p* < .001], and anxiety [r (272) = -.17, *p* < .05; Grieve, 2013]. Meanwhile, Grieve and Kemp (2015) report the reliability of the 13-item version to be excellent at α = .91.

Home-place, host-place, and other-place Facebook intensity. Developed for this study but adapted from Ellison, Steinfield, and Lampe's (2007) Facebook Intensity Scale, this three-part, 15-item measure required respondents to consider two things: the Facebook friend domain and the frequency of their Facebook activities with that Facebook friend domain. Respondents were instructed at the beginning of the measure that they would consider three Facebook friend domains: people from "home," people from "Anchorage, Alaska," and people from "other." These Facebook friend domains were defined, as follows:

- "Home Facebook friends" were defined as, "'Home' can refer to different things for different people. Some people may consider 'Home' to be their permanent place of residence or place of birth. Use the definition of 'home' here that makes the most sense to you. But, try to be consistent in your application." Responses to this social interactant type comprised the "home-place Facebook intensity" scale.

- "Anchorage, Alaska Facebook friends" were defined as those "Facebook friends who currently are located in Anchorage, Alaska." Responses to this social interactant type comprised the "host-place Facebook intensity" scale.

- "Other Facebook friends" were defined as "Facebook friends who are not from home and do not currently live in Anchorage, Alaska." Responses to this social interactant type comprised the "other-place Facebook intensity" scale.

Respondents were prompted to consider one Facebook friend domain at a time. For example, for host-place Facebook intensity, the prompt stated, "When only considering your Anchorage, Alaska Facebook friends, how often, in the average week, do you use Facebook to do the following…." Respondents then evaluated five types of Facebook activities on a five-point scale from "Never" to "All the Time." Similar to the Facebook Intensity Scale, these activities included: "Like their pictures/posts," "Read their posts in your newsfeed," "Comment on their posts," "Send them a Facebook message," and "Click on their posted links to view websites outside of Facebook." Respondents completed the same five items for each interactant type, resulting in the measure having a total of 15 items.

Other-place Facebook friend variables. After completing the other-place Facebook intensity measure, respondents were asked to complete two follow-up questions. First, respondents indicated who made up their "other" Facebook friends. Respondents selected from any of the following options: family, current or former work colleagues, college friends, friends who are associated with the petroleum industry, friends not associated with the petroleum industry, and other. Second, respondents indicated who (from among the same options) made up the largest proportion of their "other" Facebook friends.

Demographic variables. Participants were asked to provide some demographic information. This included age, nationality, highest education level, employment status, average hours employed per week, marital status, length of current romantic relationship, number of children, and if children were living at home.

Age. Age served as a control variable for hypothesis testing. Among Facebook users, Grieve and Kemp (2015) found no relationship between age and Facebook social connectedness. In fact, it was only when Grieve and Kemp considered age alongside Facebook attitude in their hierarchical regression model that they found age was related to Facebook social connectedness, which suggests that age serves as a suppressor variable to other variables. Given this unexpected finding, Grieve and Kemp recommend additional investigations into the correlation between age and Facebook social connectedness. To investigate this variable, this study asked respondents to provide their birth year. Birth year is a constant and past characteristic, in contrast to other methods—such as arbitrarily-defined age brackets (55+)—that lead to less precise measurements. Asking respondents for their birth year is also less intrusive than asking them for their date of birth, a question type that may compromise perceived survey anonymity since it is more traceable to specific survey respondents.

Although a seemingly straightforward variable, the meaning and measurement of age is complex. Settersten and Mayer (1997) argue that age is an "empty variable" because age, in and of itself, does not cause behavior; rather, age predicts an individual's emotional and physical maturity. It is in this spirit that various alternative ways to consider age have been proposed, such as Birren and Cunningham's (1985) concepts of biological age (place in life span), social age (roles in which one embodies), and psychological age (capability to adapt to life's demands). Although I acknowledge the limitation of requesting chronological age, chronological age has

been associated with differences in technology adoption decisions (e.g., Morris & Venkatesh, 2000), so this study considered the traditional concept of chronological age.

Nationality. Respondents were asked to identify their country of citizenship. This information was used to classify respondents as "U.S. citizens" or "expatriates."

Home state. Because a portion of this sample was from the United States, U.S. citizens were asked to identify the state that they considered their "home state."

Education. Since Facebook adoption and education level are positively correlated (Perrin, 2015), this study asked respondents to identify their education level as "Less than High School," "High School/GED," "Some College," "2-Year College Degree," "4-Year College Degree," "Some Post-Graduate Work," "Masters Degree," "Doctoral Degree," and "Professional Degree [JD, MD]." Education also served as a proxy variable for socioeconomic status, which is similarly correlated with Facebook adoption rates (Perrin, 2015).

Employment. Respondents were asked to indicate if they were employed in a paid role (either full-time or part-time).

Hours employed per week. Respondents were asked to identify the approximate number of hours, in an average week, they worked in a paid role.

Length of romantic relationship. Similar to other work on trailing partners (e.g., McNulty, 2012), respondents were asked to identify the length of their current romantic relationship.

Number of children. Similar to other work on trailing partners (e.g., McNulty, 2012), respondents were asked to identify their total number of children.

Children living with you. Similar to other work on trailing partners (e.g., McNulty, 2012), respondents were asked to identify if their children currently lived with them full-time.

Respondents selected from among three options: "Yes, all my children currently live full-time with me," "Some of my children currently live full-time with me," and "No, none of my children currently live full-time with me."

Phase 2 interest variable. At the conclusion of the survey, respondents were asked to indicate if they would be willing to participate in an approximately 45-minute, face-to-face interview (Phase 2). Respondents interested in learning more were directed to a separate screen to provide their contact information, which allowed them to maintain their Phase 1 anonymity.

Respondents.[3] The Phase 1 sample consisted of 41 women (M_{age} = 45.95 years, SD = 11.72, median = 47.00, age range: 24 to 69). While most respondents identified the United States of America as their country of citizenship (n = 35), citizens of five other countries also completed the survey (n = 6). All were currently married, with the "length of time involved with current romantic partner" an average of 24.51 years (SD = 12.09, median = 22.00, range: 3 to 50). In addition, most respondents had at least one child (n = 31), and the majority (n = 25) reported that at least one child lived at home full time.

All respondents identified as current residents of the Anchorage-area. That being said, the length of residency in the city varied widely—from two months to 28.17 years--with 4.86 years being the average length (SD = 6.50, median = 2.67). Some expected to spend more than 10 years living in Anchorage (n = 9), but most expected to spend less time in the city (M = 6.62 years, median = 6.00, SD = 2.80). The sample was also well-traveled, reporting an average of five moves for their own or their partner's work (M = 5.07, median = 5.00, range: 1 to 10+, SD = 2.60). Nearly all identified as current members of the Anchorage Petroleum Wives Club

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[3] The respondents reported here are only those who were maintained for Phase 1 data analysis. To learn more about this case selection process, see the "case selection process" section in the Results chapter.

(member n = 37, non-member n = 4[4])—a group explicitly dedicated to the trailing partner

lifestyle. Among APWC members, the average number of hours per week involved in APWC

activities was 3.42 hours (SD = 2.18, median = 3.00, range: 0 to 10+).

This sample consisted of highly educated women. All reported some level of higher

education (some college n = 5, 2-year college degree n = 2, 4-year college degree n = 21, some

postgraduate work n = 3, Master's degree n = 10). Although most respondents were not

employed in a paid role (n = 25), some did report either part-time or full-time paid employment

(n = 13, M = 30 hours/week, median = 40 hours/week, range: 6 to 45 hours/week; "choose not to

respond" n = 3). That being said, all identified that they were associated with the common

industry through their partner's employment, and three respondents indicated that they had, at

some point, also been employed by the same industry.

Almost all respondents were social media users; indeed, only three respondents indicated

that they had no social media accounts. Nearly all respondents (n = 37) had Facebook accounts,

though respondents also reported using the Internet to access other social media sites, including

Pinterest (n = 25), Instagram (n = 11), LinkedIn (n = 9), Twitter (n = 8), and WhatsApp (n = 1).

Among Facebook users, the majority (n = 29) accessed Facebook at least once a day.

Method: Phase 1 Reflection and Transition to Phase 2

Prior to starting Phase 2, I conducted a preliminary analysis of Phase 1. I examined Phase

1's results first because, according to the explanatory sequential design, the first research phase

should determine the topics (e.g., demographic features, research questions, hypotheses)

investigated in the second phase (Creswell, 2015). After considering Phase 1 findings, I

determined that the proposed Phase 2 method—qualitative interviews—was an appropriate

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[4] APWC members were encouraged to share the survey with non-APWC individuals if they met certain criteria, including: female; resident of Anchorage, Alaska (or the surrounding area); and associated with the particular industry through their partner's employment.

follow-up to Phase 1. See the section "Phase 1 Reflection and Transition to Phase 2" to read more about how Phase 1 results influenced Phase 2 procedures.

Phase 2: Interviews

  Data collection procedures. Phase 2 consisted of semi-structured interviews and included two distinct phases: the pilot test and the main study.

  Recruitment. Phase 2 participants were recruited through two methods. First, Phase 1 respondents had the option to self-select into Phase 2. At the conclusion of Phase 1 (i.e., the survey), respondents were asked to indicate their willingness to participate in an approximately 45-minute, face-to-face interview (Phase 2). To make an informed decision, survey respondents were informed about the interview's purpose (i.e., to be analyzed for the researcher's dissertation research), topic (i.e., to explore their personal experiences with relocating for work, adjusting to change, and using technology), and procedure (i.e., the conversation will audio recorded). Respondents were also informed that, if they self-selected to participate in the interviews, their identity would remain confidential (by referring to them by a pseudonym in all written material). Further, because the survey was anonymous, I indicated that I would not be able to link their survey responses to their interview responses. Nineteen Phase 1 respondents agreed to these conditions and provided their name, phone number, and email address.

  Once Phase 1 data collection was concluded, I contacted all respondents via email who indicated their interest in learning more about Phase 2. In this email, I thanked them for volunteering their time and asked a series of preliminary questions. These preliminary questions not only determined the potential participant's eligibility to participate in the study but also provided key demographic information that enabled me to more effectively engage in maximal variation sampling (Creswell & Plano Clark, 2011). Of the 19 Phase 1 respondents who indicated

an interest in Phase 2, I conducted interviews with 15. The remaining four did not respond to the email request.

Because the goal of maximal variation sampling is to create a sample that is comprised of participants with diverse backgrounds and experiences, I also approached three APWC members about participating in Phase 2. I approached these individuals because I knew that they had experiences that were not otherwise represented in my sample. After sharing Phase 2's study purpose and methodology, two individuals agreed to participate in the study. The other was interested but not able to participate due to an upcoming move.

I did not provide an incentive for Phase 2. However, if the interview occurred at a local coffee shop, I purchased each participant a coffee or tea drink to enjoy during the interview. I also sent participants a hand-written "thank you" letter for their time and commitment to my education.

Pilot test. I conducted one pilot test interview with a long-time APWC member who was familiar with the population and sojourner lifestyle. Based on the results of the pilot test interview, I made two alterations to the study procedures. First, I decided to reserve the private room for two hours instead of one. Second, I bolstered the number of questions related to, but not specifically about, social media use. In the pilot test, the participant did not mention social media until quite late in the interview. In essence, the pilot test demonstrated that people's experience with social media is intertwined with their broader sojourner experiences, which meant that I needed to probe topics not directly related to this study's research question (such as stress levels and types, social support, technology usage) in order to gather meaningful data about social media use.

Main study. Interviews occurred from April 8, 2016, to May 13, 2016, and ranged in length from 37 to 126 minutes ($M = 75.76$, $SD = 21.43$). See Appendix C for a copy of the interview protocol and questions.

I allowed participants to pick the location of their interview, though I requested that the interview occur in a private, quiet meeting space. Most interviews were conducted in a private meeting space at a local coffee shop. However, three participants requested that the interview occur in private meeting spaces near their work, and four asked to conduct the interviews at their homes.

Throughout this interview process, I adhered to the qualitative interview process outlined by Baxter and Babbie (2004), in which the interview is framed as a "conversation with a purpose." Baxter and Babbie encourage qualitative researchers to establish a general direction for the conversation but allow participants to pursue specific topics that most appeal to them. As a result, while I strived to ask the same questions in the same order for each interview, I did paraphrase questions, change the order (if necessary), and use probes to gather more information.

Each interview followed the basic pattern outlined by Baxter and Babbie (2004), described below:

1. I "teed-up" the interview by reviewing the study scope and purpose, asking for questions, and reviewing the informed consent form.

2. After the participant signed two copies of the informed consent form (one for their records and one for mine), I verified the participant's answers to the preliminary questions, which she had answered after expressing interest in the study.

3. Upon determining that the participant met the study requirements, I reviewed the study's audio recording, transcription, and confidentiality procedures; specifically, I reminded the

participants the interviews would be audio recorded, transcribed (i.e., transcribed by an

outside agency who had completed a confidentiality agreement), and that they would

have the opportunity to review the transcript and make changes to it at their discretion

after Phase 2 was completed.

4. After teeing-up the interview, I started the audio recorder.

5. At the conclusion of each interview, I asked the participant, "Is there anything else

   relevant to your experience moving around for your husband's job that you would like to

   share?" I asked this question in an attempt to gather complete data.

6. Once the interview concluded, I walked the participant out of the meeting space and

   thanked her for her for time.

7. Once the participant left, I spent time reflecting upon the conversation, noting

   impressions in my field notes. In this memoing process, I considered how the case

   compared to previous cases and identified questions that needed further investigation in

   future interviews.

My rapport with participants was based on my position as a "complete participant,"

someone fully immersed in the lifestyle, organization, and culture of the people being observed

(Creswell, 2013). As a result, I felt comfortable following Baxter and Babbie's (2004) argument

that researchers should not only ask questions but also be comfortable answering them.

Consequently, at the beginning of each interview, I explicitly told participants to feel free to ask

me questions in return. In essence, throughout the interview, I attempted to embrace Kvale's

metaphor of the researcher as a traveler, in which the researcher "wanders along with the local

inhabitants, asks questions that lead the subjects to tell their own stories of their lived world"

(Kvale, 1996, p. 325).

Interview questions. Each semi-structured interview contained four sections. In the first part, participants provided additional demographic information, including: their year of birth and (if relevant) their length of time in the Anchorage Petroleum Wives Club, number of hours per week involved in the organized, and perceived connectedness to the organization (on a scale of 1-5). I used this information to evaluate the degree to which the Phase 2 sample mirrored the Phase 1 sample.[5]

In the remaining three sections of the interview, I gathered additional information about the sojourner and trailing partner experience, some of which is outside the scope of this project. In part two, participants reflected upon the types and degrees of stress they experienced living a sojourner and trailing partner lifestyle. Participants considered questions like, "Describe to me your education and employment history," "Since you became romantically involved with your husband, please describe your husband's employment history," "What are your thoughts about [the city]? How does it compare with other places you have lived?," and "Since living in [the city], what, if any, challenges or stressors have you encountered?"

In part three, participants considered how they used social connections to cope with stress and uncertainty. Participants were asked questions like, "How does your social media usage impact your stress levels? Do you think it helps or hurts? Why?" and "How, if at all, do you use your Facebook profile to bounce back from stress or stay positive when dealing with it?" Although participants considered both offline and online social connections in this section, the conversations about online social connectedness are most relevant to the current research project.

Finally, in part four, participants reflected upon how (if at all) they had changed as a result of their experiences as a sojourner and trailing partner. Participants were asked questions

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[5] Participants provided this same information in Phase 1. However, because Phase 1 data was anonymous, no connection could be made between Phase 1 and Phase 2 data.

like, "What qualities have you had to or still need to develop in yourself to better deal with these challenges?," "Imagine you met a woman whose husband just joined the [shared] industry. What advice would you give her?," and "Has your perspective on life changed since the start of this economic downturn? How?"

Transcription process. Per population access constraints imposed by the APWC, all data collection had to be completed prior to May 31, 2016. Thus, for expediency, I conducted all the interviews prior to transcription. Then, in June 2016, I hired an external agency to transcribe the interviews. This external agency (Rev.com) completed a non-disclosure agreement. Colorado State University's IRB approved the use of this outside agency.

After the interview was transcribed, I sent the transcript to each participant. Participants were instructed to verify the accuracy of the transcript by making sure that it reflected their experiences. This verification procedure also served to increase the validity of the transcript. Four participants reviewed the transcript and requested modifications.

Data analysis procedures. I followed Creswell's (2013) "data analysis spiral" data analysis procedure. Creswell argues that researchers analyze qualitative data by engaging "in the process of moving in analytic circles rather than using a fixed linear approach" (p. 182). The data analysis spiral includes several "loops," including: data management; reading and memoing; describing, classifying, interpreting; and representing and visualizing the data.

Data management. Combined, the interview transcriptions totaled 468 pages. Since only a portion of the interview content was relevant to this study's research goals, I used the search terms "Facebook," "Instagram," "LinkedIn," "Pinterest," "Twitter," "Internet," and "social media" to search for instances where the conversation turned to social media. Upon finding these terms, I copy-and-pasted the surrounding context and conversation into a separate Microsoft

Word document. The resulting document contained 90 pages of text and included excerpts from each participant interviewed ($n = 17$). This final, 90-page document served as the data for Phase 2 analysis.

Reading and memoing. Upon collapsing the relevant transcripts into one file, I printed the file. Then, I read the document two times, identified key concepts, and recorded overall themes in my field notes. Creswell recommends that the researcher look for no more than 10 larger themes in the data and use these themes to develop initial categories.

Through this process, I identified three broad themes that participants used to make sense of their social media use. First, participants discussed the particular gratifications they sought to obtain from their social media use (though participants did not always obtain these goals). I named this theme "gratifications sought/obtained through social media use." Second, participants provided commentaries on Facebook, as a communication medium. Participants shared their attitudes, opinions, and beliefs about Facebook, statements that often included comparisons to other communication modalities or invoked social norms. I termed this theme "Facebook commentary." Finally, participants provided contextual information that they perceived to be relevant to their social media usage and beliefs. I termed this theme "background information."

Upon identifying these three themes, I returned to the transcripts and began identifying subcategories that aligned with these themes. I kept a running list of these subthemes. For instance, I identified the subtheme "entertainment" as an iteration of the larger theme "gratifications sought/obtained through social media use." This "entertainment" subtheme included statements that described how the participant sought to or actually received the gratification of entertainment through using social media.

Describing, classifying, and interpreting the data. After creating this running list of

subthemes, I returned to the transcripts and identified units of analysis. I identified the units of

analysis to be any discrete utterance (phrase, sentence, or even paragraph) that centered upon the

same idea.

After identifying the units of analysis, I used the constant comparative method (Strauss &

Corbin, 1990) to code the data. In this process, researchers first develop descriptive codes

(referred to as "open codes") to describe the data. I used the list of subthemes, developed in the

reading and memoing procedure, as my initial draft of open codes. For each subtheme, I created

a shorthand label. For instance, the shorthand label for the "entertainment" subtheme was "GRA-

ENT." Armed with this codebook, I coded the dataset. In total, the codebook contained 22 open

codes (see Appendix D for a copy of the codebook).

Through this process, I collapsed and created new codes. For instance, I initially included

the code "privacy," which labeled units that discussed participants' concerns about or

perceptions of Facebook's privacy settings. However, I eventually removed this category and

recoded units into other categories, such as the category "comparison to other communication

technologies" (COM-COMPAREFB), to increase the parsimony of the analysis. Indeed,

Creswell (2013) encourages qualitative researchers to limit the number of codes to no more than

25-30 because larger coding schemes can make it difficult to extrapolate the larger narrative of

the study.

After coding the data, I reviewed the transcripts two more times to validate the coding

scheme and my application of it. In the first review, I selected a different colored pencil color to

represent each code. For example, I used the color "red-orange" to represent the "injunctive

norms" code (COM-INJ). Then, I reviewed the entire dataset and underlined every occurrence of

that code. I only considered one code (i.e., one colored pencil) at a time in this review, which allowed me to ensure that I consistently applied the codes across the dataset.

Second, I created a Microsoft Excel file with the columns "Participant Number," "Code," and "Text." I populated this file by copying-and-pasting each unit of analysis into a unique row. After creating this Microsoft Excel file, I was able to sort occurrences of the same code across cases. This procedure was particularly helpful in allowing me to decipher the "background information" theme. Rather than viewing this background information as contextual (at best) or irrelevant (at worst), my ability to sort across cases allowed me to see themes across the data, which resulted in the creation of five distinct "background information" codes (i.e., culture features, personality characteristics, contextual features, experiences, and technical ability).

The Microsoft Excel file enabled me to sort across cases and consider one open code at a time. After familiarizing myself with the file, I began the selective coding procedure. The purpose of the "selective coding" procedure is to identify interrelationships across open codes and assemble a narrative of the study (Creswell, 2013). See Table 5 for this study's selective codes and the open codes that comprise them.

Representing and visualizing the data. At the conclusion of the coding process, I utilized rich description to construct a narrative and answer the study's research questions. According to Creswell (2013), rich, thick descriptions are an important validation strategy in qualitative research since they allow readers to evaluate the transferability of the study to other situations.

Participants. Phase 2 consisted of 17 women. Participants ranged in age from 29 to 68, with an average age of 46.41 years ($SD = 13.37$). Most ($n = 13$) were citizens of the United States. In total, citizens of four countries (including the United States) were represented in the sample. All participants identified as current residents of the Anchorage-area. The average length

Table 5

Selective Code Definitions and Associated Open Codes

Selective Code	Definition	Associated Open Codes
Past connections	Use of Facebook (and other social media sites) to maintain a connection to those met in the past.	Friendship maintenance (GRA-FRIEND) Surveillance of strong ties (GRA-STRONG TIES) Surveillance of weak ties from the past (GRA-WEAKPAST) Surveillance of weak ties, unspecified (GRA-WEAK-GEN) Social networking, past (GRA-NETPAST)
Current adjustment	Use of Facebook (and other social media sites) to adjust to Anchorage.	Information-seeking (GRA-INFOSEEK) Social networking, ANC (GRA-NETANC) Surveillance of weak ties located in Anchorage (GRA-WEAKANC)
Future growth	Use of Facebook (and other social media sites) to grow as a result of the experience.	Showcasing of information (GRA-SHOW) Reflection (GRA-REFLECT)
Facebook usage factors	Factors that influence Facebook usage.	Cultural features (BACK-CULTURE) Personality characteristics (BACK-PERSON) Contextual features (BACK-INDUSTRY) Experiences (BACK-EXPERIENCE) Technical ability (BACK-TECHNICAL) Injunctive norms (COM-INJ) Descriptive norms (COM-DES) Frequency (COM-FREQ) Comparison to other technologies (COM-COMPAREFB)
APWC Facebook group new members	The purpose of the APWC Facebook group for new members.	Various
APWC Facebook group existing members	The purpose of the APWC Facebook group for existing members.	Various

of residence in the city was 5.70 years, though the range varied from seven months to 28.42 years ($SD = 7.14$, median = 3.00). The

sample was also well-traveled, reporting an average of about four moves for their own or their partner's work ($M = 4.18$, $SD = 2.38$,

median = 4.00, range: 2 to 10). A little over half (*n* = 9) had experienced life as an expatriate by living outside their home nation. Nearly all identified as current members of the APWC (member n = 14, non-member n = 3). Among APWC members, the average number of hours per week involved in APWC activities was 5.21 hours (*SD* = 3.60, median = 5.00, range: 1 to10).

All participants were married, with the "length of time involved with current romantic partner" an average of 22.71 years (*SD* = 12.64, median = 24.00, range: 5 to 45). In addition, three-quarters of the participants had least one child (*n* = 13), and, of those with children, the majority (*n* = 7) reported that at least some children lived at home full time. Although most participants were not employed in a paid role (*n* = 10), some did report either part-time or full-time paid employment (*n* = 7, *M* = 28.50 hours/week, median = 40 hours/week, *SD* = 19.73). That being said, all identified that they were associated with the common industry through their partner's employment, and three participants indicated that they had also been employed by the same industry. One participant was employed by the industry. With the exception of one participant, all had Facebook accounts.

CHAPTER 4

RESULTS

Phase 1: Survey

> **Data cleaning procedures.**

> *Case selection strategy.* Once the data collection period ended, I combined the print ($n =$

6) and online ($n = 50$) survey versions into one SPSS file.[6]

Of the 56 submitted surveys, only 41 were retained for data analysis. One response was

dropped immediately because the respondent accessed the survey twice.[7] Three responses were

dropped from subsequent analysis because of non-consent ($n = 1$[8]) and non-completion ($n= 2$)

reasons.[9] Three additional surveys were dropped because the respondents did not identify that

their spouses were associated with the common industry.

Of the remaining surveys (49), only respondents who self-identified as a "trailing wife"

or who provided trailing wife characteristics were maintained. To self-identify as a "trailing

wife," respondents indicated (on a five-item, Likert-type scale from "strongly disagree" to

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[6] Included in these totals are the pilot study respondents ($n = 7$). Because the pilot study survey and the main study survey were very similar, I decided to use the pilot study respondents in the analysis. For more information on this choice, see the "Methods" chapter.

[7] I determined that the respondent accessed the survey twice by studying computer IP addresses. One IP address appeared twice in the data set. I maintained the most complete case for data analysis and dropped the less complete case.

[8] To provide consent, online respondents clicked the survey link and were directed to the informed consent page. At the bottom of the informed consent page, respondents had the option to select "I agree" or "I disagree" to the study conditions. One respondent indicated non-consent by selecting "I disagree." By not providing consent, the respondent did not participate in the study and thus was dropped from the analysis. Print respondents provided consent by reading the informed consent page, completing the survey, and returning it. All print respondents provided consent.

[9] Two cases were dropped from analysis because they were less than 30 percent complete. Both respondents quit at the same point (after responding to the question, "In total, approximately how many years do you anticipate living in Anchorage, Alaska (or the surrounding area)?" Both respondents indicated that they had lived in Anchorage for over 30 years; thus, these respondents likely perceived the study as not relevant to them and their experiences.

"strongly agree") the degree to which they identified with the following statement, "I moved to Anchorage, Alaska, because of my spouse/spouse's (past or current) employment in the petroleum industry." Thirty-five respondents identified "strongly agree," two identified "agree," six selected "strongly disagree," and six did not respond.[10] Respondents who selected "strongly agree" or "agree" were retained ($n = 37$). The six "strongly disagree" respondents were discarded.

The six cases where this question was not answered were subjected to additional analysis to determine if the respondents demonstrated trailing wife characteristics. Upon the completion of this analysis, four cases were recoded to "Agree." These cases were recoded because the respondents identified as female, married, associated with the petroleum industry through their spouse's employment, and indicated their "home state" as other than Alaska. Two were recoded as "disagree" because the respondents indicated their "home state" was Alaska. These two cases were dropped from subsequent analysis.

Missing data strategy. The remaining data set included some missing data. Most missing data appeared to be random and occurred in the multi-item scales, so I used an average-by-subject imputation method (i.e., $mean_{person}$) to address this missing data. This approach follows the recommendation of Roth, Switzer, and Switzer (1999). Roth et al. compared five techniques (listwise deletion, regression imputation, hot-deck imputation, $mean_{item}$, and $mean_{subject}$) for dealing with situations where up to 20 percent of the data is missing in a multiple item scale. Ultimately, Roth et al. argue that the "$mean_{subject}$ approach holds promise" because it saves existing data (which would be deleted in a listwise approach) and acknowledges differences

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[10] This item nonresponse occurred because this question was added to the survey during pilot study testing. This question was added due to my analysis of the pilot study, which indicated that I needed a more systematic way of determining trailing wife status. Six pilot study participants were not asked to respond to this item, and one pilot study participant did respond to this item. All main study participants provided a valid response to this item.

across people (p. 229). Following this recommendation, in circumstances where the missing data appeared in multi-item measures, I first considered the amount of data that was missing. If the missing data amounted to no more than 20 percent of the measure's data, I used an average-by-subject approach to fill in that missing data.[11] In single-item measures (e.g., demographic data) and multi-item measures where more than 20 percent was missing, I chose a listwise deletion strategy to maintain the integrity of the data.[12]

That being said, the "stressor types" measure had a considerable amount of missing data. Indeed, twenty-two respondents (53.66%) left more than 20 percent of the measure blank. Upon further analysis, I realized that several measurement errors occurred, particularly in the online survey version. There are several likely reasons for the amount of missing data.

First, the measurement scale appeared to be incomplete, resulting in missing data. In particular, the scale did not include the option "not applicable." In pilot testing, this omission was acknowledged as a problem when pilot test participants noted that not all stressors were relevant to them. To address this issue in the main study, I clarified the measure's directions and framed the stressor types as "possible challenges" rather than "challenges." By altering the directions, I anticipated that participants would select "not at all stressed" if they believed the stressor type to be irrelevant to them. However, this modification appeared to be an inadequate solution. In essence, I believe that one reason for the missing data in the stressor types measure is because Phase 1 respondents who saw a stressor as so irrelevant to them (i.e., not applicable) left the item blank. Stated differently, respondents may have perceived "not at all stressed" and "not applicable" to be qualitatively different options. Since the scale did not include a "not

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[11] This missing data strategy was applied to the "perceived stress" scale ($n = 1$), "marital quality" scale ($n = 2$), "resilience" scale ($n = 2$), "Facebook social connectedness" scale ($n = 1$), and "Facebook intensity-other" scale ($n = 1$).

[12] This missing data strategy was applied to the "offline social connectedness" scale ($n = 4$).

applicable" option, some respondents left the item blank rather than choose "not at all stressful." By so doing, their choice was recorded as missing data.

Second, in the online version, the directions for the measure did not match respondents' experiences in completing the measure. In the online version, respondents were instructed to move the slider from "1" (representing "not at all stressful") to "10" (representing "extremely stressor") to indicate their stress level. However, the slider began at "0," which, according to the directions, was not an option for the measure. Although respondents were instructed to move the slider (with the instruction: "To provide your rating, simply click the slider and move it to under the number of your choice"), respondents may have not read the directions and perceived "0" as the lowest stress level option. The misalignment between measure instructions and how participants answered each item is particularly troublesome because online respondents ($n = 37$) addressed the problem in different ways. [13]

Finally, respondents who completed the print version did not experience these measurement issues because they were asked to handwrite their response (e.g., "4") in the blank space next to the item.[14] All print version respondents ($n = 4$) completed every item in the measure, and no respondent wrote "0." This means that the print and online versions may not be comparable.

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[13] For example, when looking at those online respondents who completed every item in the scale ($n = 15$), respondents indicated "not at all stressful" in different ways. Some respondents ($n = 8$) followed the directions, provided responses between "1" and "10," and selected no "0" responses. Other respondents ($n = 7$) clicked on the slider to choose "0," which was not an option according to the measure's directions.

[14] Online respondents were instructed to indicate their answer with the following instructions, "Note: To provide your rating, simply click the slider and move it to under the number of your choice." Meanwhile, print respondents were instructed to indicate their answer with the following instructions, "To select an answer, simply indicate the degree of stress you have experienced (on a scale of 1-10) in the space to the left of the item."

In sum, a number of issues plagued the "stressor types" measure. Because of these issues, the data cannot be analyzed as intended. However, if all missing data is recorded as a "0"[15] and the categories are collapsed, the data can be analyzed, at least to a degree. I adopted this solution to the stressor types variable and collapsed item responses into five ordinal-level categories: "Not at all or nominally stressed" (1; former, 0-1), "Slightly stressed" (2; former, 2-3), "Somewhat stressed" (3; former, 4-6), "Very stressed" (4; former, 7-8), and "Extremely stressed" (5; former, 9-10). Although not ideal, this solution still allows for some level of valid data analysis.[16]

Descriptive statistics and reliability checks. Descriptive statistics, reliability scores, and normality tests for all scale variables in the study were determined. Cronbach's alpha, a test for internal consistency, was used to measure reliability. See Table 6 for these scores.

Dependent variable correlations with potential control variables. Correlations were run between the study's three dependent variables (perceived stress, Facebook social connectedness, and resilience) and the study's control variables (i.e., "time since move," "friend connectedness," "professional connectedness," "offline social connectedness[17]," "marital quality," "age,"

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[15] Note: This solution assumes that respondents left items blank to indicate "not at all stressed." It is possible that respondents left the item blank for other reasons (e.g., they thought the question was too intrusive, they forgot to answer the question, they experienced computer problems, etc.).

[16] Admittedly, this solution does not address the potential that respondents may have wished to select "not applicable." However, the manner in which print respondents completed this measure suggests that respondents may have viewed "not at all stressful" and "not applicable" as the same if the directions had been clearer. All four print respondents completed every item in the measure. Although it is possible that all print respondent found each stressor type to be relevant to their experience, another, equally reasonable explanation is that participants would have selected "not at all stressful" to encompass "not applicable" had the directions been clearer.

[17] The scales for the "family connectedness" and "spouse's company connectedness" variables did not reach acceptable Cronbach's alpha scores ($\alpha > 0.70$), so they were dropped from further investigation. To account for family and spouse's company connectedness, I combined these items with the 3-item "professional connectedness" and 3-item "friend connectedness" scales to create the 12-item "offline social connectedness" measure. This measure was created to capture the degree to which respondents felt generally connected to their social world. This variable reached acceptable reliability scores ($\alpha = 0.83$).

Table 6

Descriptive Statistics for Phase 1 and Scale Variables

Variable	N	Mean	Median	Minimum	Maximum	Standard Deviation	Cronbach Alpha	Skewness	Kurtosis	Shapiro-Wilk's test
Research Questions and Hypotheses Variables										
Perceived stress (10-items)	41	11.90	12.00	.00	25.00	5.28	0.87	0.39	0.74	p > .05
Facebook social connected-ness (13-items)	37	51.30	54.00	15.00	67.00	11.08	0.93	-1.16	2.09	*p* = .01*
Resilience (10-items)	41	32.20	33.00	22.00	40.00	5.29	0.83	-0.30	-1.15	*p* = 0.03*
Time Since Move (in years)	41	4.86	2.67	.17	28.17	6.50	-	2.25	4.58	*p* = .01*
Host-place Facebook intensity (5-items)	37	16.03	17.00	5.00	24.00	4.17	0.87	-0.60	0.62	*p* > 0.05

Variable	N	Mean	Median	Minimum	Maximum	Standard Deviation	Cronbach Alpha	Skewness	Kurtosis	Shapiro-Wilk's test
Home-place Facebook intensity (5-items)	37	17.30	17.00	9.00	25.00	3.21	0.81	.00	1.57	*p > 0.05*
Other-place Facebook intensity (5-items)	37	14.41	14.00	5.00	25.00	4.04	0.90	0.24	0.85	*p > 0.05*
Variable	*N*	*Mean*	*Median*	*Minimum*	*Maximum*	*Standard Deviation*	*Cronbach Alpha*	*Skewness*	*Kurtosis*	*Shapiro-Wilk's test*

Potential Control Variables

Variable	N	Mean	Median	Minimum	Maximum	Standard Deviation	Cronbach Alpha	Skewness	Kurtosis	Shapiro-Wilk's test
Family connectedness (3-items)	41	16.07	16.00	12.00	18.00	1.99	0.54**	-0.72	-0.69	*p = 0.001**
Friend connectedness (3-items)	41	14.93	15.00	10.00	18.00	2.48	0.73	-.0.38	-1.01	*p = 0.003**
Professional connectedness (3-items)	39	11.46	11.00	6.00	18.00	3.52	0.79	0.23	-1.13	*p = 0.04**

Spouse's company connectedness (3-items)	38	12.50	12.00	8.00	18.00	2.85	0.58**	0.31	-0.85	*p* > .05
Offline social connectedness (12-items)	37	55.19	53.00	40.00	72.00	8.34	0.83	-0.07	-0.94	*p* > .05
Marital quality (5-items)[1]	41	31.51	33.00	18.00	35.00	4.22	0.93	-1.43	1.82	*p* = 0.001*

Note. Variables with an asterisk (*) are non-normally distributed. Variables with a double asterisk (**) are not considered in subsequent analysis because Cronbach's alpha scores were below 0.80.

[1] Norton's (1983) six-item Quality Marriage Index (MQI) is a six-item measure. In addition to five Likert-type questions, the measure contains one "degree of happiness in their marriage" item that is answered on a scale of 1-10. Very little data was missing in the five Likert-type questions, and all this missing data could be addressed using the average-by-subject missing data strategy. However, 13 respondents chose not to complete the "degree of happiness" item. Measurement error could explain this missing data since online respondents used a slider to complete the question, which caused missing data issues for the "stress types" measure. However, one print respondent also failed to answer this question. This omission suggests that some other factor—rather than technical issues with the slider—may also have influenced item nonresponse. For instance, it is possible respondents simply found the question too intrusive or simply did not wish to respond. I decided to drop the "degree of happiness" item from the QMI and from further analysis since maintaining it in the scale would have reduced the *n* from 41 to 28.

"education level," "length of romantic relationship," "number of children," "hours employed outside the home") in order to assess whether these control variables needed to be accounted for in hypothesis testing. See Table 7 to view the Spearman's rho correlation coefficients for Phase 1 control and dependent variables.

Table 7

Spearman's Rho Correlation Coefficients for Phase 1 Control and Dependent Variables

	Perceived stress	Facebook social connectedness	Resilience
Time since move (in years)	-.00	-.02	-.27
Age	-.11	.19	-.15
Education Level	.00	-.01	.40**
Length of romantic relationship	-.21	.22	-.14
Number of children	.09	-.01	.20
Friend connectedness	-.10	.39*	.19
Professional connectedness	-.12	.15	.34*
Offline social connectedness	-.28	.39*	.27
Marital quality	-.33*	.16	.29
Hours employed outside the home (per week)	.06	-.13	.01

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

Perceived stress. At the .05 level, perceived stress was significantly correlated to one control variable: marital quality, $r_s(41) = -0.33$, $p < .05$. Given the strength of this relationship, I decided to control for marital quality in relevant hypothesis testing (i.e., H1).

Facebook social connectedness. At the .05 level, Facebook social connectedness was correlated with two control variables: overall offline connectedness, $r_s(34) = 0.39$, $p < .05$, and friend connectedness, $r_s(37) = 0.39$, $p < .05$. The three items that comprise the "friend connectedness" measure are encompassed in the larger, 12-item "overall offline connectedness" measure, so I decided to only control for overall offline connectedness in relevant hypothesis testing (i.e., H2).

Resilience. At the .05 level, resilience was significantly correlated with two control variables: education level, $r_s(41) = 0.40$, $p < .01$, and professional connectedness, $r_s(39) = 0.34$, $p < .05$. Due to concerns about the study's small sample size and power,[18] I decided to only control for education level in relevant hypothesis testing (i.e., H3-H7).

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[18] Several factors led to this choice. See the section "H4, H5, H6, H7 Moderation tests: Power analysis" for information about my general concerns about power. Additionally, two respondents did not complete the

Phase 1 research questions and hypotheses.

RQ1: What types and degrees of stressors does this population encounter? Respondents reported relatively low stress levels ($n = 41$, $M = 11.90$, $SD = 5.28$, $\alpha = 0.87$) when compared to the most recent (2009) normative sample of U.S. females ($n = 1,032$, $M = 16.14$, $SD = 7.56$; Cohen & Janicki-Devert, 2012). Because PSS-10 normative data suggests perceived stress is significantly related to age, education level, and employment type (Cohen & Janicki-Deverts, 2012), additional analyses were conducted to explore these relationships.

Age and perceived stress were not linearly related, as determined by a visual inspection of a scatterplot. Therefore, Spearman's rho was calculated to determine the relationship between perceived stress and age. No significant relationship existed between perceived stress and age, $r_s(41) = -0.11$, $p = 0.50$.

Education level and perceived stress were not linearly related, as determined by a visual inspection of a scatterplot. Therefore, Spearman's rho was calculated to determine the relationship between perceived stress and education level. No significant relationship existed between perceived stress and education level, $r_s(41) = 0.003$, $p = 0.98$.

Finally, the relationship between employment type[19] and perceived stress was considered. The Mann-Whitney U-test was run because the data was not normally distributed. Distribution of the perceived stress scores for employed and not-employed respondents were similar, as assessed by visual inspection of a histogram. Median engagement score was not significantly different

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professional connectedness measure. Therefore, if I included the professional connectedness variable in hypothesis testing, my power would have been reduced further.

[19] Respondents were presented with three options when asked to identify if they were employed outside the home in a full-time or a part-time role: "Yes," "No," and "Choose not to respond." Three respondents selected "choose not to respond" and are not considered here.

between employed (median = 13.00) and not employed (median = 11.00) respondents, U = 152.00, z = -0.32, p = 0.76, using an exact sampling distribution for U.

To better understand the types of stressors the respondents experienced, I analyzed descriptive data from the 19-item "stress types" measure (see Table 8), which was adapted from Brown's (2008) 15-item expatriate stressor types measure. Through a principal components analysis, Brown collapsed the 15 stress types into four categories, presented below: isolation, relationship strains, reduced self, and local pressures. In survey development, I added four additional items: three financial stress items and one safety item.

Due to the "stress types" measurement errors, I decided to simply report the collapsed category frequencies. In addition, I considered the percentage of respondents who indicated "elevated" stress levels. I defined "elevated" stress levels as stress levels of at least a "2" on a scale of 1-10 ("1" was equal to "not at all stress" and "10" was equal to "extremely stressful"). This approach remained in line with the spirit of the measure, which defined a "1" stress level as "not at all stressful" and "2" as a degree of stress.

Brown's "isolation" stress category—which was defined as "the stress of feeling isolated and living without friends that one could share confidences with" (p. 1026)—contained three items. Of these three items, two were widely interpreted as a source of elevated stress levels. In particular, at least half of respondents reported that "feeling isolated and cut off" (68.29%) and "not having close friends to confide in" (60.10%) as sources of elevated stress levels.

Similarly, two "relationship strains" items were widely interpreted as causing elevated stress levels. Brown defined the relationship strains stress category as, "specific stressors that reflected the stress of maintaining relationships and responding to others' needs, particularly one's spouse" (p. 1026). Sixty-three percent of respondents reported elevated stress levels related

Table 8
Stressor Type Frequencies by Level of Stress

Stressor Type	Not at all or nominally stressed (former: 0-1)	Slightly stressed (former: 2-3)	Somewhat stressed (former: 4-6)	Very stressed (former: 7-8)	Extremely stressed (former: 9-10)	Total (%) reporting elevated stress levels
Isolation-Related Stressor Items						
Feeling isolated and cut off	13 (31.7%)	11 (26.8%)	10 (24.4%)	5 (12.2%)	2 (4.9%)	68.29%
Not having close friends to confide in	16 (39.0%)	11 (26.8%)	9 (22.0%)	2 (4.9%)	3 (7.3%)	60.10%
Disappointment in benefits of job in Anchorage	31 (75.6%)	4 (9.8%)	3 (7.3%)	3 (7.3%)	0 (0.0%)	24.40%
Relationship Strains-Related Stressor Items						
Not spending enough time with my spouse	15 (36.6%)	6 (14.6%)	11 (26.8%)	7 (17.1%)	2 (4.9%)	63.41%
Coping with too many conflicting demands/expectations	16 (39.0%)	11 (26.8%)	9 (22.0%)	4 (9.8%)	1 (2.4%)	60.10%
Decline in quality of my relationship with my spouse	24 (58.5%)	8 (19.5%)	6 (14.6%)	3 (7.3%)	0 (0.0%)	41.46%
Dealing with my spouse's disappointment about this job in Anchorage	26 (63.4%)	4 (9.8%)	6 (14.6%)	1 (2.4%)	4 (9.8%)	36.59%
Reduced Self-Related Stressor Items						
Uncertainty about my future after this job in Anchorage	19 (46.3%)	6 (14.6%)	8 (19.5%)	2 (4.9%)	6 (14.6%)	53.66%
Self-esteem lower than before this job in Anchorage	25 (61.0%)	10 (24.4%)	4 (9.8%)	2 (4.9%)	0 (0.0%)	39.02%
Not feeling valued for my efforts	22 (53.7%)	3 (7.3%)	8 (19.5%)	7 (17.1%)	1 (2.4%)	46.34%
Feeling less competent than before doing things	28 (68.3%)	5 (12.2%)	6 (14.6%)	1 (2.4%)	1 (2.4%)	31.17%
Local Pressures-Related Stressor Items						
Frustrations in dealing with the culture of Anchorage	23 (56.1%)	11 (26.8%)	5 (12.2%)	1 (2.4%)	1 (2.4%)	43.90%

Concerns over health, safety and security issues	26 (63.4%)	7 (17.1%)	4 (9.8%)	3 (7.3%)	1 (2.4%)	36.58%
Daily living challenges of driving, shopping, etc.	29 (70.7%)	6 (14.6%)	5 (12.2%)	1 (2.4%)	0 (0.0%)	29.27%
Financial Stains-Related Stressor Items						
Feeling concern about personal finances, in general	24 (58.5%)	6 (14.6%)	6 (14.6%)	4 (9.8%)	1 (2.4%)	41.46%
Dealing with financial uncertainty	26 (63.4%)	2 (4.9%)	8 (19.5%)	3 (7.3%)	2 (4.9%)	36.59%
Concerns about my ability to pay my monthly expenses	33 (80.5%)	2 (4.9%)	3 (7.3%)	3 (7.3%)	0 (0.0%)	19.51%
Other-Related Stressor Items						
Concerns over children/family	12 (29.3%)	9 (22.0%)	7 (17.1%)	8 (19.5%)	5 (12.2%)	70.73%
Feeling anxious about my spouse's safety while s/he is at work.	31 (75.6%)	8 (19.5%)	2 (4.9%)	0 (0.0%)	0 (0.0%)	24.39%

to the item "not spending enough time with my spouse," and 60.10% of respondents evaluated "coping with too many conflicting demands/expectations" as a cause of elevated stress. Although not a part of the "relationship strains" category, the closely associated "concern over children/family" item was identified as causing considerable elevated stress. Indeed, 70.73% of respondents reported elevated stress levels related to this stress type—the highest amount of all the stress types.

"Reduced self" stress categories were those stress types that arose "from not feeling as valued or as competent as in the past, while on assignment" (p. 1025). The item "Uncertainty about my future after this job in Anchorage" was evaluated by about half (53.66%) as a cause of elevated stress.

Interestingly, most respondents did not consider the "Local Pressures" stress category or the "Financial Strains" stress category as sources of stress. The "Local Pressures" stress category focused upon "the stress of adjusting to the local culture" (p. 1026) stress

types. Meanwhile, the "Financial Strains" stress category, developed for this study, focused upon concern about financial matters.

After completing the 19-item stressor types measure, respondents were asked to nominate any other stressors, not included in the measure, that they had encountered living in Anchorage. Fifteen respondents identified at least one stressor type that they did not think the survey identified. A total of 20 different stressors were nominated and are reported in Table 9. These stress types were evaluated thematically to see if they could be encompassed within Brown's (2008) categories. With the exception of three stressors, all the nominated stressors could be collapsed within Brown's categories.

Thematic categorization revealed two findings. First, although the stressor types measure included three "local pressures" items, the included "'local pressures" items in the measure clearly did not adequately encompass the scope of this sample's local pressures. In essence, 50% (10) of the nominated stressors related to local pressures. Respondents focused upon the geographic, climate, and wildlife features of Anchorage that made their lives stressful. These features were not encapsulated in the "stressor types" measure. However, these nominated stressors do not represent a new stressor category but rather a nuance of this particular study, its population, and the "local pressures" stress category.

Second, three nominated stressors were not encapsulated in Brown's categories. These stressor types, which I term "Personal Employment Concerns," represent the trailing spouse's concern about her ability to find and maintain fulfilling work for herself. For example, two respondents voiced concern about their ability to find employment in Anchorage, one stating, "Lack of the employment possibilities for me in a current situation" as a source of concern. A third respondent noted that "Stress regarding balancing work and lifestyle" was a considerable

Table 9

Other Stress Types Categorized with Brown's (2008) Expatriate Stress Categories

Stress Category	Nominated "Other" Stressors
Relationship Strains	
	"Husband feeling stressed."
Isolation	
	"Dealing with trying to find adequate child care (sic) in Anchorage."
	"I'm an introvert, so I stress over meeting and getting to know new people."
	"The inability to travel to continental 48 more often."
	"The time change since we're 3 hours behind my family in Texas. When making a call to the lower 48, I have to consider the time difference."
	"Elderly parents in the lower forty-eight (48) that I wish I could check on more often."
	"Being far from family"
Local Pressures	
	"Adjusting to climate and amount of sun after move from different geographic locale."
	"Can not (sic) purchase things in Anchorage that are readily available elsewhere."
	"Depression with the winter dark months"
	"Earthquakes are pretty stressful!"
	"earthquakes, avalanches"
	"Also, dealing with wildlife here can be stressful. It's fun to be outdoors but not when facing a potential attack frm (sic) a bear or moose."
	"In summer Bears wondering (sic) in neighborhood."
	"Lack of sunlight in winter."
	"Kids not wanting to pay (sic) outside in the cold and dark."
	"Having lived outside the USA for the last 9 years before arriving in Anchorage, it has been surprising to see how competitive parents are and what they are willing to do to make sure their kids succeed, sometimes at the expense of other kids. This is wher (sic) most of my stress comes from. My kids are [redacted ages]."
Uncategorized	
	"Lack of the employment possibilities for me in a current situation."
	"Stress regarding balancing work and lifestyle."
	"Stresses about my job and opportunities available to me in Anchorage."

source of stress. This Personal Employment Concerns stress category was not captured in the

initial stress types measure.

RQ2: Among trailing spouses, how do U.S. citizens' and international expatriates'

experiences of stress compare? Perceived stress was normally distributed by expatriate and U.S.

citizen, as assessed by Shapiro-Wilk's test (p > .05). Because of the sample size difference

between groups, a Mann-Whitney U test was run to determine if there were differences in

perceived stress between U.S. citizens and expatriates. Perceived stress scores for U.S. citizens

($n = 35$, $M = 12.09$, median = 12.00, $SD = 5.24$) and expatriates ($n = 6$, $M = 10.83$, median =

12.50, $SD = 5.85$) were not significantly different, $U = 104.50$, $z = -0.02$, $p = 0.99$, using an exact

sampling distribution for U.

Additional analysis of expatriate and U.S. citizen's experiences of stress types was not

explored due to the small sample size and the validity issues with the "stress types" measure.

RQ3: How are Facebook users' and non-Facebook users' stress types and degrees

similar and different? Perceived stress was normally distributed by Facebook and non-Facebook

users, as assessed by Shapiro-Wilk's test ($p > .05$). Because of the sample size difference

between groups, a Mann-Whitney U test was run to determine if there were differences in

perceived stress between Facebook and non-Facebook users. Perceived stress scores for

Facebook users ($n = 37$, $M = 11.92$, median = 12.00, $SD = 5.25$) and non-Facebook users ($n = 4$,

$M = 11.75$, median = 13.50, $SD = 6.40$) were not significantly different, $U = 68.50$, $z = -0.24$, $p =$

0.82, using an exact sampling distribution for U.

Additional analysis of Facebook and non-Facebook users' experiences of different stress

types was not explored due to the small sample size and the validity issues with the "stress

types" measure.

H1: Time since move will be negatively correlated with perceived stress. The

assumptions were not met to run a Pearson's correlation test. The perceived stress variable was

normally distributed, as assessed by Shapiro-Wilk's test ($p > 0.05$); however, the time since move (in years) variable was not ($p = 0.01$). This suggests that the assumptions for Pearson's correlation were not met; as a result, Spearman's rank-order was used to consider the relationship between these two variables. Controlling for marital quality, there was no correlation between "time since move (in years)" and "perceived stress," $r_s(38) = -0.03$, $p = 0.43$. See Figure 2 for a visual depiction of this relationship. As a result, H1 was not supported.

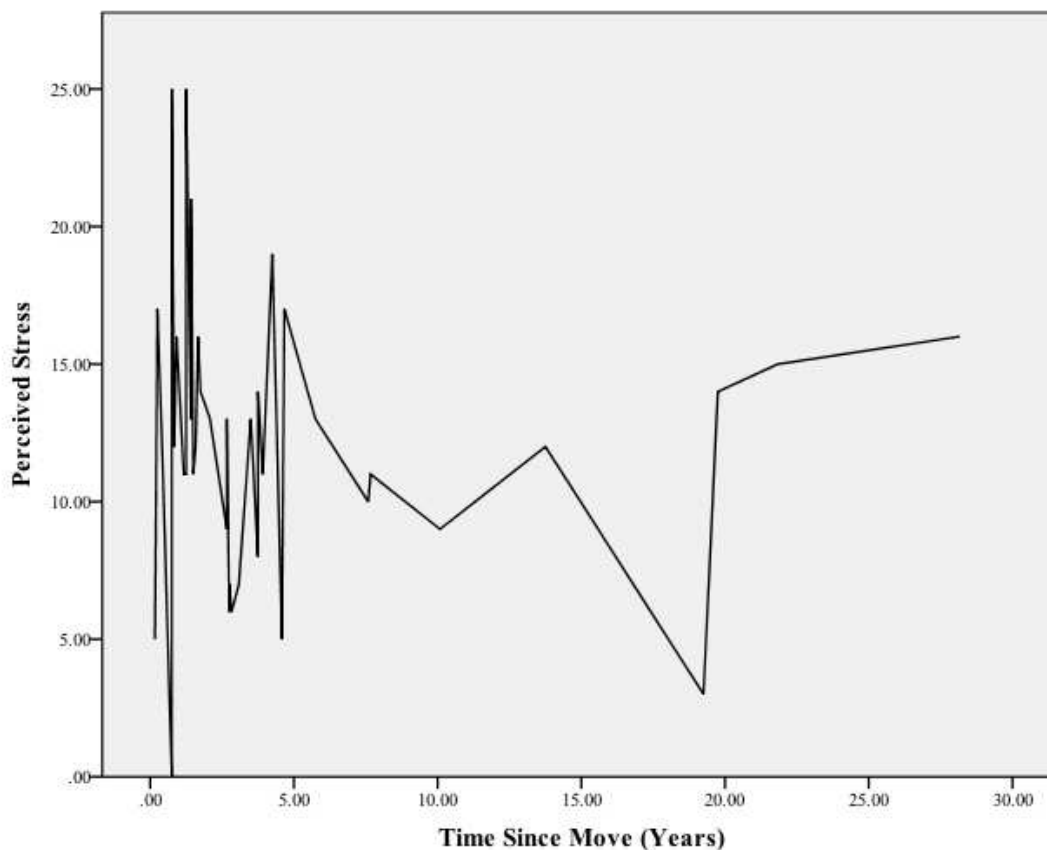
Figure 2. Line graph depicting the relationship between "time since move (in years)" and "perceived stress."

H2: Perceived stress and Facebook social connectedness are negatively related. The perceived stress variable was normally distributed, as assessed by Shapiro-Wilk's test ($p > 0.05$); however, the Facebook social connectedness variable was not ($p = 0.01$). This suggests that the

assumptions for Pearson's correlation were not met; as a result, Spearman's rank-order was used to consider the relationship between these two variables. Controlling for overall social connectedness, perceived stress and Facebook social connectedness were moderately negatively correlated, $r_s(31) = -0.50$, $p < .05$. See Figure 3 for a visual depiction of this relationship. H2 was supported.
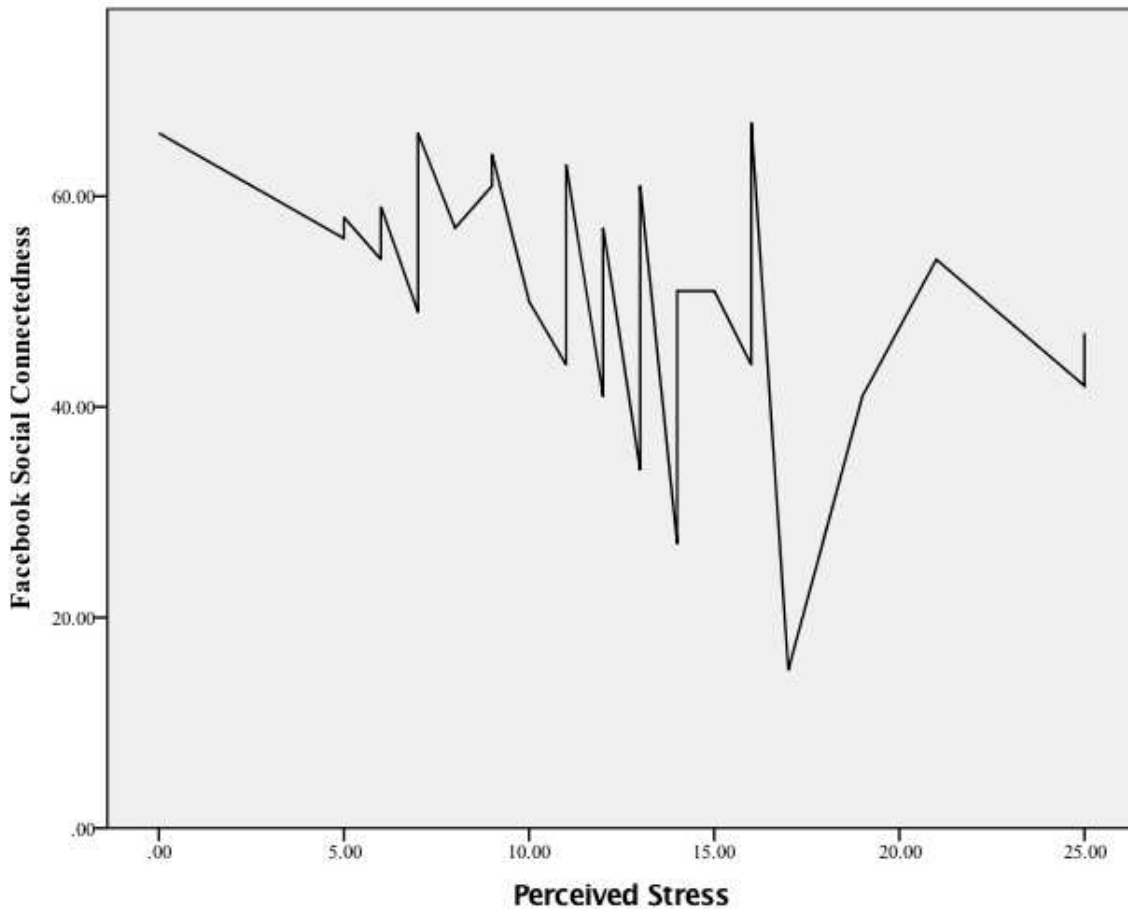
Figure 3. Line graph depicting the relationship between "perceived stress" and "Facebook social connectedness."

H3: Facebook social connectedness and resilience are positively related. Neither the Facebook social connectedness nor the resilience variables were normally distributed, as assessed by Shapiro-Wilk's test ($p > 0.05$). This suggests that the assumptions for the Pearson's correlation may not be met, so Spearman's rank-order was used to consider the relationship

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between these two variables. Controlling for education level, the relationship between Facebook social connectedness and resilience was not significant, $r_s(34) = 0.16$, $p = 0.18$. See Figure 4 for a visual depiction of this relationship. H3 was not supported.
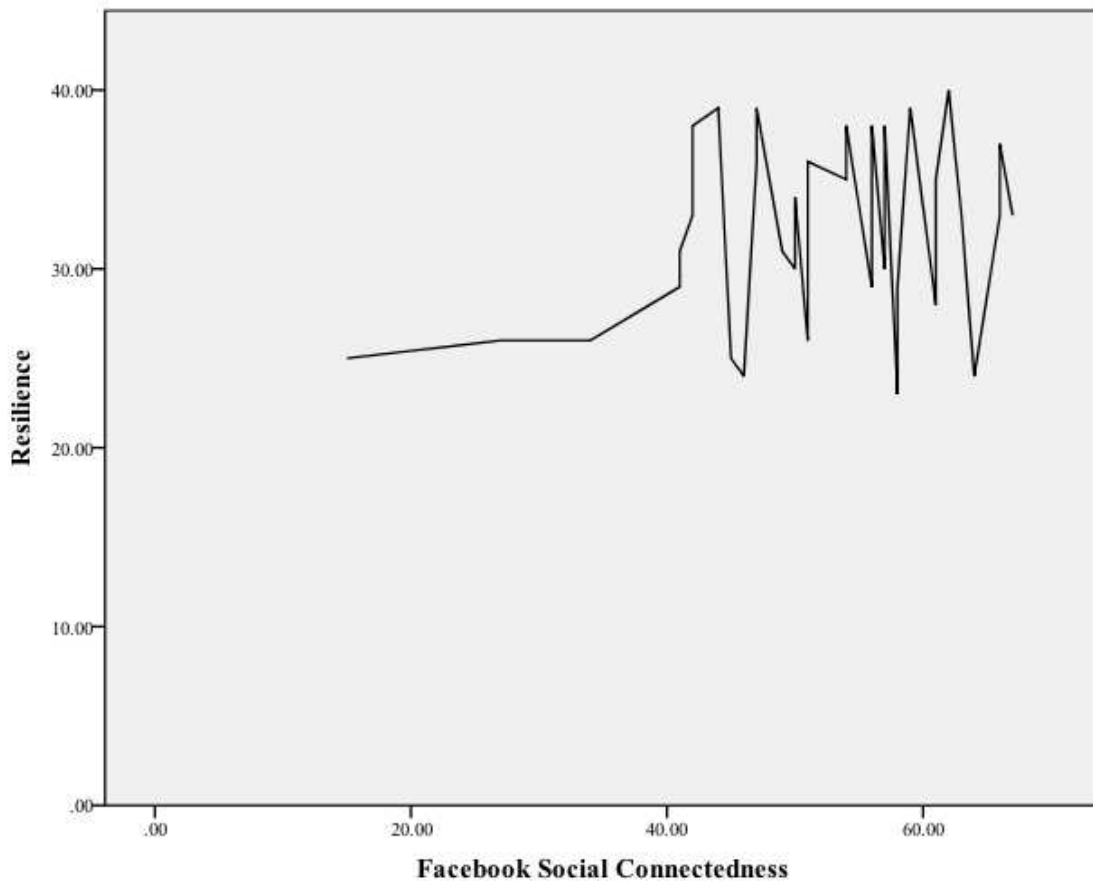
Figure 4. Line graph depicting the relationship between "Facebook social connectedness" and "resilience."

H4, H5, H6, H7 Moderation tests: Power analysis. Using the G*Power 3.1 plug-in, I determined whether I had enough power, given my sample size, to run the moderation tests, which were required for H4, H5, H6, and H7. Using the "Linear multiple regression: Fixed model, R^2 deviation from zero" test, I ran an *a priori* test with the goal of identifying a required sample size given predetermined α, power, and effect size numbers. I selected an effect size f^2 of

0.15 (i.e., a medium effect size[20]), an α error probability of 0.05, a Power (1-β error probability) of 0.8, and four[21] predictors into the G*Power 3.1 system. The program identified that I needed a total sample size of at least 85 to find power for a medium effect size. Given that 37 participants completed the Facebook social connectedness measure, my sample size may not be large enough to find a medium effect size.[22]

   H4: As host-place Facebook intensity increases, Facebook social connectedness and resilience will become more positively related. In other words, cases with higher host-place Facebook intensity will demonstrate a greater slope (in the positive direction) between the variables Facebook social connectedness and resilience than cases with lower host-place Facebook intensity. To test this hypothesis, I first considered whether host-place Facebook intensity moderated the relationship between Facebook social connectedness and resilience. Using Hayes' PROCESS plug-in (Hayes, 2016), I selected Model 1 and a confidence level of 95%. I then entered Facebook social connectedness as the independent variable, host-place Facebook intensity as the moderating variable, resilience as the outcome variable, and education level as the control variable. PROCESS mean-centered the variables "Facebook social connectedness" and "host-place Facebook intensity."

   The model was not statistically significant, $F(4, 32) = 1.84$, $p = 0.15$, $R^2 = 0.26$. Host-place Facebook intensity did not serve as a moderating variable in the relationship between

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[20] I decided to conduct this power analysis with a medium effect size because this study was somewhat exploratory. Since the Facebook social connectedness measure is relatively new, I was more interested in findings that were of more obvious theoretical and practical implications. In other words, I was more interested in identifying influential variables (i.e., those with medium and large effect sizes) than variables with small effect sizes.

[21] These predictors included "resilience," "Facebook social connectedness," the interaction variable, and the covariate "education level."

[22] The sample size was not large enough to capture large effect sizes, either. Using the same procedure described above (i.e., an α error probability of 0.05, a Power [1-β error probability] of 0.8, and three predictors) but selecting an effect size (f^2) of 0.35, I needed a total sample size of 40 to capture large effect sizes.

Facebook social connectedness and resilience (i.e., no interaction effect was found), $b = 0.00$,

$t(32) = -0.10$, $p = 0.92$. H4 was not supported. See Figure 5 for a line graph of the Facebook

social connectedness, host-place Facebook intensity, and resilience relationship.

Figure 5. The moderating effect of host-place Facebook intensity on the Facebook social connectedness and resilience relationship (controlling for education level). Estimates are based by setting the education level covariate to its sample mean.

H5: As home-place Facebook intensity increases, Facebook social connectedness and resilience will become less positively related. In other words, cases with higher home-place Facebook intensity will demonstrate a smaller slope (in the positive direction) between the variables Facebook social connectedness and resilience than cases with lower home-place Facebook intensity. To test this hypothesis, I first considered if home-place Facebook intensity moderated the relationship between Facebook social connectedness and resilience. Using the PROCESS plug-in, I selected Model 1 and a confidence level of 95%. I then entered Facebook social connectedness as the independent variable, home-place Facebook intensity as the moderating variable, resilience as the outcome variable, and education level as the control variable. PROCESS mean-centered the variables Facebook social connectedness and home-place Facebook intensity.

The model was significant, $F(4, 32) = 4.03$, $p < .05$, $R^2 = 0.29$. However, no significant relationship was found between the interaction variable and resilience, $b = -0.01$, $t(32) = -0.41$, $p = 0.68$. Home-place Facebook intensity did not significantly moderate the relationship between Facebook social connectedness and resilience. Because home-place Facebook intensity did not serve as a moderating variable in the relationship between Facebook social connectedness and resilience (i.e., no interaction effect was found), H5 was not supported. See Figure 6 for a line graph of the Facebook social connectedness, home-place Facebook intensity, and resilience relationship.
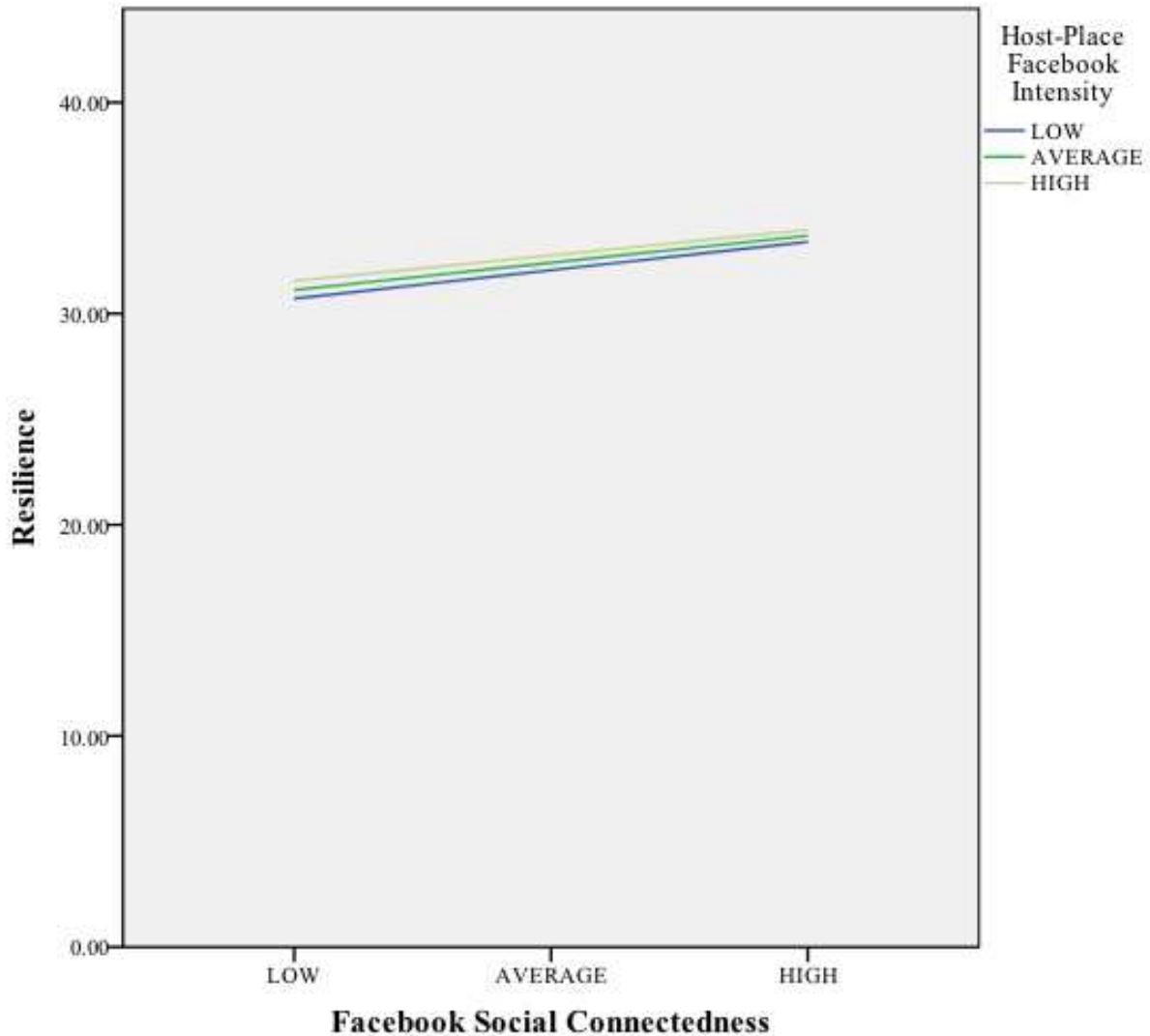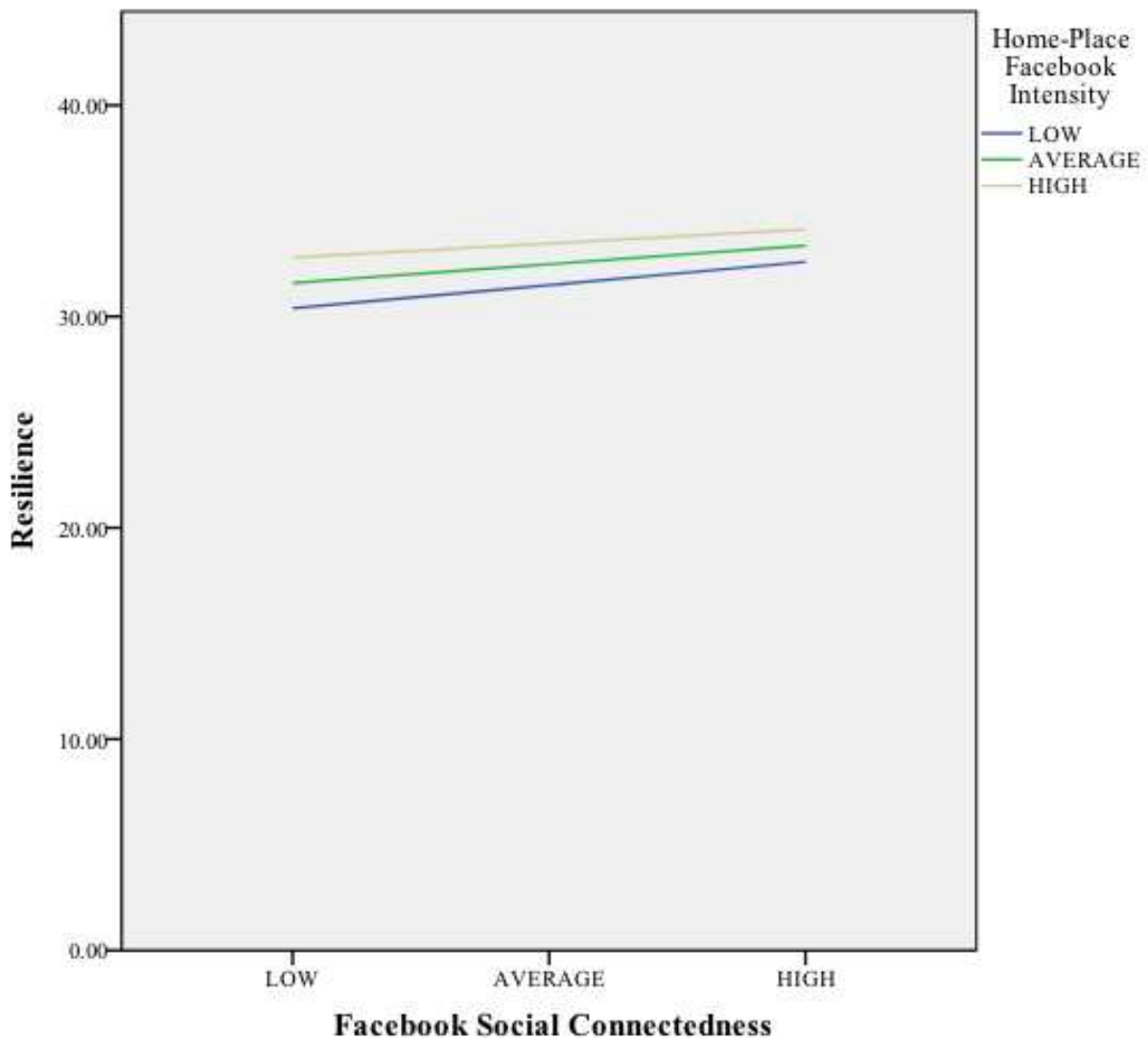
Figure 6. The moderating effect of home-place Facebook intensity on the Facebook social connectedness and resilience relationship (controlling for education level). Estimates are based by setting the education level covariate to its sample mean.

H6: As other-place Facebook intensity increases, Facebook social connectedness and resilience will become less positively related. In other words, cases with higher other-place Facebook intensity will demonstrate a smaller slope (in the positive direction) between the variables Facebook social connectedness and resilience than cases with lower other-place Facebook intensity. To test this hypothesis, I first considered if other-place Facebook intensity moderated the relationship between Facebook social connectedness and resilience. Using the

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PROCESS plug-in, I selected Model 1 and a confidence level of 95%. I then entered Facebook social connectedness as the independent variable, home-place Facebook intensity as the moderating variable, resilience as the outcome variable, and education level as the control variable. PROCESS mean-centered the variables Facebook social connectedness and other-place Facebook intensity.

The model was significant, $F(4, 32) = 7.25$, $p < .05$, $R^2 = 0.40$. However, no significant relationship was found between the interaction variable and resilience, $b = -0.01$, $t(32) = -0.93$, $p = 0.36$. Other-place Facebook intensity did not significantly moderate the relationship between Facebook social connectedness and resilience. Because other-place Facebook intensity did not serve as a moderating variable in the relationship between Facebook social connectedness and resilience (i.e., no interaction effect was found), H6 was not supported. See Figure 7 for a line graph of the Facebook social connectedness, other-place Facebook intensity, and resilience relationship.

Respondents were asked to indicate who made up their "other" Facebook friends. In the first question, respondents could select any of the potential "other" options. See Table 10 for other Facebook friends by frequency cited.

Respondents also had the option to indicate any Facebook friends not included in the above options. Of the 10 respondents who provided this information, high school friends ($n = 5$), expatriate or travel friends ($n = 2$), husband's friends ($n = 1$), parents of kid's friends ($n = 1$), and friends known only on Facebook ($n = 1$) were mentioned.

Finally, respondents were asked to indicate which group made up the largest proportion of their Facebook friends. See Table 11 for a breakdown of other Facebook friends by largest proportion.
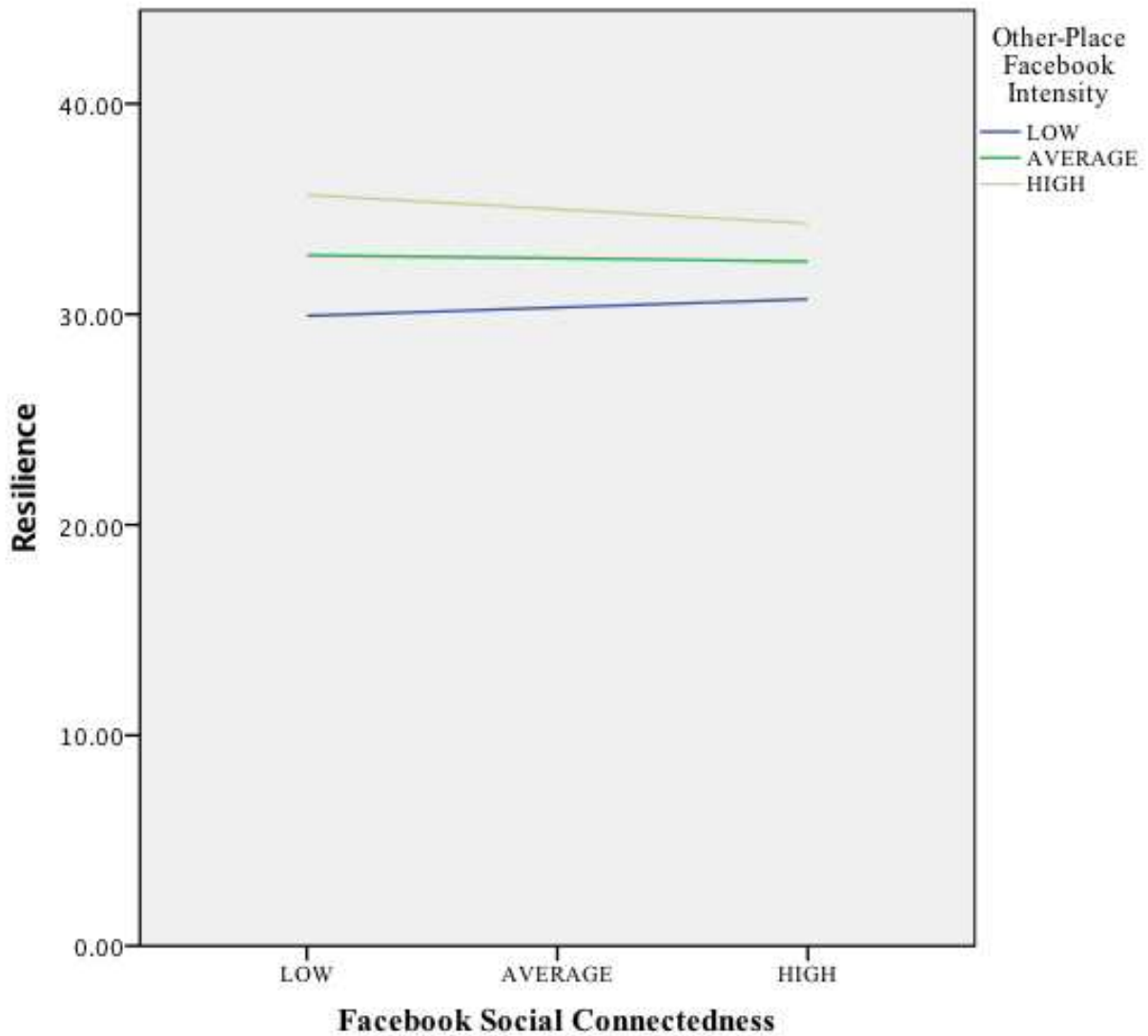
Figure 7. The moderating effect of other-place Facebook intensity on the Facebook social connectedness and resilience relationship (controlling for education level). Estimates are based by setting the education level covariate to its sample mean.

H7: Facebook social connectedness moderates the relationship between stress and

resilience. In other words, cases with higher Facebook social connectedness will demonstrate

a smaller slope (in the negative direction) between the variables perceived stress and resilience

than cases with lower Facebook social connectedness. To test this hypothesis, I first considered

if Facebook social connectedness moderated the relationship between stress and resilience. Using

Table 10

Percentage of Respondents Who Report Certain Other Facebook Friend Types in their Facebook Friend List

Other Facebook Friend Type	n	Percent cited
College friends	25	61.00%
Family	23	56.10%
Friends who are associated with the petroleum industry	23	56.10%
Friends who are not associated with the petroleum industry	22	53.70%
Current or former work friends	22	53.70%

Table 11

Largest Proportion of Other Facebook Friend Types in Respondent's Facebook Friend List

Other Friend Type	n	Percent cited
Friends who are not associated with the petroleum industry	9	22.00%
Family	7	17.10%
Friends who are associated with the petroleum industry	7	17.10%
Current or former work friends	6	14.60%
College friends	5	12.20%
Other[1]	2	4.90%

Note. Five respondents did not complete this item and were recorded as missing data (12.2%).
[1]These included "friends from places we have lived" ($n = 1$) and "friends who have moved" ($n = 1$).

the PROCESS plug-in, I selected Model 1 and a confidence level of 95%. I then entered

perceived stress as the independent variable, Facebook social connectedness as the moderating

variable, resilience as the outcome variable, and education level as the control variable. PROCESS mean-centered the variables Facebook social connectedness and perceived stress.

The model was significant, $F(4, 32) = 2.81$, $p < .05$, $R^2 = 0.29$. However, no significant relationship was found between the interaction variable and resilience, $b = -0.012$, $t(32) = -1.09$, $p = 0.29$. Facebook social connectedness did not significantly moderate the relationship between perceived stress and resilience. Because Facebook social connectedness did not serve as a moderating variable in the relationship between perceived stress and resilience (i.e., no interaction effect was found), H7 was not supported. See Figure 8 for a line graph of the perceived stress, Facebook social connectedness, and resilience relationship.

Phase 1 Reflection and Transition to Phase 2

Creswell (2015) recommends that explanatory sequential mixed methods design studies devote space in the "Results" section to summarizing Phase 1 results and discussing how Phase 1 findings influenced Phase 2 methods and analysis. Following this recommendation, this section will summarize Phase 1 findings and discuss their influence on Phase 2.

Phase 1 summary. Phase 1 respondents reported relatively low stress levels (as measured by the PSS-10). This result indicates that respondents were, as a whole, able to deal with the different stressor types that they experienced during their sojourn, including: isolation, relationship strain, reduced self, and dual-career stressors (RQ1). I did not find statistically significant stress level differences between U.S. citizens and expatriates (RQ2) or between Facebook and non-Facebook users (RQ3). This study's small sample size made it difficult to explore these research questions further.

With the exception of one hypothesis (H2), Phase 1 hypotheses received limited support. In opposition to the integrative theory of cross-cultural adaptation, I found no support for a
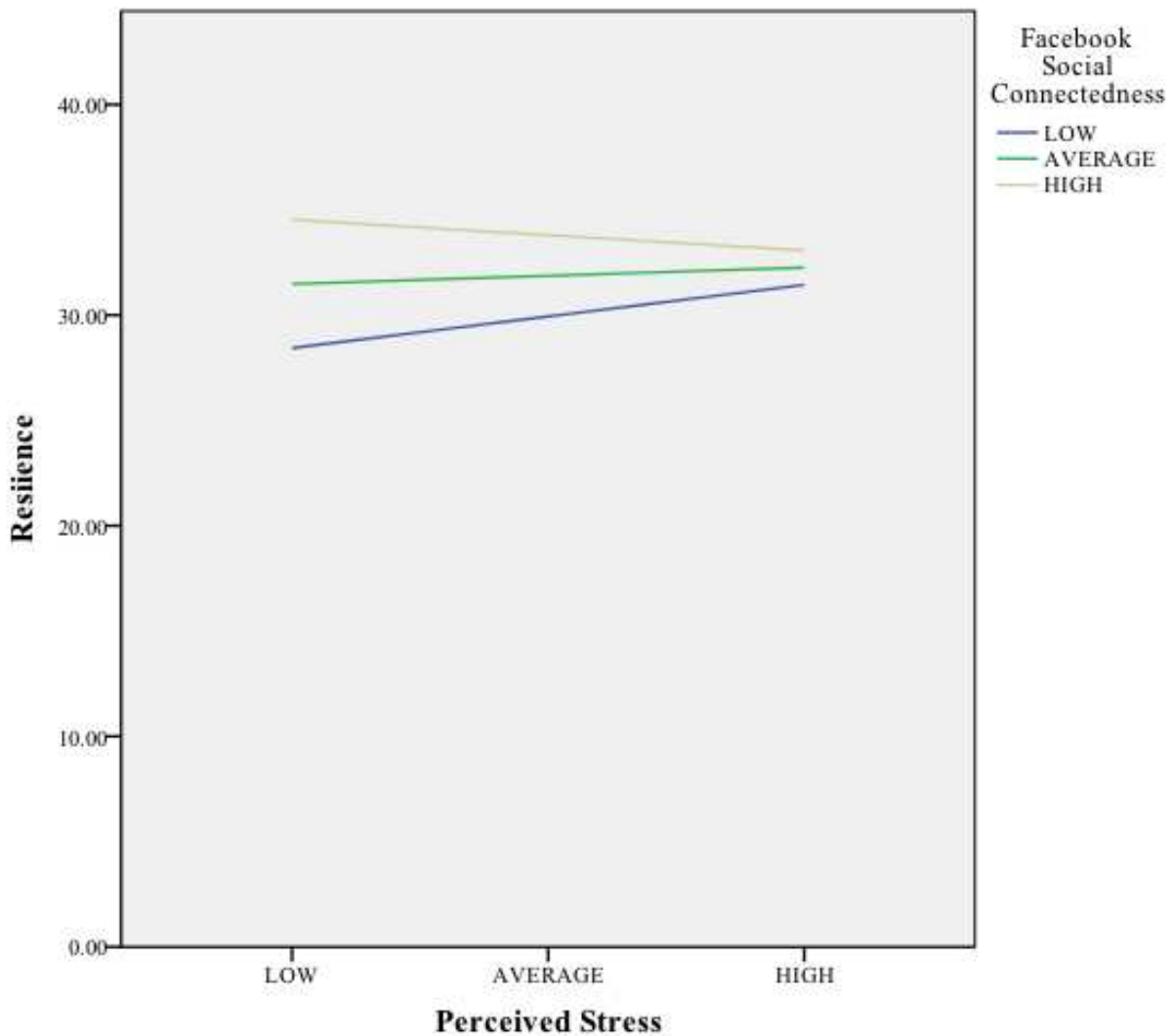
Figure 8. The moderating effect of Facebook social connectedness on the perceived stress and resilience relationship (controlling for education level). Estimates are based by setting the education level covariate to its sample mean.

relationship between time since move and stress levels (H1). As H2 predicted, perceived stress

and Facebook social connectedness were significantly correlated. However, I found no

significant correlation between Facebook social connectedness and resilience (H3).

 H4 through H6 considered if different types of Facebook intensity (host, home, or other)

moderated the effect of Facebook social connectedness on resilience. I found no support for

these hypotheses. Meanwhile, H7 tested this study's overall argument for a relationship among perceived stress, Facebook social connectedness, and resilience. In particular, H7 argued that Facebook social connectedness moderated the effect of perceived stress on resilience. Although the overall model was significant, I found no support for Facebook social connectedness as an interaction variable in the effect of perceived stress on resilience. Table 12 presents a summary of the Phase 1 hypotheses and research questions.

Phase 1 reflection. Creswell (2015) recommends that researchers using sequential mixed-methods designs reflect upon the results of their first phase (in this case, the quantitative phase) prior to conducting the second phase (in this case, the qualitative phase) of data collection. By so doing, mixed methods researchers are able to integrate the findings of Phase 1 into the design, data collection, and analysis of Phase 2. Below is a summary of the reflection that occurred during the two-week period between phases.

Reflection on overall theoretical model. In developing the Phase 1 research questions and hypotheses, I drew upon uses and gratifications theory to argue that sojourners experienced a particular need (i.e., stress reduction) and used social media to fulfill this need—a process that ultimately led to higher resilience levels. Thus, the study's overall model was depicted in H7, which stated that Facebook social connectedness moderated the relationship between stress and resilience. However, as Phase 1 results demonstrated, this model did not explain the relationship among these variables.

Prior to starting Phase 2 data collection, I reflected upon my overall theoretical model (i.e., the relationship among the variables "perceived stress," "Facebook social connectedness," and "resilience"). Despite Phase 1's low sample size, I did find support for the relationship between perceived stress and Facebook social connectedness (H2). However, I did not find a

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Table 12
Results of Hypotheses

#	Description	Results
H1:	Time since move will be negatively correlated with stress.	Not supported
H2:	Perceived stress and Facebook social connectedness are negatively related.	Supported
H3:	Facebook social connectedness and resilience are positively related.	Not supported
H4:	As host-place Facebook intensity increases, Facebook social connectedness and resilience will become more positively related. In other words, cases with higher host-place Facebook intensity will demonstrate a greater slope (in the positive direction) between the variables Facebook social connectedness and resilience than cases with lower host-place Facebook intensity.	Not supported
H5:	As home-place Facebook intensity increases, Facebook social connectedness and resilience will become less positively related. In other words, cases with higher home-place Facebook intensity will demonstrate a smaller slope (in the positive direction) between the variables Facebook social connectedness and resilience than cases with lower home-place Facebook intensity.	Not supported
H6:	As other-place Facebook intensity increases, Facebook social connectedness and resilience will become less positively related. In other words, cases with higher other-place Facebook intensity will demonstrate a smaller slope (in the positive direction) between the variables Facebook social connectedness and resilience than cases with lower other-place Facebook intensity.	Not supported
H7:	Facebook social connectedness moderates the relationship between stress and resilience. In other words, cases with higher Facebook social connectedness will demonstrate a smaller slope (in the negative direction) between the variables perceived stress and resilience than cases with lower Facebook social connectedness.	Not supported

statistically significant relationship between Facebook social connectedness and resilience (H3).

Because the Facebook social connectedness-resilience relationship was important for several

other hypotheses (i.e., H4 through H6), I knew I needed to investigate this relationship further in

Phase 2.

Reflection on "home," "host,[23]" and "other" domains. Phase 2 also provided me with

an ideal circumstance to explore the validity of the Phase 1 Facebook friend domain measures.

Although they were subject to a pilot test, these measures were developed for this study and

needed additional validation, particularly because of researcher bias concerns.

At the time I developed the Phase 1 survey, I recognized that it was likely that not all

Phase 1 respondents shared my clear distinction between "home," "other," and "host" Facebook

friend domains. The way I conceptualized these friend domains was highly personal and based

on my own background. I was born and raised in the same location, a location that I left three

years before the study. Thus, at the time of this study, I had a concrete and recent definition of

the domains "home," "other," and "host." In contrast, most participants in Phase 1 were older

and more experienced with geographical moves than me. These characteristics meant that

"home" may not have been their place of origin (like it was for me) or even clearly identifiable.

In Phase 1 survey design, I attempted to account for this potential researcher bias by

providing respondents with a very broad definition of "home." I defined "home" for respondents

completing the survey in the following way, ""Home' can refer to different things for different

people. Some people may consider 'Home' to be their permanent place of residence or place of

birth. Use the definition of 'home' here that makes the most sense to you." Although I do believe

that this definition of home was more inclusive, it may not have represented respondents'

experiences.

Phase 2 afforded me with the opportunity to explore if participants conceptualized their

Facebook friends into the three distinct domains of "Anchorage, Alaska," "home," or, "other."

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[23] I use the terms "host" and "Anchorage, Alaska" interchangeably throughout this section. This is because the acculturation field uses the term "host" to describe the sojourner's current location. However, I never used the term "host" in the Phase 1 survey. Rather, when respondents were asked to reflect upon their host-place Facebook intensity, they were prompted with the name of their location (i.e., asked to reflect upon their experience in "Anchorage, Alaska").

Stated differently, Phase 2 provided me with an ideal way to triangulate the validity of these definitions. As a result, in Phase 2, I decided to investigate further how trailing wives define the terms "host, "home," and "other" within the context of their social media usage.

Reflection on descriptive data. I found the "perceived stress," "Facebook social connectedness," and "resilience" descriptive statistics surprising and worthy of additional exploration. Phase 1 U.S. respondents reported lower stress levels ($M = 11.90$, $SD = 5.28$) when compared to a 2009 normative sample of U.S. females ($M = 16.14$, $SD = 7.56$; Cohen & Janicki-Deverts, 2012). Some features of the Phase 1 sample (e.g., higher education level, older age) are associated with lower stress levels, which may explain this difference, to a degree. However, these lower-than-expected stress levels challenged my initial thinking that this sample of trailing wives was highly stressed, which, in turn, challenged the rationale behind Phase 1 hypotheses.

Additionally, both "Facebook social connectedness" and "resilience" were not normally distributed. Certainly, this non-normal distribution could simply be due to the study's small sample size. Therefore, prior to conducted Phase 2, I explored these variables further to determine if they needed additional analysis in Phase 2. My analysis revealed that the Facebook social connectedness measure had three very low outliers. When I explored the demographics of these three outliers, I did not observe any patterns. This led me to wonder if some Facebook users do not see Facebook as a place for social connection. I decided to explore how participants viewed Facebook further in Phase 2.

In addition, the "resilience" variable had a platykurtosis tendency ($\sigma = -1.15$). After inspecting the histogram, I noted that this variable had a relatively uniform distribution, clustering around the higher resilience scores. This distribution suggests that respondents in this sample rated their resilience levels similarly. There are a variety of explanations for these

similarities, so I decided to explore if there was some feature of the Anchorage Petroleum Wives Club (APWC) community or the types of people who joined the APWC community that led to similar resilience levels.

Reflection on community-level resilience. Other than asking participants to indicate their APWC status, number of hours involved per week, and perceived connectedness to the organization, I did not investigate in Phase 1 whether, and, if so, how the APWC fostered community-level resilience. Since the majority of this sample consisted of APWC members, I decided to investigate participants' perceptions of the APWC's Facebook page and how, if it all, it fostered APWC community resilience in Phase 2.

Implications for Phase 2. Phase 1 findings challenged the theoretical framework of this study and suggested areas that needed further exploration.

Based on Phase 1 analysis and reflection, I decided to focus Phase 2 on the relationship between social media use and resilience. I made this choice because Phase 1 supported the relationship between perceived stress and Facebook social connectedness (i.e., H2 was supported) but did not find support for the predicted relationship between social media use (particularly, Facebook social connectedness) and resilience (i.e., H3 through H6 were not supported). Additionally, because Phase 1 only considered resilience at the individual level, I decided to explore how sojourners used an organization's Facebook page to foster community resilience.

To capture participants' experiences, I structured the interviews into four sections. First, participants confirmed their demographic information. Second, participants reflected upon the types and degrees of stressors they experienced during their sojourns. Third, participants discussed the tools—particularly those related to social media—that helped or did not help them

deal with this stress. For example, I asked participants questions like, "How does your social media usage impact your stress levels? Do you think it helps or hurts? Why?" and "How, if at all, do you use your Facebook profile to bounce back from stress or stay positive when dealing with it?" This aspect of the interviews was designed to capture how, if at all, participants used social media to return to "biopsychospiritual homeostasis" (Richardson, Neiger, Jensen, and Kumpfer, 1990). Fourth, participants considered how their sojourn experiences had or had not changed them. This aspect of the interviews was included to probe if participants used social media to grow as a result their experiences.

In total, I decided to focus my Phase 2 analysis on the following two research questions:

RQ4: How, if at all, do sojourners use social media to foster individual-level resilience?

RQ5: How, if at all, does the APWC Facebook group foster APWC community-level resilience?

Phase 2: Semi-Structured Interviews

Review of Phase 2 Methods and Participants. Seventeen participants participated in semi-structured interviews for Phase 2, lasting between 37 to 126 minutes ($M = 75.76$, $SD = 21.43$). Most participants volunteered to participant in Phase 2 after completing Phase 1 survey ($n = 15$). However, two participants were asked to participate in order to create a more representative sample.

Participants ranged in age from 29 to 68, with an average age of 46.41 years ($SD = 13.37$). Most ($n = 13$) were citizens of the United States. In total, citizens of four countries (including the United States) were represented in the sample. On average, participants had moved for their own or their partner's work four times ($M = 4.18$, $SD = 2.38$, median = 4.00, range: 2 to 10), with a little over a half ($n = 9$) reporting spending time living in another country.

Nearly all identified as current members of the Anchorage Petroleum Wives Club (member n = 14, non-member n = 3). All were married and associated with the petroleum industry through their partner's employment. All, except one, were Facebook users.

In total, the interview transcriptions totaled 468 pages. However, only content relevant to this study's research problem was analyzed (90 total pages). I used a constant comparative method (Strauss & Corbin, 1990) to code the data, as outlined in the Method's chapter in the "Data analysis procedure" section. I identified 22 open codes. These open codes were subjected to further analysis and reduced to six selective codes.

RQ4: How, if at all, do sojourners use Facebook to foster individual-level resilience? When asked to describe their social media usage, participants focused almost exclusively on their Facebook usage, though some participants did share that they had accounts on other social media sites (e.g., Twitter or Instagram) or maintained personal blogs. Indeed, all but one participant had an active Facebook account.

In analyzing the interviews, it became clear that participants viewed their Facebook domains differently than how they were defined in Phase 1. In Phase 1, Facebook intensity was measured according to how heavily the participant engaged with interactants from one of three domains: "home," "host," or "other." This measurement choice was highlighted as an area of concern throughout Phase 1 design, data collection, and analysis (see section "Phase 1 Reflection and Transition to Phase 2").

As suspected, participants' reflections about "home"—and Facebook's role in facilitating connections with "home"—were highly complex and contradictory across the sample. For instance, across the sample, participants defined the term "home" differently. Some participants used the word "home" to refer to their country of origin, place of birth, or current location of

their extended family. Other participants used the word "home" to refer to a place that was particularly influential in their lives, such as the location of their first job or the location of their husband's company headquarters. Finally, other participants used the word "home" to describe where they were currently living (i.e., Anchorage).

Because of the inconsistency in how participants viewed "home," I decided to reorient how I discussed the different types of Facebook use in Phase 2. Rather than using the terms "host," "home," or "other," I decided to view participants' interactions with Facebook and Facebook friends in terms of when they met these Facebook friends (or Facebook pages, groups, etc.): while living in the current location or in the past. This framework seemed to align more closely with how participants discussed their Facebook usage. Indeed, this way of talking about Facebook is understandable given that participants were not talking about their Facebook use in isolation. Rather, their discussion of their Facebook use was within the context of their Anchorage sojourn, which had a clear time orientation of "before" and "after" the move.

In essence, participants' talk about their Facebook use seemed to be inextricably linked to their Anchorage sojourn lifecycle. During the interviews, participants discussed life before living in Anchorage, after living in Anchorage, and, for some forward-looking participants, even life in the next sojourn location. Thus, it seems reasonable that participants talked about their Facebook friends and resources according to a similar pattern. Through this lens, I found four themes: 1) Facebook as a helpful site for early sojourn adjustment; 2) Facebook as a site of tension with the past; 3) Social media as a site of personal growth; and 4) Facebook as a site of contested meaning. These themes are described below.

Facebook as a helpful site for early sojourn adjustment. Adjustment to the new place seemed to be the goal for most participants this sample. This interest in adjustment suggests that

participants used Facebook to recover from the stressors related to their recent geographical

movement. Participant 6, a seasoned sojourner on her eighth sojourn, repeatedly stated, "You

have to find your happy," to describe this adjustment process. To "find your happy," participants

described a variety of Facebook activities that helped with adjustment, including information-

seeking and social networking. For example, Participant 2, a stay-at-home mother, explained

how her Facebook interactions with locals helped with her search for Alaska-specific

information, such as Aurora Borealis alerts, sledding hills, hikes, and earthquake preparedness.

She explained that the convenience of Facebook was a big factor in why she found the medium

to be so useful, explaining:

> PARTICIPANT 2: I don't want my kids in front of a TV or an iPad the entire time, so
> Facebook is nice because when you have the time you can go and ask questions in a way,
> and then people can respond in a way ... You don't even have to really know them super
> well for them to give you advice and stuff or information.

While Facebook could help participants engage in information-seeking, participants

disagreed upon if social media sites like Facebook should be heavily used for this purpose. One

participant wondered if such information-seeking activities were too convenient and made it

easier to remain isolated. Another admitted that while she should perhaps post more questions on

Facebook, she found that she really did not need to post such questions because she purposefully

tried to develop relationships with locals and ask questions face-to-face.

Indeed, Facebook appeared to be a starting place for sojourners to make connections.

Most participants seemed to agree that their Facebook activity, in and of itself, was just the

beginning of the long process of becoming adjusted, a process that ultimately needed to be

extended to offline, face-to-face formats. For example, Facebook enabled one participant who

worked during the day to remain connected with newfound connections between face-to-face

meetings. Several participants shared stories of how Facebook enabled them to make

connections with friends-of-friends who lived in Alaska. Participant 11 shared that Facebook

actually facilitated her finding a job in Anchorage, sharing:

> PARTICIPANT 11: So, my first friend that I made up here. With a name of [redacted] and I met her through Facebook, because my old roommate in [previous sojourn city], her sister knew her from junior league. The sister…introduced the two of us. We became friends, and I was looking at this job. I knew that she had done PR for the [national company], so I sent her a Facebook message, saying "Hey, do you know anybody at the [associated national company]." It just so happened that she was literally meeting with the new statewide executive director that day. She sent me the email, said "I'm meeting with her at 3, at 4 o'clock, send her an email. Here's her email." So that's how I got this job. Just that whole social media aspect.

Similarly, one expatriate sojourner shared that a Facebook group devoted to her country of origin

enabled her to meet compatriots and get together, describing:

> PARTICIPANT 15: We belong to this group called "[redacted] in the United States," and the guy that runs the group he's always every day he puts up some kind of topic for debate or discussion or whatever. It's really fun, it's always fun…I think it's when I was moving to Anchorage, I put on, "Hey, any people on here from Alaska?" A couple of people replied and we actually got together with the ones that we're good friends, we've never laughed so much because it's so nice to meet someone that you can just be yourself with and they understand the language and the slang. The kind of words.

In essence, this sample's experiences suggest that Facebook may serve as a helpful tool for

sojourners as they adjust to their new place by providing information and access to new

connections.

When describing their interaction with Anchorage acquaintances and resources,

participants focused most on their early adjustment to Anchorage. This suggests that Facebook

activity was most important and memorable to participants early in their sojourn, perhaps when

they were most uncertain. Participant 2 explained how her information-seeking and social

networking gave her a "welcoming sense," sharing:

> PARTICIPANT 2: Stuff like I've seen on the [APWC] Facebook group. I haven't been attending the luncheons, but just stuff like you get a sense of, "Oh, I'm not here alone. Someone else has moved here too." You get this welcoming sense… It was so neat when we first moved up here. People would tell us, "Oh, have you done such and such. Have

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you gone to the Portage Glacier? Have you gone to Hatcher Pass? This is really fun. You should do this." People encourage you to go try and do different stuff, and to maybe even bring you along and show you how to do those things, because sometimes they might not be hard, but they're intimidating. You have someone come next to you and show you, "This is how we go fishing. This is how we hike a mountain. This is where we pick blueberries from," or stuff like that.

Not all participants shared this positive outlook of Facebook as an effective tool for early adjustment. For at least one participant, Facebook only reminded her of her disconnection to Anchorage and its residents. Participant 14 was not a member of the Anchorage Petroleum Wives Club and had lived in Anchorage for less than a year. When asked to think about the impact of her Anchorage Facebook friends on her experience adjusting to Anchorage, she confessed, "If you have no friends and they [Anchorage Facebook friends] know you have no friends except for them and then they're posting this thing about a party that, oh, I forgot to invite you to. It's a little bit more unsettling than not. You don't want to be that way. You don't want to feel that way." For this participant, then, Facebook served as a reminder of her loneliness, a feeling that was exacerbated when she saw Anchorage connections post pictures of events that she was not invited to attend.

As a whole, though, participants saw Facebook as a helpful tool for getting adjusted to their new place, especially early in their sojourn. When viewed through the lens of The Resiliency Model (Richardson, Neiger, Jensen, & Kumpfer, 1990), participants' information-seeking and networking activities early in their sojourn helped them reduce stress and uncertainty, which ultimately enabled them to return to a state of "biopsychospiritual homeostasis." That being said, as participants talked about their Facebook activity, nearly all assumed that the interaction would continue to face-to-face formats. This suggests that, while Facebook activity may help reduce stress, participants believed that the information gathered or connections made needed to extend to face-to-face life to be most effective.

Facebook as a site of tension with the past. Participants in this sample had a complex, uneasy relationship with the past, which seemed to be exacerbated by social media sites like Facebook. Participants shared that they used Facebook to engage in surveillance, relationship maintenance, and social networking activities with people from their place of origin or other sojourn locations. For some, these activities promoted adjustment to their new place, but for others, these social media activities only caused more stress. Thus, depending on the individual, Facebook's ability to foster connections with past relationships enhanced or impeded resilience.

Surveillance-related activity was the most commonly cited type of Facebook activity. Indeed, all but one Facebook user reported engaging in some type of surveillance activity on Facebook. Several participants, especially those with fewer sojourn experiences, shared that this surveillance activity had both advantages and disadvantages to their lives, with one participant using the metaphor a "double-edged sword" to describe the ability to observe past connections on Facebook. This participant, who had resided in Anchorage for about three years and was living in her second location within the industry, shared:

> PARTICIPANT 7: I guess it's a double-edged sword, because sometimes I see things where I'm just like … My friends in [previous sojourn city located in the United States] who are out having a good time. It's like, "I would be there with you if I was still there." Sometimes some of that just like FOMO. I don't know, whatever.
>
> LINNEA: That's what?
>
> PARTICIPANT 7: The FOMO, fear of missing out. Just missing the things that you have. It's not like you can be in all places at once. I know that's something that I felt when I was in [previous sojourn city located in the United States] too for my friends back in [United States state of origin], but you'll always have that. It's also nice to be able to connect with people on that level to know what's going on in their lives and vice versa that they can take a peek into what I'm doing and be able to connect and keep a conversation going.

For this participant, her ability to engage in Facebook surveillance allowed her to feel both connected and disconnected to the lives of others. Participant 10—a young professional living in

her second location while associated with the industry—articulated the same mixture of emotions, explaining:

> PARTICIPANT 10: While it's nice to see all of the pictures of friend's kids that are growing up, there is this constant struggle for me of seeing those and being thrilled that it's happening and realizing I'm not part of it. Just grappling with that, I don't feel guilty. It's not that. It's just more of it doesn't always light up my day. It sometimes makes it harder. Sometimes it doesn't. It depends.

For these participants, Facebook's ability to allow them to remain involved in the daily lives of those met in the past made their adjustment to Anchorage—and the sojourner lifestyle—more complex. This complexity may not have existed in the same way prior to Facebook. I asked Participant 16, who had lived in 10 locations while associated with the industry and was currently retired in Anchorage, to reflect upon how her sojourn experience might have been different if social media sites like Facebook had existed. She suggested:

> PARTICIPANT 16: Then you wonder if you would have been living still with everybody back home? "Oh, look what they're doing. Oh. I'm not there with them." Where I didn't know what anybody was doing so I'd just have to figure out something to do there. Now that you mention that, I never would have thought of that that way, but I could see where you'd keep following everything everybody's doing back home instead of living where you are right now. You're still living back there.

Indeed, older sojourners who had experienced the sojourner lifestyle prior to social media seemed less bothered by their surveillance activities. Although these older sojourners mentioned using Facebook to engage in surveillance activities of past connections, these participants did not voice the same tensions that were mentioned by younger sojourners. This suggests that, for some participants, the simple use of Facebook may have caused stress that otherwise may not have existed.

Similarly, those with more sojourn experiences seemed less conflicted about their surveillance activities. When asked how observing the activity of her Facebook friends affected her, Participant 6, who had lived in eight locations while associated with the industry, explained:

PARTICIPANT 6: I tell everyone Facebook world is not the real world. There are people you look at their Facebook and you think their life is all roses and champagne. Oh my gosh, this and that. Then you know them in real life and you're like, they struggle. Just like everybody else…I don't get caught up in that. I cannot be worried about how great everyone else's life is because if I was my life would be in the pooper.

Clearly, then, Facebook surveillance activities had complex consequences for this sample. Younger participants with fewer sojourn experiences seemed more attuned to the advantages and disadvantages of using Facebook to engage in surveillance of past friends or family. Meanwhile, for sojourners who had experienced the sojourn lifestyle prior to social media and for those sojourners with extensive sojourn experiences, surveillance activities seemed less bothersome and stressful. As a whole, participants seemed less concerned about the surveillance of Anchorage Facebook friends.

This complexity with the past extended to social networking and relationship maintenance activities. Several older participants with extensive sojourn experiences shared stories of how Facebook connected them with past friends, which sometimes resulted in them getting together face-to-face. These older participants spoke very highly of Facebook's capacity to facilitate these interactions. Participant 13 explained that this meeting resulted in the rekindling of a friendship, explaining:

PARTICIPANT 13: Yeah, well, in fact, it's kind of ironic because one of the girls, we were Facebook friends. When we were moms at home, our lives were totally intertwined, but then I moved south. I only moved three hours away, but that's when you find out who your real friends are. You know what I'm saying? You move away. I saw on Facebook last fall they were going to be in Anchorage. I'm like, "Oh my gosh. They're going to be in Anchorage? Why are they in Anchorage?" Well, they were going on a cruise, and their plane landed, and they had twenty-four hours until they had to go… I didn't have her phone number anymore or anything, but you'd hear from other people who were better friends, "Oh, Julie and Randy are doing this and that, blah, blah, blah." Anyways, we connect [through Facebook]. I said, "Well, can we meet up for a drink?"… Anyways, we meet, and it was like we had never stopped living next door to each other. It was so much fun…Anyways, now it's like we're back again keeping in touch through Facebook.

Yet, younger participants seemed more conflicted about maintaining past relationships, which extended to their Facebook use. Participant 13's explanation of the relationship between movement and friendship (i.e., "I only moved three hours away, but that's when you find out who your real friends are. You know what I'm saying? You move away.") was articulated by another participant, saying:

> PARTICIPANT 8: That is another thing I liked about moving. It does not sound great, but you can kind of leave out the ones you were not ... [trails off] I like to have my close friends. Yes, it is nice to have acquaintances and I am a social person. I like to go out and I am happy to talk to anybody and have fun, but to go much further, to create an actual friendship? I would rather be friends with people who I can really confide in.

For some participants, movement enabled them to reassess their friendships and make a strategic choice to invest in a select few. Once these choices were made, participants explained that they would use other communication channels—in addition to or in substitute for—Facebook to maintain these relationships. In Participant 10's words:

> PARTICIPANT 10: It [Facebook] fulfills some element of connection, but it wouldn't be my primary means to it, but maybe a first contact or a way to keep in contact with people that are informal acquaintances and I have some amazing people that I'm very close to on there as well, but those people get extra from me. That's not my only means of connecting with them.

Older and younger participants seemed to view Facebook's ability to maintain meaningful friendships differently. Older participants liked that Facebook enabled them to reacquaint themselves with past friends, but for younger participants, Facebook's ability to facilitate friendships was less valued. Because (at least some) participants viewed moves as an opportunity to reassess friendships and purposefully select friends to invest in, Facebook's ability to maintain friendships was unnecessary. Rather, other, more direct communication channels—mobile phone calls, text messages, Facetime, and so on—were selected to engage in relationship maintenance activities.

In total, participants' discussion of their Facebook usage to maintain past connections demonstrates sojourners' complex relationship with past sojourn sites and social connections. With Facebook, participants could maintain relationships with acquaintances from the past, an opportunity that was not as easy (or cost effective) prior to social media. But, participants had to fight the inclination to remain in the comfort of their past. For some, this simply meant choosing to maintain close relationships with only a few select friends from the past and, for the most part, facilitating those relationships through other communication channels.

Social media as a site of personal growth. For a subset of this sample, the use of Facebook and other social media sites (Instagram, personal blogs) did more than simply help them adjust to Anchorage. Rather, some participants discussed how they used Facebook to emphasize identity anchors, to foster optimism, and to reframe negative experiences. When viewed through the lens of The Resiliency Model (Richardson, Neiger, Jensen, & Kumpfer, 1990), this strategic use of social media activity enabled some participants to respond to stressors through "resilient reintegration." According to The Resiliency Model, resilient reintegration responses to "unprotected life prompts" (i.e., stressors) are responses where people not only adapt to their new situation but grow as a result of the experience. Through this growth, people develop new resiliency qualities that enable them to better deal with stressors in the future.

For example, several participants equated their social media profiles to journals and record-keeping sources. Participant 15 explained:

> PARTICIPANT 15: Well, I use my Facebook mainly as a journal. Fun kind of stuff that we do I put pictures of sunsets, if we go for a walk or something that's fun. I'm not one that shares new stories or shares all these memes and those funny jokes. I don't do that. If someone posts it on my wall I actually look at it, laugh and delete it because I want to look back on my Facebook as a kind of a blog or journal of me.

For Participant 15, Facebook enabled her to create a digital space that celebrated her desired view of herself and her experiences. This construction allowed her to reflect upon and perhaps even express thankfulness for her experiences. Two other participants shared this use of Facebook to express thankfulness. These participants indicated their intention to download the pictures they posted to social media sites to create hard-copy books, which they then could use to commemorate their experiences living in Anchorage. This use of Facebook allowed them to reflect upon and emphasize key identity anchors that they valued. According to Buzzanell (2010), this process of emphasizing core identity anchors is one process through which people develop, foster, and realize resilience in their communication activity. Thus, reflective activity on Facebook could be perceived as a resilience act.

A portion of this sample also used social media to acknowledge the negative but focus on the positive, another resilience process identified by Buzzanell (2010). One participant explicitly described how she used social media sites to focus on the positive in her life. Participant 10 explained that she recently started using Instagram in an attempt to help her "see the good things." She went on to describe her decision to partake in a "100 Days of Gratitude Challenge" on Instagram, which she used to chronicle the good things in her life. She explained:

> PARTICIPANT 10: #100hundreddaysofgratitude. With the idea of going past if I felt like it and I don't do it everyday. I thought about doing it everyday and then it felt like an obligation. I have worked on in the last six months everything, as much as possible, being fueled by things that feel like opportunities that are exciting to me. It doesn't have to mean spectacular but that they fuel my soul instead of I feel obligated. That's everything from do I feel like I have to go and have coffee with this person because they invited me or I have to respond on Facebook to a friend request and yet I don't really support their opinions or that sort of thing. That feels like an obligation and that's a no. This gratitude moment is about seeking what is good in a day that I have a choice everyday to look at the good things, so what are the good things, and instead of I have a choice to moan about the industry or whatever.

For this participant, social media enabled her to focus upon the positive in her life, despite the growing stressors related to the industry downturn. The participant admitted that she felt concern about the industry downturn; yet, she emphasized that she had a "choice" on what to focus on. She decided to strategically use Instagram to focus upon the positive in her life, an action that allowed her to downplay industry uncertainty and instead focus on the good things in her life.

Similarly, Participant 15, who described herself as a "very positive person," explained how she reframed negativity that occurred through her Facebook use. This process of reframing situations is another resilience communication process outlined by Buzzanell (2010). In our conversation, I described a time when someone posted an ambiguous post on my Facebook wall, referencing my trailing wife status. This experience may not be a unique one for some sojourners. Indeed, at least one participant in this study noted a similar occurrence, wherein a Facebook friend commented upon her lifestyle choice. In reference to my experience, Participant 15 replied:

> PARTICIPANT 15: Then it bothers you for a few days and it still bothers you because you're still talking about it. Yeah, I really try not to let those kind of things bother me because I would sometimes get funny remarks and I've got to just take it as it comes. You can't get upset. Maybe some people are jealous of us that we're living in Alaska and we have beautiful sunsets and those are the kind of things that I post on Facebook, then they mustn't read it if it doesn't interest them then just get over it.

In essence, Participant 15 encouraged me to reframe negative comments by instead viewing them as demonstrations of jealousy. Rather than feel threatened by the comments of others, Participant 15 emphasized that I should view these negative comments as the other person's problem and not my own.

In summary, a portion of the sample talked about their social media use in ways that closely mirrored Buzzanell's (2010) resilience communication processes. This suggests that

some participants used social media strategically to grow from their experiences and become more resilient to life's stressors.

Facebook as a site of contested meaning. This analysis of participants' social media activities suggests that certain types of Facebook activity did help participants develop individual-level resilience. Yet, not all participants reported using Facebook to engage in resilience activities. To better understand why this was the case, I looked at participants' Facebook commentaries and background information. I believe that an analysis of this information provides insight into the complex relationship between Facebook social connectedness and resilience. I considered this relationship in Phase 1 (H3 through H7), but due to an insufficient sample size and methodological issues (i.e., my definitions of the Facebook intensity domains), I could not adequately analyze this relationship.

Facebook commentary statements. With each interview, it became clear that each participant had a different understanding of what Facebook could do and how it should be used. These perspectives seemed to influence the degree to which participants used Facebook to engage in resilience activity. Participants shared these beliefs by intermingling commentaries about Facebook alongside their stories about their usage trends. I coded these commentary statements into four themes: injunctive norms, descriptive norms, comparisons to other communication technologies, and frequency statements.

An analysis of these commentary statements suggests that participants made sense of their social media use by comparing it to how they perceived others to use Facebook (i.e., descriptive norms), how they perceived others should use Facebook (i.e., injunctive norms), and how Facebook compared to other communication channels. These beliefs appeared to influence—and be influenced by—their Facebook usage. When viewed holistically, these

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commentary statements suggest that Facebook's meaning—its purpose and capabilities—is

contested and a matter of perception to the user, at least within this population. Examples help

explain this relationship.

Participant 1, a former sojourner in her 50s, had retired to Anchorage after living in five

locations while associated with the industry. Although Participant 1 did not intend to leave

Anchorage in the immediate future, several of her friends had left or were in the process of

leaving due to the industry downturn. When asked if she planned to keep in contact with these

friends through Facebook, the participant made a series of normative and comparative

statements. Together, these statements suggested that she did not see Facebook as a useful tool

for reducing the stress she felt due to her friends leaving. As a result, she did not plan on using

Facebook in this way:

> PARTICIPANT 1: …And, with this recent downturn, we do, we have some close friends who will be moving away because of the downturn. And yeah, I am really sad that they are leaving. But, we have promised to go visit them and they've invited us to go visit them. So, we will do that.
>
> LINNEA: Do you use, you have a Facebook account? Do you use Facebook to keep connected with those people that you've met along your different moves?
>
> PARTICIPANT 1: I joined Facebook in 2009. At the invitation from one of my college friends. And, then I was pretty active into Facebook. I was very active into Facebook. I went on every day. I started playing Farmville at an invitation of another college friend. And, I had a wonderful farm with all sorts of things. And then, really, it was just eating up too much time. So, I stopped playing Farmville. And, I have seen from 2009 until now that the way people use Facebook or at least the way my friends use Facebook, has changed. So, there's an awful lot of reposting of other's people's stuff. And posting little videos, posting religious or political pictures, posters. Picture of a poster. And, what I like seeing on Facebook are the personal comments even if it is so mundane as, "I went walking by the lake today and saw two swans." I would much rather see that than somebody else's little video of somebody doing a crazy bike stunt. And, they're not using it like that anymore. And, it used to be people would do that. They say what they'd be doing, and I really thought I was keeping in touch with that person and I really liked that. So, at this point, I don't go onto Facebook everyday…

LINNEA: So do you anticipate those friends who are going to leave, how do you anticipate keeping in touch with them or other friends who may be leaving as well?

PARTICIPANT 1: Well, my friends who are leaving do use Facebook. So, I will check Facebook and I will post things that I am sure that I will see her and she will see me.

LINNEA: Okay, that will be the best way to remain connected?

PARTICIPANT 1: Right. Because not everybody gets on Facebook every day. But, I think a lot of people do check their email just like you go out to your mailbox and grab your mail every day.

These statements provide insight into what Participant 1 thought Facebook could do and how it should be used. Through citing the descriptive norm, "I really thought I was keeping in touch with that person and I really liked that," Participant 1 indicated that she saw Facebook, at least at one time, as capable of fostering meaningful relationships. However, through citing the contrasting descriptive norm, "There's an awful lot of reposting of other's people's stuff…," she indicated that she no longer saw Facebook being used in this way. Meanwhile, she compared Facebook to email, another communication channel, and observed that it was a superior tool for maintaining relationships.

Holistically, Participant 1's perceptions of Facebook's descriptive norms and comparison to other communication technologies indicated that, for her, Facebook was a fun diversion—perhaps even a bit of a game (notice her entry to Facebook was through playing Farmville)—but not an appropriate place for fostering relationships. Because of this belief about Facebook's proper usage and capabilities, she did not use Facebook for relationship maintenance activities and did not receive any potential benefits or challenges related to Facebook relationship maintenance activity.[24]

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[24] Relationship maintenance Facebook activity may or may not lead to increased resilience levels. This connection is outside the scope of this study and needs further investigation. I share this example because of its explanatory value.

Contrast this belief with Participant 15's perception of Facebook. An expatriate who had

lived in seven locations, this woman, in her 40s, viewed Facebook as an effective tool for

maintaining meaningful friendships with friends and family. Because it took a significant amount

of time to return via plane to her home country, she relied on Facebook and other communication

technologies (e.g., Facetime, Twitter, and Instagram) to remain in touch with those living in her

country of origin. A frequent Facebook user, the participant enjoyed posting pictures of her

children, dog, and Alaska's natural world on social media. She shared her frustration with those

who did not use Facebook in the same way, explaining:

> PARTICIPANT 15: Technology is not a big deal with them [family back home] at all
> which is a little bit frustrating because they are on Facebook and they also check the stuff
> that we put on there maybe not every day, they might check like once every two weeks or
> something.

> LINNEA: For you, you view Facebook as a way to make meaningful connections with
> people.

> PARTICIPANT 15: For sure.

> LINNEA: You can post [things] because they are meaningful to you and you get
> frustrated when there's not that reciprocal, they don't use it in a meaningful way as
> well…

> PARTICIPANT 15: They don't give anything back. I think Facebook should be, I mean
> I've got a lot of friends that do that. You don't even know they're on Facebook and then
> you end up talking to them and they're like, "I saw the cool stuff you've being doing."
> [To which, I think or say] "Why didn't you say something? I didn't even know you were
> looking." Yeah.

This commentary provides insight into what Participant 15 thought Facebook could do and how

it should be used. In her explanation, the participant made a series of injunctive normative

statements, such as, "They don't give anything back. I think Facebook should be [a place where

people respond]." This normative statement suggests that she perceived Facebook to be a place

where meaningful social interaction could and should occur. And, when significant others in her life failed to view Facebook in the same way, she felt a lack of support.

Documenting these commentary statements was important for this study because these beliefs may be one factor that influences why Facebook social connectedness was not correlated with resilience in Phase 1. In essence, these commentary statements suggest that participants' beliefs about Facebook—and expectations towards its usage—may impact how they use the medium and what benefits, if any, they receive from their usage. Thus, for example, for Participant 1, Facebook was not an appropriate medium for relationship maintenance, so she did not use it in this manner. Meanwhile, for Participant 15, Facebook was a highly appropriate medium for relationship maintenance activities, and she expressed frustration when others did not use the medium in this manner.

Background information. Alongside these commentary statements were other factors that the participants perceived to be relevant to their social media usage patterns. Coded as "background information," these statements related to personality characteristics, industry characteristics, technical abilities, cultural features, and life experiences that influenced social media use. Participants shared this relevant information when they wished to explain why they used Facebook in particular ways or held certain opinions about the medium, itself.

For example, Participant 11 felt confident in Facebook's ability to foster meaningful social connections but was inhibited by her job's location from using the medium to the extent she might have otherwise. Although a U.S. citizen, Participant 11's family was located several time zones away from Anchorage. This participant, who had lived in four locations and was in her 30s, shared that this time zone difference made it challenging at times to remain connected,

so she used social media to "creep stalk" (her words) her friends and family. When asked the

purpose of social media sites like Facebook, she responded:

> PARTICIPANT 11: It's a good question. I think it's just a way to stay in touch with people, and to be able to show, I don't know, share what you're doing, what's going on with your life. That's how I like to use it. Although, it's interesting, because I'm not as, I don't post as much personally, say, on Facebook, I post more on Instagram, just because the privacy settings have changed so much on Facebook.

> LINNEA: Tell me about that a little bit. About what you like to post on Instagram, as opposed to Facebook.

> PARTICIPANT 11: I would be more ... I guess it's also from like a professional standpoint. I have a lot of people that I work with [work colleagues and customers who] have friended me on Facebook. I'm just more cognizant of what my public image is on there, versus whereas Instagram, it's really just, like, my close friends that [I] allow to see what I post.

For this participant, Facebook was an effective tool for showcasing her experiences in Alaska,

but she was very cautious about how she used the medium because of her perception of its

privacy settings. Thus, she could not use Facebook to the extent she might have otherwise to

remain connected to her family and friends located in her place of origin. As a result, Facebook

may not have provided her the stress reduction benefits it might have provided had her

employment history been different. In fact, participants who worked outside the home appeared

far more concerned about the privacy features of Facebook than those participants who did not

work outside the home. Although perhaps a feature of this sample and the type of employment

these participants were engaged in, it is possible that working sojourners use social media

differently than fellow sojourners not working outside the home.

Finally, other participants, such as Participant 17, did not have the technical ability or

interest to create and maintain a Facebook account. For Participant 17, Facebook was simply an

addicting entertainment medium that would require a considerable amount of time to master; as a

result, she did not want to maintain an account. In her 60s, Participant 17 equated her experience

mastering Microsoft Office 365 to what her experience would be like if she created a Facebook account, explaining, "Now, I'm going to have to go do a class to find out what the nuances are, what's the advantage of having [Microsoft] 2016 [Microsoft Office 365] over 2013. Why are we going to all this trouble?" Thus, this participant's beliefs about social media influenced her action to such a degree that she chose not to use any social media sites, such as Facebook.

Summary. Phase 2 interviews provide qualitative support for the connection between Facebook social connectedness and resilience. Namely, through conducting and analyzing these interviews, I found that certain types of Facebook activity—particularly social networking and information-seeking—helped nearly all sojourners early in their sojourn adjust to their new place. For a subset of this sample, Facebook even served as a site of growth by enabling users to reflect and reinforce their identity.

These interviews also highlight areas of complexity in this Facebook social connectedness-resilience relationship. Participants discussed Facebook's ability to help them maintain connections to people met in the past with some uneasiness. Indeed, older sojourners who had experienced the sojourner lifestyle prior to social media noted that social media sites like Facebook might make it easier for the younger generation to remain entrenched in the past and not adjust to their current circumstances. In addition, participants' beliefs about Facebook— its social norms and capabilities—influenced their usage of the medium and the benefits, if any, they received through their usage. Finally, Phase 2 interviews also highlighted important contextual and background information that appeared to influence participants' experiences with Facebook, such as technical capacities and work history.

RQ5: How, if at all, does the APWC Facebook group foster APWC community-level resilience? Given that this sample was largely drawn from a women's group in Anchorage (i.e.,

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the Anchorage Petroleum Wives Club), most participants mentioned how they used the APWC's private Facebook group. Indeed, of the 17 participants interviewed, 14 were members of APWC and 12 subscribed to the APWC's private Facebook group. To capture participants' references to the APWC, particularly the APWC Facebook group, I conducted a simple frequency search of the terms "Wives," "Club," and "APWC." I then analyzed these references to confirm that they referenced the "Anchorage Petroleum Wives Club." If the reference was to the club, I noted how they were coded in the initial analysis. These trends are described below, as relevant.

Facebook as a site of fostering APWC community ties by initiating newcomers. One APWC group leader saw Facebook as way newcomers could become connected to the APWC community culture, events, and resources. Participant 10 was a leader in the organization, and when asked to reflect upon how the APWC Facebook page helped newcomers adjust to Anchorage, she explained:

> PARTICIPANT 10: I think that [the APWC] Facebook group allows people that additional connection in between those routine activities… I think that's an important piece for a group, especially for people that would be in my situation that they work during the day when there might be many activities they can't get to. It does still allow them to feel connected and to learn more. Even if they don't engage with it now, I don't necessarily post those things on there, although I like providing information to people, it's a way to see the organization thrive and that, in my current position, makes me happy in terms of other people getting what they need.

For this participant, the Facebook group served a dual-purpose. First, the group met the individual need for social connection. Second, the Facebook group also met the group-level need of integrating newcomers into the organization. In other words, the APWC Facebook page served as one integration site for group newcomers, which helped the overall organization function more effectively.

Facebook as a site for promoting an APWC community culture of understanding. Three participants cited using the APWC Facebook group to seek or receive information. These

participants agreed that the demographics of the Facebook group—i.e., newcomers to Anchorage who were associated with the same industry—made it uniquely suited to seek such information. This ability to seek and share information helped newcomers foster a connection to the APWC community and, more broadly, to Anchorage. For example, Participant 2 used the metaphors of childrearing and a grease fire to explain how her ability to ask club members for information about Anchorage enabled her to reduce uncertainty and feel connected:

> PARTICIPANT 2: Mark [husband] and I often laugh about we have this analogy for grandparents that we'd ask his mom, "Okay, well how do you get them to sleep, potty train, eat?" whatever, and they go, "Oh yeah, you know, we had that problem too. We struggled with that, but it all works out in the end." You're like, "Oh, okay. Great," but you want some practical [advice] right now. It's like you have a fire. Your house is ... You're like, "How do I get out this grease fire?" Someone is like, "Oh yeah, there's a way to do that, but it all works out in the end." You need that information right now, and they don't really remember how to do it. They know it all works out, but when you have someone who's just been through that stuff, they can tell you the frustrations, and they can tell you the shortcuts. That's what's nice about having people who've just moved here a little bit before you, so it's not this…Everyone remembers being that stranger, so I feel like when you remember being a stranger, you're more welcoming to new people too.

For this participant, the APWC community was particularly helpful to her adjustment because most group members understood the challenges of adjusting to a new city. This culture of understanding extended to the club's Facebook group, which provided her with a space to ask questions and seek information. By so doing, she could reduce her uncertainties, gather information, and feel connected to her new place and its people.

Participants saw the shared industry as an equally important feature of the group. For example, Participant 2, a veteran of the United States military, equated the transient nature of the industry to military assignments. Several participants noted that this transience appeared to be exacerbated by the industry downturn because of early retirements, layoffs, and repatriations. Participant 15 described the nature of the lifestyle by explaining:

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PARTICIPANT 15: The sad thing about expat groups or this [Industry] Wives Club is that you do then make a friend and then the next minute they move.

LINNEA: How do you manage that? In a lifestyle like this every friend you make you know you're going to end up leaving, right?

PARTICIPANT 15: You just live for the moments obviously, it takes you a long time to make good friends. It doesn't necessarily take you that long to make friends. You know people that you can talk to and get together. It takes a couple of years to make good friends that you can talk to about anything and whatever but then always yeah at the back of your mind you know they're going to move or you're going to move or something… Facebook enables you to keep in touch with all these people. Even though you're friends with them on Facebook you can still see what they're up to. You feel like you are friends.

In essence, participants saw the "trailing wife" lifestyle as a unique one, one that was best understood by others like them. Because the APWC Facebook group consisted largely of people with similar experiences and concerns, participants saw the Facebook group as a space where they felt understood. The Facebook group, therefore, was an ideal place for this population to fulfill their needs (e.g., stress reduction, uncertainty management, etc.) because it was filled with people who sought similar information (and connections) as them.

Summary. When observing resilience at the group-level, the APWC Facebook page appeared to foster certain types of resilience activity. First, the site initiated newcomers to the organization by providing information about the organization's members, resources, and events. This capability helped the group function more effectively by getting more people informed and involved in organization events, which served to maintain the health of the organization.

Second, the APWC Facebook group promoted a culture of understanding within the group. The Facebook group provided members with immediate access to people with similar backgrounds, uncertainties, and stressors. Because of these similarities, participants noted that they felt comfortable using the Facebook page to ask for and share information about Anchorage. In other words, the Facebook page promoted a culture of understanding.

CHAPTER 5

DISCUSSION

Review of Findings

Drawing upon Kim's integrative theory of cross-cultural adaptation (1988, 2001, 2008, 2015) and the research agendas of uses and gratification theory (Rubin, 2009; Sundar, & Limperos, 2013) and resilience theory (Buzzanell, 2010; Richardson, 2002), this interdisciplinary study considered if and how sojourners' social media experience (in particular, their perceived Facebook social connectedness) impacted their experiences of stress and enhanced their ability to develop and practice resilience. This study drew upon an explanatory sequential mixed methodology—in which a quantitative survey was followed by follow-up qualitative interviews—to probe seven hypotheses and five research questions. Conducted within a sojourner community (i.e., the Anchorage Petroleum Wives Club), the particular sojourner type considered in this study was current and retired trailing wives on a sojourn. In other words, this population consisted of women who relocate approximately every two to five years primarily for their husband's career.

Forty-one trailing wives completed Phase 1 (i.e., the quantitative survey). The majority of respondents were citizens of the United States ($n = 35$), though citizens of five other countries also completed the survey ($n = 6$). Meanwhile, Phase 2 (i.e., the qualitative interview) consisted of 17 trailing wives. Like Phase 1 respondents, the majority of Phase 2 participants were U.S. citizens ($n = 13$), with citizens of three additional countries ($n = 4$) also included in the sample.

Phase 1 respondents reported relatively low perceived stress levels. This indicated that respondents were, as a whole, able to successfully deal with the different stressor types that they

experienced during their sojourn. Due to the study's low sample size, I was could not adequately assess RQ2 and RQ3, which explored how expatriate status and Facebook usage status (respectively) influenced stress levels.

Respondents had the opportunity to list additional stressors they had experienced living in Anchorage. I classified these additional stressors using Brown's (2008) four categories of expatriate stressor types (i.e., isolation, relationship strains, reduced self, and local pressures). An analysis of these nominated stressor types has two theoretical implications. First, over half the nominated stressors related to local pressures. For example, respondents indicated feeling stress related to the Alaska climate, sunshine extremes, wildlife, and geographical features (e.g., earthquakes and avalanches). This finding supports this study's argument that sojourners can experience acculturation stress even when sojourning within nation borders (i.e., internal migrations). This finding also supports my decision to draw upon cross-cultural literature (e.g., integrative theory of cross-cultural adaptation) in framing this population's experience. Ultimately, both expatriation and internal family migration research needs to consider the role of acculturation stress in the movement experience.

Second, respondents also nominated dual-career stressors, sources of stress related to balancing both partners' careers. Brown's (2008) stressor types measure does not include dual-career stress items. Future research that draws upon Brown's expatriation stressor types measure needs to include dual-career stress items. Indeed, this stressor type is well-documented throughout the expatriation literature (e.g., Harvey, 1995, 1997, 1998) and should be accounted for in trailing spouse studies.

As a whole, Phase 1 hypotheses received limited support. I found no support for the correlation between time since move and perceived stress (H1). This finding challenged the

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integrative theory of cross-cultural adaptation's argument that sojourners' stress levels lessen the longer sojourners live in their new location (Kim, 1988). However, Phase 2 does add nuance to this relationship. Essentially, Phase 2 found that participants used Facebook early in their sojourn to engage in information-seeking and social networking activities. These activities appeared to help sojourners reduce their feelings of uncertainty regarding the new location. Thus, while I did not find a correlation between length of time in one location and perceived stress, Phase 2 supports the possibility that length of time and uncertainty levels are correlated.

Indeed, Kim (2008) explains that the "internal disequilibrium" that people experience after moving to a new location take the form of uncertainty, anxiety, and confusion. Kim combines these outcomes together and refers to them as "stress." This term may be overly broad. Rather, future research that draws upon the integrative theory of cross-cultural adaptation should consider uncertainty, anxiety, and confusion more directly. Communication scholars are well situated to investigate uncertainty given the field's rich tradition of subjective uncertainty inquiry (Bradac, 2001). Theories like uncertainty reduction theory and uncertainty management theory may be helpful theoretical frameworks here.

As H2 suggested, perceived stress and Facebook social connectedness were significantly correlated in this study. This finding is important for several reasons. First, this study is one of the few studies to administer the Facebook social connectedness measure. Indeed, at the time of this study, the Facebook social connectedness measure had only been used on three prior occasions (i.e., Grieve, Indian, Witteveen, Tolan, & Marrington, 2013; Grieve & Kemp, 2015; Sinclair & Grieve, 2017). This study adds validity to the measure because of its unique sample (e.g., the diverse age of respondents) and methodology (i.e., conducted within the field).

Additionally, this study supports the reliability of the measure given that the 13-item Facebook social connectedness measure demonstrated excellent reliability ($\alpha = 0.93$) amongst this sample.

Second, prior research has found Facebook social connectedness to be associated with lower depression and anxiety and with greater satisfaction with life (Grieve et al., 2013). This study adds perceived stress to the psychological outcomes associated with Facebook social connectedness. In essence, I found that those who feel a sense of affiliation and belonging to their Facebook social networks also report lower stress levels. This finding is perhaps not surprising, given that high levels of offline social connectedness have been associated with lower anxiety, higher self-esteem, and greater interpersonal trust (Lee & Robbins, 1998). However, this study supports Grieve et al.'s assertion that social connectedness can be derived from online activity on social media sites like Facebook. Even further, this study suggests that the well-documented, positive psychological outcomes associated with offline social connectedness (for review, see Townsend & McWhirter, 2005) may also be associated with Facebook social connectedness.

Finally, this approach supports work that considers particular uses and experiences of Facebook rather than Facebook frequency. Burke, Marlow, and Lento (2010) argue that social media studies consider social media activity in one of two ways: directed communication and consumption. Directed communication work probes particular uses of social media (e.g., actions like photo tagging) while consumption work simply considers general usage of social media (e.g., monitoring friends' news feeds).

The Facebook intensity scale is one of the most commonly used Facebook frequency measures in the social media literature and is an example of consumption work. The Facebook intensity scale (Ellison, Steinfield, & Lampe, 2007) has consistently shown either non-significant

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(Park & Lee, 2014; Vitak, Ellison, & Steinfield, 2011) or negative (Klingensmith, 2010) relationships with psychological well-being indicators like friendsickness, shyness, and loneliness. Oh, Ozkaya, and LaRose (2014) argue that consumption approaches may not "be a good indicator of online social networking" because they do not consider the quality of online interaction (p. 70). Rather, Oh et al. argue that researchers should consider the quality of online interaction, rather than the amount or frequency of social media use, when assessing indicators of psychological well-being. As this study suggests, researchers may find measures that consider online interaction quality—measures like the Facebook social connectedness measure—more fruitful than consumption measures, especially when considering the effects of online activity on psychological outcomes.

Phase 1 did not find a significant correlation between Facebook social connectedness and resilience (H3), which is surprising considering that offline social connectedness and resilience have been found to be correlated (Capanna, Stratta, Collazzoni, D'Ualdo, Pacifico, Emidio, Ragusa, & Rossi, 2013). Similarly, H4 through H7, which explored the relationship between Facebook social connectedness and resilience further, were not supported.

Due to these non-significant findings, Phase 2 interviews considered the relationship between Facebook social connectedness and resilience. An analysis of these interviews supports the connection between Facebook social connectedness and resilience on both the individual and community level. On the individual level, participants described how certain types of Facebook activity—particularly social networking and information-seeking activity directed to finding host city resources—helped them adjust to their new location. Some participants even described how their social media activity enabled them to reflect upon their lifestyle and grow from their experience. When viewed through the lens of the resiliency model, nearly all participants used

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social media in an effort to return to "biopsychospiritual homeostasis," with a subset even using social media to grow from their experience. Most participants in this sample seemed to respond to the move through "reintegration back to homeostasis" or even "resilient reintegration" (Richardson, Neiger, Jensen, & Kumpfer, 1990).

I analyzed these interviews to consider how they aligned with Buzzanell's (2010) resilience communication processes. Through this analysis, I found support for four of Buzzanell's five communication processes: emphasizing identity anchors, fostering optimism, reframing negative experiences, and drawing upon social networks. Within the scope of this study, I did not find much evidence of the "putting alternative logics to work" resilience communication process. Buzzanell defines this process as "reframing the entire situation" by recognizing its uniqueness, craziness, or abnormality. For instance, Villagran, Canzona, and Ledford (2013) found that military wives use this resilience strategy by reframing the military spouse lifestyle as "crazy" and then seeking innovative responses to its "craziness," such as humor communication. The experience participants in this study were responding to—the sojourn—may be one reason that I did not find support for this resilience communication process. For most in this sample, the sojourner lifestyle had a positive connotation, though certainly it was accompanied by stress. Therefore, although participants seemed to recognize that the trailing spouse lifestyle was unique and stressful, they (for the most part) embraced its uniqueness and viewed the benefits of the sojourn as outweighing the negatives of the stress. As a result, participants may simply not have needed to use alternative logics to respond to the sojourn situation.

That being said, not all Facebook activity appeared to be beneficial to reducing stress and increasing resilience. For younger participants and those with fewer sojourn experiences, in

particular, Facebook's ability to maintain connections with "the past" required a delicate balance. This balance is noted throughout the immigration, diaspora, and expatriation literature. For example, Sharamizu (2000) explored this balance in an investigation of the role of ethnic (i.e., home) media and identity in the United States, explaining:

> Newcomers have a dual sense of belonging: they feel close both to their homeland and to their host society. While the homeland always evokes a sense of nostalgia, keeping up to date with news from their home society is of particular relevance for those who intend to return home in the near future. At the same time they also have to adapt sufficiently to their host society in order to achieve their objectives, whether they be training, studying or earning money. Both home and host societies are "real" for newcomers and they need to be updated and in touch with both societies (p. 274).

This study supports this challenging balance but extends it to social media. Through engaging in activities on Facebook like surveillance, relationship maintenance, and social networking activities with those met in the past, participants could remain invested in the lives of those met in the past. Such activity was not necessarily negative. For the expatriates in the sample, such Facebook activities may have been necessary because most would eventually return to their home country. Yet, Phase 2 suggests that participants' social media interactions with their past connections were more complicated than previously suggested (e.g., Lee, Lee, Yang, 2011; Ju, Jia, & Shoham, 2016).

Additionally, because most of the sample was associated with the same organization (the Anchorage Petroleum Wives Club), I also explored community-level resilience by considering the Anchorage Petroleum Wives Club's Facebook group. This group—which had both an online presence (i.e., the Facebook group) and an offline presence (e.g., networking events in Anchorage)—consisted mostly of current and retired trailing wives who had moved multiple times for their partner's career in the same industry. Participants seemed to believe that the Facebook group fostered community resilience. In particular, the Facebook group served as an

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initiation site for newcomers to the organization, which helped maintain the health of the organization and promoted a culture of understanding within the group. These findings support Molyneaux and colleagues' (2014) finding that social media can be an important tool for fostering community resilience because of their ability to facilitate activities like information sharing and social bonding.

Finally, Phase 2 extends Gershon's (2010) concept of a "media ideology." Gershon argues that the way people think about media influences how they use them. These "media ideologies" develop through a variety of processes: through talking with others about the technology medium (i.e., idioms of practice), through considering how the technology's structure (features, affordances, etc.) influences information flow, and through comparing the technology to other communication technologies (i.e., remediation). In this study, participants interweaved what I coded as "Facebook commentaries" alongside their descriptions of their Facebook usage behavior. These Facebook commentary statements included explicit comparisons to other communication technologies, normative statements, and assertions about the frequency of their Facebook use. Ultimately, these statements provide a snapshot into what Gershon would call participants' "media ideologies."

This study contributes to the media ideologies concept by suggesting that they are, to a degree, a product of perceived norms. Participants' Facebook commentary statements were rife with normative assertions, which I coded as either "descriptive norms" (statements about the prevalence of a behavior) or "injunctive norms" (statements about how one ought to behave). I found these normative statements to be particularly helpful in synthesizing how and why participants used Facebook, for participants often shared descriptive and injunctive norms to justify their behavior. Lapinski and Rimal (2005) argue that public and ambiguous activities are

particularly susceptible to normative influences. Indeed, this particular sample may have been especially influenced by social norms given that social media activity is public and the adaptation process is ambiguous, especially for newer sojourners. Although not a primary goal for this study, this study contributes to the literature on media choice and media theory by considering how social norms influence people's attitudes and beliefs about particular media platforms, which in turn may affect why they choose to use them.

Limitations

The explanatory value of this study was limited for several reasons. First, the pilot study procedure and pilot study analysis were weak, particularly in regards to the "stressor types" measure. The stressor types measure had a variety of methodological issues, which were not identified in the pilot test process. My personal relationship with the pilot study participants may be one reason that these issues were not identified in pilot testing. These participants may have felt uncomfortable being overly critical or honest about the survey given their personal relationship with me. Additionally, I did not adequately address some of the problems identified in the pilot test, such as the lack of clarity in certain directions.

Second, my sampling methodology had some clear limitations because of the make-up of the APWC and the use of a convenience sample. To access the population, the APWC Board of Directors required me to allow any APWC member to participate in the study. This request was made so that no member felt excluded or targeted by the study. However, at the time of this study, not all the APWC members were current or former trailing wives, so during preliminary data analysis, I had to parcel out which respondents were trailing wives (i.e., fit study requirements) by considering respondents' responses to the "trailing wife" self-identification question (see the Results subsection "Case selection strategy" for more information). This

methodology may have retained some respondents who were not trailing wives and excluded some who did not identify as a "trailing wife" but fit traditional trailing wife characteristics.

Additionally, in order to increase the sample size for this study, I allowed the APWC members to share the study with women outside the organization who fit study requirements. Although I used the same case selection strategy for non-APWC members as I did members, the small number of non-members who participated in the study made it difficult for me to adequately assess if there were systematic differences between APWC participants and non-APWC participants. Indeed, it is highly probable that those who decide to join social organizations like the APWC are more extraverted and social than people who do not choose to join spousal support networks like APWC. Further, because spousal support organizations like the APWC exist around the world, women who are familiar with similar organizations may be more likely to join the APWC than those less familiar. Stated differently, APWC members may have more sojourn experience than non-APWC members. Therefore, the APWC study participants and the non-APWC study participants may have been systematically different from one another (e.g., personality and experiential differences, in particular), but because only a small number of non-APWC people participated in this study, I could not adequately evaluate the nature of these differences.

Third, Phase 1's sample size was too small to adequately consider several research questions (RQ2, RQ3) and hypotheses (H4 through H7). RQ2 compared the experiences of expatriates and U.S. citizens, and RQ3 compared the experiences of Facebook and non-Facebook users; however, only six expatriates and four non-Facebook users participated in Phase 1. Because of these small sample sizes, I could only draw on descriptive data to explore these research questions. Additionally, per the power analysis for H4 through H7, I needed a sample

size of at least 85 respondents to find a medium effect size or a sample size of 40 to capture large effect sizes. Since only 37 Phase 1 respondents completed the Facebook social connectedness measure, I did not have a large enough sample to sufficiently test these hypotheses.

Fourth, given the uniqueness of this study's population, a different mixed methodology design may have been more appropriate. In particular, an exploratory sequential mixed methods research design—in which in-depth qualitative interviews are followed up by a quantitative survey—(Creswell, 2015) may have been more appropriate. For example, my operationalization of the H4 through H6 Facebook friend domains—Anchorage, home, and other—would likely have been different had I conducted the interviews first. My analysis of the interviews revealed that participants had a time-oriented understanding of their Facebook interactants. Participants viewed these interactants according to whether they were encountered before or after the move. Based on this finding, I would have operationalized Facebook friend domains in concrete geographical terms (Anchorage vs. other locations) rather than the terms "Anchorage," "home," and "other."`

Fifth, my personal experience as a trailing wife and my close relationship to many of the study's participants may have biased my theoretical approach, research questions, and analysis. I chose to orient this project around concepts with a positive or neutral connotation, like "resilience" or "social media." This choice was deliberate. In study development, I knew that gaining permission to conduct this study would be a challenge. As a whole, this was a highly private population that was particularly wary of exploitation. As a result, I decided to focus on positive psychological concepts like resilience in hopes that this optimistic approach would increase my chances of gaining access. In essence, I anticipated that a study focused on less face-threatening topics, like resilience and social media, would be more likely to be approved than a

study that focused on more face-threatening topics. Furthermore, in Phase 2 analysis, my position as a trailing wife and personal conviction to "focus on the positive" may have influenced how I interpreted participants' experiences.

Similarly, my close relationship with many of the study's participants and my leadership position in the Anchorage Petroleum Wives Club may have inadvertently led some participants to feel coerced into study participation. I made a considerable effort to reduce social coercion by gaining Executive Board and Board of Directors permissions and adhering to the stated requirements (e.g., allowing everyone in the organization the opportunity to participate, regardless of if they were a trailing wife or not). Additionally, I worked closely with Colorado State University's Institutional Review Board to ensure that the rights of participants were maintained (e.g., ensuring Phase 1 respondent anonymity and confidentiality, and maintaining Phase 2 participant confidentiality). However, it is possible that some study participants felt pressured to participate because, for example, their friends participated in the study or they maintained a personal friendship with me.

Implications and Future Research

This study considered the relationships among the constructs Facebook social connectedness, stress, and resilience; however, researchers and practitioners should be cautious in applying this study's findings. First, the limitations of this study should be recognized. Phase 1 could only evaluate the correlation between these variables. In other words, while Phase 1 found a negative correlation between Facebook social connectedness and perceived stress, Phase 1 could not determine the causation of this relationship. No significant correlation between Facebook social connectedness and resilience was found in Phase 1. Phase 2 suggests that Facebook social connectedness and resilience are correlated, but I did not find clear evidence for

the timing of this relationship. Future research should explore how these variables impact one another through, for example, utilizing experimental research designs.

Second, the study's generalizability to other populations, even other trailing wife populations, is somewhat limited. As a whole, this all-female population was highly educated and affluent. These factors may have uniquely affected participants' experiences of stress; indeed, those with greater socioeconomic status and higher education levels report less stress in general than those with lower income and education, and women report higher stress levels than men (Cohen & Janicki-Deverts, 2012). Given these unique features, special care should be given to extending this study's findings to other sojourner populations. Future research should consider the relationship between Facebook usage, perceived stress, and resilience amongst different populations experiencing similar relocation stressors, such as military spouses, trailing husbands, company employees, and international college students. Indeed, this study's findings are probably most generalizable to populations employed by high-wage industries, such as Allan's (2010) sample of mining industry female partners.

Although this study's generalizability to other populations and situations has some clear limitations, this study's theoretical approach and population are ripe with opportunities for future research. First, this study did not consider why the participant chose to engage in the trailing wife lifestyle. As noted, the family migration literature suggests different perspectives for the trailing wife phenomenon. These perspectives differ in the amount of agency they assign to the female partner, with the human capital perspective (Lichter, 1983) assigning more agency and the gender role approach (Cooke, 2008b) assigning less agency to the female partner. Future research should explore how populations similar to this one—comprised of relatively affluent and educated women—become trailing wives. Post-positivist, interpretivist, and critical

methodological approaches to studying such a research question would all be necessary to exploring this multifaceted, complex, and intriguing phenomenon.

Second, this study did not explicitly explore experience-related constructs, such as age and number of relocation experiences. I did find in my analysis of the interviews that older sojourners and sojourners with more relocation experiences viewed Facebook's ability to maintain connections with those met in the past quite positively. This stood in stark contrast to the more mixed experience of younger sojourners and those with fewer relocation experiences. Since it is reasonable that age and number of relocation experiences are correlated, future research should investigate how and why those with more relocation experiences seem to use and view Facebook (and other social media sites) differently than those with fewer relocation experiences.

Drawing upon my own sojourn experiences, for example, I can hypothesize that my rather limited sojourn experience makes it so that I hold a clear differentiation between "there" and "here." In other words, in viewing my Facebook social network, I am keenly aware of where my Facebook friends are located—"at home" or in Anchorage. This awareness makes it easy for me to imagine what my life would look like if I had not decided to adopt the trailing wife lifestyle. For instance, I see a family member's Facebook picture of a family event and can easily imagine where I would have stood in the picture had I been still living at that "home" location. However, those with more relocation experiences may find the sojourner lifestyle more normative, which may influence their experiences of Facebook. For the more experienced sojourner, not appearing in the Facebook family picture might be expected and simply normal. Therefore, although I (a younger, less experienced sojourner) might be more stressed by the family Facebook picture, the (likely) older, more experienced sojourner might view the picture

with pleasure, observing how such-and-such a family member has grown since they last saw his or her image. In essence, number of relocation experiences is a common variable studied in expatriation work (McNulty, 2012), so a focused analysis of the influence of relocation experience on Facebook (and other social media) usage would be reasonable.

Third, future research should also consider the "Facebook social connectedness" construct further. Such research could yield some practical implications for practitioners by providing them with ways to help sojourners use Facebook (and other social media sites) more effectively. Research into offline social connectedness may be particularly helpful here. For instance, in Townsend and McWhirter's (2005) review of the "connectedness" construct, family member relationships is noted as playing an important role in the development of social connectedness. Given McNulty's (2012) finding that a "strong and stable marriage" is considered the most important factor in trailing wives' intercultural adjustment, future research might consider the role of marital relationship in developing Facebook social connectedness.

Additionally, such research could extend "Facebook social connectedness" to areas of literature with more rich, robust histories. For example, scholars interested in more trait-based, psychological approaches to resilience inquiry might benefit from considering how traits associated with resilient people correspond to Facebook social connectedness. For instance, extraversion is positively correlated with both resilience (Friborg, Barlaug, Martinussen, Rosenvinge, & Hjemdal, 2015) and Facebook social connectedness (Grieve & Kemp, 2015). Future research may consider the relationship between other resilient qualities (e.g., humor, optimism, gratitude, forgiveness, self-efficacy; see Carr, 2012 for review) and Facebook social connectedness.

This study's findings also suggest several practical implications for sojourners, populations that work with sojourners (e.g., human resources practitioners and mental health professionals), and sojourner organizations. First, at the individual sojourner level, this study suggests that sojourners would benefit from using social media to seek information and engage in social networking, especially early in their sojourn experience. These activities may help reduce their feelings of uncertainty and stress. Indeed, the use of social media to gather information and network with others may be particularly beneficial in situations of intense acculturation stress. Ju, Jia, and Shoham (2016) studied Chinese students in the United States and, like this study, found that students used social media to establish social networks and explore American (i.e., host) society. However, Ju and colleagues argue that these social media activities served the additional function of allowing sojourners to observe their host country's norms. For this population, social media provided sojourners with "a deeper sense of the norms surrounding social interactions by merely observing the behaviors of their local contacts without worrying about the social consequences of their voyeurisms" (Ju, Jia, & Shoham, 2016, p. 83-84).

Additionally, sojourners may benefit from using social media to reflect upon their sojourn experience and focus upon on the positive. Wood, Froh, and Geraghty (2010) argue that gratitude is more than expressing an appreciation for another's aid; rather, it is a trait-based, wider life orientation "towards noticing and appreciating the positive in the world" (p. 891). As such, gratitude is related to a variety of well-being indicators, such as life satisfaction (e.g., Peterson, Ruch, Beermann, Park, & Seligman, 2007), and psychopathology indicators, like depression (e.g., Wood, Maltby, Gillett et al., 2008). One participant in this study noted using social media to express gratefulness by posting pictures of people, things, and ideas that she felt

appreciation towards. Other participants discussed using social media to record important moments, which they then would use to create books documenting their experience in Anchorage. Those experiencing cross-cultural transitions may find similar practices to be beneficial to their adjustment experience.

Meanwhile, this study invites several practical actions for professionals who work regularly with sojourning populations, such as human resources, relocation, and mental health professionals. First, and perhaps most importantly, this study suggests that these professionals should feel comfortable encouraging particular types of social media usage. Specifically, this study highlights social media's value in providing sojourners with a relatively nonthreatening space to find local social networks and information. Human resources and relocation professionals often serve as key gatekeepers of this information. By curating helpful resources that newcomers could "like" upon arriving to their new location (such as the company's website, local emergency services, and local media outlets), human resources and relocation professionals may help newcomers get connected more quickly to information, services, and networks that will help the adjustment process.

That being said, this study also serves as a warning against particular uses of social media. Many of this study's participants indicated that, while helpful, Facebook's networks and resources were insufficient for providing lasting, genuine adjustment. Rather, participants felt that they needed to extend this newfound knowledge beyond the virtual into the physical. For instance, while Facebook may help a newcomer locate a friend-of-a-friend located in the new place, this study's participants argued that one needed to actually meet that person face-to-face to receive the full benefit of that connection. Similarly, although Facebook may help a sojourner find a local gym that provides yoga classes, one needs to actually attend the yoga class to benefit.

Additionally, counselors should also be aware of Facebook's ability to serve as a distraction from the stressors of acculturation. In this study, experienced sojourners noted their concern that Facebook had the potential to enable people to remain living in the past (e.g., past locations, relationships, etc.) rather than embrace their present (e.g., new location's idiosyncrasies, relationships).

In essence, counselors need to encourage problem-based coping uses of Facebook rather than emotion-based coping uses. Problem-based coping refers to coping that addresses the source of the problem; in contrast, emotion-based coping occurs when someone attempt to alter the emotional distress associated with the problem (Baker & Berenbaum, 2011). So, for example, lonely sojourners engage in problem-based coping when they use Facebook to find acquaintances living in their new location because they are dealing with the source of their problem: loneliness. In contract, lonely sojourners engage in emotion-based coping when they use Facebook to engage in surveillance of family members located in their place of origin. Although this surveillance may initially help sojourners feel connected to others, such surveillance activity ultimately may not help sojourners reduce their loneliness, which is the root of their problem. Indeed, Sriwilai and Charoensukmongkol (2016) found that Facebook users who used Facebook to engage in emotion-based coping were more likely to report Facebook addiction and lower mindfulness. This study suggests that mental health professionals working with sojourning populations need to ask their clients how they use social media in their everyday life, and if necessary, encourage their clients to use social media in ways that address the root of their concerns.

Finally, this study also suggests a number of ways that the Anchorage Petroleum Wives Club—and other sojourner organizations—may better serve its members. First, this study

supports the organization's existing practice of encouraging members to join the organization's social networking groups. Additionally, this study suggests that all members—and not just the APWC Board of Directors—should be encouraged to use the social networking group. In turn, the APWC Board of Directors needs to be careful about the amount of top-down communication posted on the site. Although such communication (e.g., announcements, promotions, etc.) may help members get more connected to the organization itself, average members should feel comfortable using the Facebook group in ways that help them connect with each other. In practice, this means that the APWC Board of Directors—which monitors the Facebook group— should protect and monitor the space so that the average member still feels comfortable asking questions and networking with others. To cultivate an environment of open inquiry, the organization's leaders may need to model appropriate information-seeking and networking behaviors and remove inappropriate uses (such as annoying or inflammatory posts).

Lastly, the APWC and other sojourner groups may also wish to create social media training that helps sojourners develop more effective strategies for dealing with the stresses of their sojourn and the trailing wife lifestyle. Similar to the Facebook intervention program developed by George, Dellasega, Whitehead, and Bordon (2013) for first-year medical students, this training could involve posting more experienced sojourners' personal narratives, education and information, and stress-management resources. In addition to simply providing information, this training may also cultivate a culture of support and learning within the group and normalize the challenges of the trailing wife experience, which may ultimately help members reframe their conceptualizations of stressful events.

CHAPTER 6

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APPENDIX A

CHANGES TO PHASE 1 BASED ON PILOT STUDY

Based on pilot study feedback, I made the following changes to the Phase 1 survey:
- Clarified my name (changing "me" to my name, in some circumstances) and spelled out "APWC" and "CSU" more frequently in the welcome letter. I also bolded and placed in red two phrases, "Please consider sharing this study with these individuals!" and "If you are not comfortable completing the survey online, you can still participate." I made these stylistic changes to highlight these phrases and, hopefully, increase my response rate.
- Clarified survey requirements to say "This survey is also available to people who meet the following requirements: 1) female, 2) Anchorage resident, and 3) associated with the petroleum industry (through partner's past or current employment)."
- Added the following question, "How much would you agree with the following statement: 'I moved to Anchorage because of my partner's/partner's (past or current) employment in the petroleum industry.'" I decided to add this question since this population is my primary population for the survey. The question serves as an additional check, especially since some respondents may currently work for the petroleum industry now (and thus identify themselves as "self" employed by the industry) but may have initially moved to Anchorage for their partner's work.
- Corrected spelling ("sepereted" to "separated") and grammar (inserted a missing "to")
- Inserted the sentence, "Do not spend too much time on one question; rather, answer quickly but honestly" in several directions. I had one respondent emphasize that she struggled answering some of the questions because she felt like some of the responses did not represent her opinion. We discussed that perhaps if she had known that I was looking more for an inclination than a perfect answer she would have felt more comfortable.
- Added directions for using the slider scale to say, "Note: To provide your rating, simply click the slider and move it to under the number of your choice."
- Placed scale point labels in the middle of longer tables and, in the case of the stressor types, separated the items into two separate pages. I made these changes in order to increase survey clarity.
- Indicated that the stressor types were "possible challenges" rather than simply "challenges." One respondent indicated that she was not sure how to respond if she did not identify with a certain stressor. She felt that the word "possible" helped clarify that the stressor may not be experienced by all.
- Clarified the section directions to, "People's views of themselves and their world are different. Your responses to these questions will help researchers contextualize your perception of yourself with others who have had similar and different experiences in life."
- Changed the word "related" to "connected" in the two social connectedness scales (general social connectedness and Facebook social connectedness). Several respondents indicated that they felt confused by the items "I don't feel related to most people in my partner's company" and "I don't feel related to most people on Facebook." In particular,

respondents noted that this word, "related," indicated blood relation. Therefore, I changed the word to "connected" in both occasions to increase clarity.

- Clarified the instructions for the home, Anchorage, and other Facebook intensity measures. Particularly, I defined these terms in the directions and then further defined them in the scale prompt. I also changed the order to "Anchorage" first prior to "home," for additional clarity.
- Moved "United States of America" and "Canada" to the top of the "Country of Citizenship" measure.
- Changed "Do you have children?" to "How many children do you have?" I also added a response "Some" to the question "Do you have children living with you full-time?"

APPENDIX B

PHASE 1 SURVEY

February 24, 2016

Dear Fellow Anchorage-area Resident,

My name is Linnea Sudduth Ward, and I have been an APWC member since 2013. Since 2010, I have also been a graduate student at Colorado State University (CSU). I am in the final stages of completing my Ph.D dissertation entitled, "Moving for Your Partner's or Your Own Work: Strategies for Dealing with Challenges." I would like to invite you to participate in a survey, which I will use for my broader dissertation research study. The Principal Investigator for this survey is my Ph.D. advisor at Colorado State University, Dr. Marilee Long (Department of Journalism and Media Communication). I am the Co-Principal Investigator.

TEN THINGS TO KNOW BEFORE DECIDING WHETHER TO PARTICIPATE IN THIS RESEARCH SURVEY:

   1. Why should you take this survey?
This survey is about "us"—the women of Anchorage who have moved here for our own or our partner's work. By completing this survey, you have the opportunity to anonymously share your experience with researchers. This information will help researchers and practitioners better understand challenging situations—like moving from one place to another—and help develop more effective programs and services to support people like you.

In addition, this information may provide you with a better understanding of yourself and others like you. Once the survey is concluded, I will share the results of the survey with the APWC membership. The results from this survey may give you ideas on how to better cope with change and stress. This information may help the Anchorage Petroleum Wives Club (APWC) and other similar organizations provide better services to its members. Indeed, although this study is not sponsored by the APWC, the results may help APWC learn new ways to connect with new members and help support existing members.

As a thank you for completing this survey, you will also receive: 1) homemade French Macaroons (made by my family and me), and 2) a $5 donation will be made in your name to APWC's 2015-2016 charity, the [redacted].

If you would like to complete the online version of this survey, enter this address into your web browser: [redacted].

   2. What is this survey about?
This survey asks you to reflect upon your experience moving to Anchorage. You will be asked to consider the different types of challenges you have encountered and how you have dealt with

them. If you use social media, you will be asked some basic questions about your social media usage. Finally, you will also provide some basic information about yourself, such as how many times you have moved for your own or your partner's job.

3. **Who approved this study and survey?**

I received approval from both APWC and CSU to conduct this research:

- On August 24, 2015, I received permission from the APWC Executive Board to approach the general Board of Directors for a vote on contacting the membership for this project. Because I am an Executive Board member, I abstained from this vote.
- On September 2, 2015, the Board of Directors approved this request to contact the membership about this study. Because I am on the Board of Directors, I also abstained from this vote.
- On January 20, 2016, my Ph.D. dissertation committee—which is comprised of five experts in the fields I am researching—reviewed this research project to ensure that I only sought information relevant to my research topic. They approved this project at that time.
- On February 15, 2016, CSU's Institutional Review Board—which is comprised of researchers who specialize in research ethics—approved all aspects of this study's content and method of gaining information.

4. **Who can take this survey?**

All APWC members who currently live in Anchorage, Alaska may complete this survey. This survey is also available to people who meet the following requirements: 1) female, 2) Anchorage-area resident, and 3) associated with the petroleum industry (through partner's past or current employment). **Please consider sharing this study with these individuals!**

5. **What will you be asked to do?**

You will be asked to complete the attached anonymous survey and return it to Linnea (the study's Co-Principle researcher) either in person or via the self-addressed, stamped envelope. The survey will take you approximately 20 minutes to complete.

Please note that your participation in this survey is voluntary. If you decide to participate in the survey, you may withdraw your consent at any time and stop participation without penalty. You may also skip any questions you would not like to answer.

At the conclusion of the survey, you will be asked if you are willing to be interviewed about this survey's topic at a later date. If you are willing to be interviewed, please call Linnea at [redacted] to learn more.

6. **How will you protect my information?**

Academic research like this study takes your privacy very seriously. Your responses to this survey will remain anonymous. In completing the survey, you will not be asked to provide your name or contact information. Since this survey is interested in overall trends, all information you provide will be reported in the aggregate and will not be traceable back to you. At the conclusion of the survey, you will be asked to indicate your willingness to be interviewed. If you decide to participate in this interview, you will be asked to provide your contact information, which will be stored separately from your survey responses.

The information you provide will be stored on a password-protected computer and account that is only accessible to the research team.

7. What risks, if any, are there to participating in this survey?
The research team has identified this survey's questions—which ask you to reflect upon different types of challenges you have encountered —as one risk for participants. If you need guidance on how to address any emotions that you experience when reflecting upon these challenges, please contact your local mental health provider. Please note that it is not possible to identify all potential risks to research procedures. The research team has taken reasonable safeguards to minimize any known and potential (but unknown) risks.

8. Who can you contact if you have questions?
If you have any questions about this survey, please contact Linnea Sudduth Ward at [redacted email] or [redacted phone number] or Dr. Marilee Long at [redacted email].

If you have any questions about your rights as a volunteer in this research, contact the CSU IRB at RICRO_IRB@mail.colostate.edu or 970-491-1553.

If you have any questions about how I gained approval to send this request to the APWC membership, please contact the 2015-2016 APWC President, [redacted], at [redacted].

9. How can you access an online copy of the survey instead of this print version?
If you would prefer to complete the survey online, you may still participate in this research. You may access the survey from the following link: [redacted].

10. How can you consent to participate in this research and get started?
By completing this survey and returning it to Linnea Sudduth Ward, either in person or via mail (at [redacted]), you consent to participate in this research.

Thank you for considering participating in this survey.

Sincerely,

Linnea Sudduth Ward, M.A.
Ph.D. Candidate
Co-Principal Investigator
Department of Journalism and Media Communication
Colorado State University

Dr. Marilee Long
Professor
Principal Investigator
Department of Journalism and Media Communication
Colorado State University

PART ONE:

Thank you for agreeing to take this survey. Please remember that you are welcome to stop taking this survey at any time or skip any question you would prefer not to answer.

The following questions will provide us with some basic information about you and why you live in Anchorage, Alaska. To select an answer, simply check the appropriate circle or box.

What is your biological sex?
○ Female
○ Male
○ Choose not to identify

Are you a current resident of Anchorage, Alaska (or the surrounding area)?
○ Yes
○ No

Are you associated with the petroleum industry?
Note: For the purposes of this study, petroleum industry association is defined as personal OR romantic partner's (past or current) employment with oil companies, companies whose business activities are the same as those to be found in the petroleum industry, and service companies whose work primarily serves the petroleum industry.
○ Yes
○ No

Between you and your partner, who is (or formerly was) employed by the petroleum industry? Select all that apply.
❑ You
❑ Your partner

How much would you agree with the following statement?
I moved to Anchorage, Alaska because of my spouse/partner's (past or current) employment in the petroleum industry.
○ Strongly disagree
○ Disagree
○ Neither agree nor disagree
○ Agree
○ Strongly agree

Are you a current member of the Anchorage Petroleum Wives Club (APWC)?
- ❍ Yes
- ❍ No **(if selected, skip to page 6)**

Approximately how many hours, in an average week, are you involved in APWC-sponsored activities (e.g., attending APWC events, preparing for APWC events, etc.)?
- ❍ 0
- ❍ 1
- ❍ 2
- ❍ 3
- ❍ 4
- ❍ 5
- ❍ 6
- ❍ 7
- ❍ 8
- ❍ 9
- ❍ 10+

How connected do you feel to APWC members?
- ❍ Extremely connected
- ❍ Somewhat connected
- ❍ Neither connected or disconnected
- ❍ Somewhat disconnected
- ❍ Extremely disconnected

When did you move to Anchorage, Alaska? If you have moved to Anchorage multiple times, list the date of your most recent move.

_____Month

_____Year

Approximately, how many moves have you made for your or your partner's employment?

○ 0
○ 1
○ 2
○ 3
○ 4
○ 5

○ 6
○ 7
○ 8
○ 9
○ 10+

What is your current marital status?

○ Single, never married
○ Dating
○ Engaged
○ Married
○ Divorced

○ Separated
○ Widowed
○ Living with domestic partner
○ Other (please indicate):
_____

Whose idea was it to move to Anchorage, Alaska?

○ Yours
○ Your spouse/partner
○ You and your spouse/partner, together
○ Some other relative
○ Someone else (please explain) _____
○ N/A (lived entire life in Anchorage)

In total, approximately how many years do you anticipate living in Anchorage, Alaska (or the surrounding area)?

○ Less than 6 months
○ 6-12 months
○ 2
○ 3
○ 4
○ 5

○ 6
○ 7
○ 8
○ 9
○ 10+

PART TWO:

Great! Thanks for providing us with this background information. The following questions ask you to reflect upon your life in Anchorage. Your responses to these questions will provide researchers with a better understanding of your experiences and the challenges you have encountered living in Anchorage. Your responses may also help in the development and refinement of services to support people like you.

Directions: The following questions ask you about your feelings and thoughts **during the last month**. In each case, please indicate how often you felt or thought a certain way. Remember: There are no right or wrong answers. Do not spend too much time on one question; rather, answer quickly but honestly. To select an answer, simply check the appropriate circle.

	Never	Almost Never	Sometimes	Fairly Often	Very Often
In the last month, how often have you been upset because of something that happened unexpectedly?	○	○	○	○	○
In the last month, how often have you felt that you were unable to control the important things in your life?	○	○	○	○	○
In the last month, how often have you felt "nervous" or stressed?	○	○	○	○	○
In the last month, how often have you felt confident about your ability to handle your personal problems?	○	○	○	○	○

	Never	Almost Never	Sometimes	Fairly Often	Very Often
In the last month, how often have you felt that things were going your way?	○	○	○	○	○
In the last month, how often have you found that you could not cope with all the things you had to do?	○	○	○	○	○
In the last month, how often have you been able to control irritations in your life?	○	○	○	○	○
In the last month, how often have you felt that you were on top of things?	○	○	○	○	○
In the last month, how often have you been angered because of things that happened that were outside of your control?	○	○	○	○	○
In the last month, how often have you felt difficulties were piling up so high that you could not overcome them?	○	○	○	○	○

Directions: Think about your experience living in Anchorage for your partner's or your job. Below are different types of possible challenges you may have encountered. On a scale of 1-10, rate the degree of stress you have experienced related to the following challenges. Assume that:

- "1" represents "Not At All Stressful"
- "10" represents "Extremely Stressful"

To select an answer, simply indicate the degree of stress you have experienced (on a scale of 1-10) in the space to the left of the item.

_____ Not spending enough time with my partner
_____ Not having close friends to confide in
_____ Uncertainty about my future after this job in Anchorage
_____ Feeling isolated and cut off
_____ Coping with too many conflicting demands/expectations
_____ Concerns over children/family
_____ Dealing with my partner's disappointment about this job in Anchorage
_____ Not feeling valued for my efforts
_____ Frustrations in dealing with the culture of Anchorage
_____ Decline in quality of my relationship with my partner
_____ Daily living challenges of driving, shopping, etc.
_____ Concerns over health, safety and security issues
_____ Disappointment in benefits of job in Anchorage
_____ Self-esteem lower than before this job in Anchorage
_____ Feeling less competent than before doing things
_____ Dealing with financial uncertainty
_____ Feeling concern about personal finances, in general
_____ Concerns about my ability to pay my monthly expenses
_____ Feeling anxious about my partner's safety while s/he is at work

Have you experienced any other stressors, not listed above, while living in Anchorage? Please list them in the space below.

_____
_____
_____

PART THREE:

Thanks for sharing your experiences. The following questions ask you to share more about how you view yourself and the world around you. People's views of themselves and their world are different. Your responses to these questions will help researchers contextualize your perception of yourself with others who have had similar and different experiences in life.

Directions: Please indicate your agreement with each of the following statements, using the scale provided. Remember: There are no right or wrong answers. Do not spend too much time on one statement; rather, answer quickly but honestly. To select an answer, simply check the appropriate circle.

	Strongly disagree	Mildly disagree	Neutral	Mildly Agree	Strongly Agree
I am able to adapt to change	❍	❍	❍	❍	❍
I can deal with whatever comes	❍	❍	❍	❍	❍
I try to see humorous side to problems	❍	❍	❍	❍	❍
I believe coping with stress can strengthen me	❍	❍	❍	❍	❍
I tend to bounce back after illness or hardship	❍	❍	❍	❍	❍
I can achieve goals despite obstacles	❍	❍	❍	❍	❍
I can stay focused under pressure	❍	❍	❍	❍	❍
I am not easily discouraged by failure	❍	❍	❍	❍	❍
I think of myself as strong person	❍	❍	❍	❍	❍
I can handle unpleasant feelings	❍	❍	❍	❍	❍

Directions: Following are a number of statements that reflect various ways in which we view ourselves. Please indicate the extent to which you agree or disagree with that statement. Remember: There are no right or wrong answers. Do not spend too much time on one statement; rather, answer quickly but honestly. To select an answer, simply check the appropriate circle.

	Strongly agree	Agree	Somewhat agree	Somewhat disagree	Disagree	Strongly disagree
I feel close to my family.	❍	❍	❍	❍	❍	❍
I have little sense of togetherness with my family.	❍	❍	❍	❍	❍	❍
I see myself actively involved in my family's lives.	❍	❍	❍	❍	❍	❍
Even among my friends, there is no sense of brother/sisterhood.	❍	❍	❍	❍	❍	❍
I fit in well in new social situations.	❍	❍	❍	❍	❍	❍
I am able to relate to my friends.	❍	❍	❍	❍	❍	❍
I feel disconnected to the professional world around me.	❍	❍	❍	❍	❍	❍
I am in tune with the professional world.	❍	❍	❍	❍	❍	❍
I am able to connect with other professionals in my field, should I desire to do so.	❍	❍	❍	❍	❍	❍

IMPORTANT NOTE:
Please answer the following questions if you are currently married. If you are not married, skip to page 14.

Directions: Following are a number of statements that reflect various ways in which we view ourselves. Please indicate the extent to which you agree or disagree with that statement. Remember: There are no right or wrong answers. Do not spend too much time on one statement; rather, answer quickly but honestly. To select an answer, simply check the appropriate circle.

	Strongly agree	Agree	Somewhat agree	Somewhat disagree	Disagree	Strongly disagree
I feel understood by the people I know in my partner's company.	❍	❍	❍	❍	❍	❍
I see my partner's company support network (e.g., HR department, coworkers) as friendly and approachable.	❍	❍	❍	❍	❍	❍
I don't feel connected to most people in my partner's company.	❍	❍	❍	❍	❍	❍

Directions: On a scale of 1-10, indicate the point which best describes the degree of happiness, everything considered, in your marriage. In formulating your number, consider "5" to represent the degree of happiness most people get from marriage, "10" to represent those who experience extreme joy in marriage, and "1" to represent those who are extremely unhappy. **Circle this number in below.**

VERY UNHAPPY   **HAPPY**
  PERFECTLY HAPPY
     1   2   3   4   5   6   7   8   9   10

Directions: Please answer these questions independent of your romantic partner. Your partner should not see or help with the answers. Remember: Your responses will be completely anonymous. There are no right or wrong answers. Do not spend too much time on one statement; rather, answer quickly but honestly. To select an answer, simply check the appropriate circle.

	Strongly agree	Agree	Somewhat agree	Neither agree nor disagree	Somewhat disagree	Disagree	Strongly disagree
My relationship with my partner is very stable.	❍	❍	❍	❍	❍	❍	❍
My relationship with my partner makes me happy.	❍	❍	❍	❍	❍	❍	❍
I really feel like part of a team with my partner.	❍	❍	❍	❍	❍	❍	❍
We have a good marriage.	❍	❍	❍	❍	❍	❍	❍
Our marriage is strong.	❍	❍	❍	❍	❍	❍	❍

Thank you for sharing this information about yourself. The following section asks you to provide researchers with information about your technology use. We all use technology differently, and we all see technology's role in our lives differently. Your responses to these questions will help researchers better understand how you use and view technology.

Do you ever use the Internet to do any of the following things (select as many as apply):
❑ Use Twitter (1)
❑ Use Instagram (2)
❑ Use Pinterest (3)
❑ Use LinkedIn (4)
❑ Use Facebook (5)
❑ Use another social networking site (please list) (6) _____

IMPORTANT NOTE:
If you do not use the Internet to access Facebook, please skip to page 20.

About how many Facebook friends do you have?
- ❍ 10 or less
- ❍ 11-50
- ❍ 51-100
- ❍ 101-150
- ❍ 151-200
- ❍ 201-250
- ❍ 251-300
- ❍ 301-400
- ❍ More than 400

In the past week, on average, approximately how many minutes per day have you spent on Facebook?
- ❍ Less than 10 minutes
- ❍ 10–30 minutes
- ❍ 31–60 minutes
- ❍ 61 minutes-120 minutes
- ❍ 121 minutes-180 minutes
- ❍ More than 180 minutes

How often do you access Facebook?
- ❍ Never
- ❍ Less than once per month
- ❍ A few times a month
- ❍ Once a week
- ❍ Several times per week
- ❍ Pretty much every day
- ❍ Several times a day

Directions: Following are a number of statements that reflect various ways in which we view ourselves. Please indicate the extent to which you agree or disagree with that statement by "checking" the appropriate circle. Remember: There are no right or wrong answers. Do not spend too much time on one statement; rather, answer quickly but honestly. To select an answer, simply check the appropriate circle.

	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
I am in tune with the Facebook world.	○	○	○	○	○	○
Even among my Facebook friends, there is no sense of brother/sisterhood.	○	○	○	○	○	○
I fit in well in new Facebook situations.	○	○	○	○	○	○
I feel close to people on Facebook.	○	○	○	○	○	○
I feel disconnected from the Facebook world around me.	○	○	○	○	○	○
I see Facebook friends as friendly and approachable.	○	○	○	○	○	○
I feel understood by the people I know when I'm on Facebook.	○	○	○	○	○	○
I am able to relate to my Facebook friends.	○	○	○	○	○	○
I have little sense of togetherness with my Facebook friends.	○	○	○	○	○	○
I find myself actively involved in Facebook friend's lives.	○	○	○	○	○	○
I am able to connect with other people on Facebook.	○	○	○	○	○	○
I don't feel connected to most people on Facebook.	○	○	○	○	○	○
My Facebook friends feel like family.	○	○	○	○	○	○

The following questions ask you to consider your Facebook usage. You will be asked to share and evaluate your Facebook activity with your Facebook friends. In particular, you will be asked to provide information about your activity with three types of Facebook friends:

- **Those who currently live in Anchorage or the surrounding area**
- **Those you consider to be from "home"**
- **Those who are not currently located in Anchorage or are not from "home"**

Directions: Consider your Facebook friends who currently are located in Anchorage, Alaska.

When only considering your "Anchorage" Facebook friends, how often, in the average week, do you use Facebook to do the following...

	Never	Rarely	Sometimes	Often	All the time
Like their pictures/posts	❍	❍	❍	❍	❍
Read their posts in your newsfeed	❍	❍	❍	❍	❍
Comment on their posts	❍	❍	❍	❍	❍
Send them a Facebook message	❍	❍	❍	❍	❍
Click on their posted links to view websites outside of Facebook	❍	❍	❍	❍	❍

Directions: Consider your Facebook friends who are from home. "Home" can refer to different things for different people. Some people may consider "Home" to be their permanent place of residence or place of birth. Use the definition of "home" here that makes the most sense to you. But, try to be consistent in your application.

When only considering your "home" Facebook friends, how often, in the average week, do you use Facebook to do the following...

	Never	Rarely	Sometimes	Often	All of the time
Like their pictures/posts	❍	❍	❍	❍	❍
Read their posts in your newsfeed	❍	❍	❍	❍	❍
Comment on their posts	❍	❍	❍	❍	❍
Send them a Facebook message	❍	❍	❍	❍	❍
Click on their posted links to view websites outside of Facebook	❍	❍	❍	❍	❍

Directions: Consider your Facebook friends who are not from home and do not currently live in Anchorage, Alaska.

When only considering these "Other" Facebook friends, how often, in the average week, do you use Facebook to do the following...

	Never	Rarely	Sometimes	Often	All the time
Like their pictures/posts	❍	❍	❍	❍	❍
Read their posts in your newsfeed	❍	❍	❍	❍	❍
Comment on their posts	❍	❍	❍	❍	❍
Send them a Facebook message	❍	❍	❍	❍	❍
Click on their posted links to view websites outside of Facebook	❍	❍	❍	❍	❍

Who makes up your "Other" Facebook friends (i.e., those Facebook friends not from "home" or Anchorage, Alaska)? Select all that apply.
- ❑ Family
- ❑ Current or former work colleagues
- ❑ College friends
- ❑ Friends who are associated with the petroleum industry
- ❑ Friends not associated with the petroleum industry
- ❑ Other (please list) _____

Which group makes up the largest proportion of your "Other" Facebook friends (i.e., those Facebook friends not from "home" or Anchorage, Alaska)? Select one.
- ❍ Family
- ❍ Current or former work colleagues
- ❍ College friends
- ❍ Friends who are associated with the petroleum industry
- ❍ Friends not associated with the petroleum industry
- ❍ Other (please list) _____

PART FIVE:
Great! Thanks for sharing this information. You are almost done. The following questions ask you to provide some additional information about yourself. By sharing this information, you will help the research team better contextualize your responses to this survey with others who have responded to similar questions.

In which country are you a citizen?

_____

If you are a citizen of the U.S., which U.S.A. state do you consider to be your "home state"?

_____

What year were you born?

_____

What is the highest level of education you have completed?
- ○ Less than High School
- ○ High School / GED
- ○ Some College
- ○ 2-year College Degree
- ○ 4-year College Degree

- ○ Some Post-Graduate Work
- ○ Masters Degree
- ○ Doctoral Degree
- ○ Professional Degree (JD, MD)

Are you currently employed in a paid role (either part-time or full-time)?
- ○ Yes
- ○ No
- ○ Choose not to respond

If you are currently employed in a paid role, on an average week, approximately how many hours do you work in the paid role(s)?

_____

How many years have you been involved with your current romantic partner (including dating, engagement, and marriage length)?
- ○ N/A (not currently in a romantic relationship)
- ○ Less than 1 year
- ○ Other (please list):
  _____

How many children do you have (please list below)?

_____

Do you have children living with you full-time?
- ○ Yes, all my children currently live full-time with me.
- ○ Some of my children currently live full-time with me.
- ○ No, none of my children currently live full-time.
- ○ I do not have children

PART SIX:

Are you willing to share more about your experience in a confidential, approximately 45-minute interview?

During this interview, you will be asked about your experiences with relocating for work, adjusting to change, and using technology. The interview transcript will be analyzed and used for the researcher's dissertation. The researcher is committed to respecting your privacy, so the following procedures will be put into place:

- Your identity will remain confidential. In any written material, you will be referred to by a pseudonym. The transcript of the conversation will be stored on a password-protected computer and will only be shared with members of the research team. The interview will occur in a private location.
- Because the survey you just completed is anonymous, the interviewer will not be able to identify you in the interview with your responses to this survey. Your contact information will be stored separately from your survey responses.

If you are willing to be contacted about participating in an interview, please provide call Linnea Ward at [redacted] Linnea (the researcher) will contact you in late March to schedule a time and location for an approximately 45-minute face-to-face interview.

Thank you!

Thank you for your time. The survey is now complete.   Below is some additional important information:

- As a thank you for completing this survey, you will receive:
    o A bag of homemade French Macron cookies, freshly baked by Linnea Ward (the researcher for this study) and her family. This thank you will be distributed at the March luncheon on March 23, 2016.
    o A $5 donation, in your name, to APWC's 2015-2016 charity, the [redacted].

This survey addressed some emotional topics, including the amount and types of stress you have or are currently experiencing. If you need guidance on how to address these emotions, please contact your local mental health provider.

INTERVIEW PROTOCOL

"Moving for Your Partner's or Your Own Work: Strategies for Dealing with Challenges"
Linnea Sudduth Ward

MATERIALS:
- o "Interview Protocol Form"
- o Participant screening questionnaire (from email)
- o Two copies of the "Informed Consent" form
- o Pen
- o Audio recorder

TEE-UP TO INTERVIEW:
1. **START TIME:** _____
2. Review study scope and purpose: "The **purpose of this study** is to talk about the experience of Anchorage-area women who are associated in the petroleum industry. I anticipate that the **interview will take about 45 minutes**, but I appreciate you setting aside about an hour of your time. My basic goal for this conversation is to better understand what it is like to be associated with the petroleum industry through your partner's employment. In our conversation, I'd like to talk about **your experience in the industry**, like where you have lived; the **types of challenges you have experienced and are experiencing right now**; how **you deal with these challenges**; and how you think these **challenges have shaped who you are today**."
3. Ask for questions
4. Ask participant to sign two copies of the **"Informed Consent"** form. Keep one copy and give the other copy to the participant.
5. Verify/ask the questionnaire information (attach copy to sheet):
6. Remind participant that:
   a. The interview will be audio recorded.
   b. My commitment to confidentiality.
       i. I will share the interview transcript with you for your review.
      ii. I will refer to all participants by a pseudonym in any written material(s).
     iii. I will remove any identifying information about participants in written material(s).
      iv. I will store the interview transcript on a password-protected computer.
       v. I will only share the interview transcript with members of the research team and a transcriber who has signed a "Confidentiality Agreement."
   c. Right to not answer a question.
   d. Right to ask me questions in return. Interviews are, "Conversations with a purpose.
START AUDIO RECORDER!

PART ONE: Gather Additional Demographic Data

#	QUESTION	ANSWER
1	What is your year of birth?	
	If a member of the Anchorage Petroleum Wives Club:	
2	How long have you been a member of the Anchorage Petroleum Wives Club?	
3	Approximately how many hours, in an average week, are you involved in APWC-sponsored activities?	
4	On a scale of 1-5, how connected do you feel to APWC members? Assume that "1" is equal to "Extremely Disconnected" and "5" is equal to "Extremely Connected."	

PART TWO: CHALLENGES
Guiding Theme of Inquiry *for Dissertation Project*:
What types and degrees of stress does this population encounter?

Question Prompts:
1. **Describe to me your education and employment history.**
2. **Since you became romantically involved with your husband, please describe your husband's employment history.**
3. **How did you decide to move for your husband's career?**

Suggested Question Prompts:
1. What are your thoughts about Anchorage? How does it compare with other places that you have lived?
2. Since living in Anchorage, what, if any, challenges or stressors have you encountered?

Topics to Probe:
- Stress types (acculturation stress, identity stress, career stress, relationship stress, petroleum industry uncertainty, financial stress, etc.)
- Differences in stress between self and partner
- Uncertainty

Participant-Specific Questions (List Below):

BEFORE PROCEEDING:
Summarize the list of challenges/stresses that the participant has noted.

<p style="text-align: center;"><u>**PART THREE: COPING STRATEGIES**</u>
Guiding Theme of Inquiry _for Dissertation Project_:
How do or do not trailing spouses use (<u>online</u> and offline) social connections to cope with stress and uncertainty?</p>

Question Prompts:
1. **How do you deal with these challenges?**
2. **[If relevant] How do you manage uncertainty?**
3. **Do you think organizations like the Anchorage Petroleum Wives Club still serve a purpose? What purpose do they serve?**

<p style="text-align: center;">**BEFORE PROCEEDING:**</p>

Restate study scope and purpose: "As I mentioned, the purpose of this study is to look at how women who are associated with the petroleum industry through their partner's employment deal with challenges. Here is a non-exhaustive, random list of ways people deal with challenges. I've developed this list based on the literature I've read and my interviews so far." Based on your experience:
- Is there anything on this list that is relevant to you but you haven't talked about yet?
- Is there anything you think should be added to this list?
- Is there anything on this list you don't think is relevant to you?

Topics to Probe:
- Social support networks, particularly:
  - Marriage
  - Family
  - Professional
  - Partner's work
  - Anchorage Petroleum Wives Club
  - Other community social support
- Use of online resources (like Facebook), sample questions include:
  - How does your social media usage impact your stress levels? Do you think it helps or hurts? Why?
  - How, if at all, do you use your Facebook profile to bounce back from stress or stay positive when dealing with it?
  - How, if at all, do you use your Facebook profile to stay connected to "home"?
  - How, if at all, have you found APWC's Facebook Group pages helpful or unhelpful for adjusting to Anchorage?

Participant-Specific Questions (List Below):

PART FOUR: GROWTH AND REFLECTION
Guiding Theme of Inquiry *for Dissertation Project*:
How, or if, has the trailing spouse changed as a result of these stressors?

Question Prompts:
1. **Thinking back to who you were before joining the petroleum industry, how have you grown?**
   a. **In what ways do you think you need to grow to better copy with the challenges we discussed today?**
2. **Imagine you met a woman whose husband just joined the petroleum industry. What advice would you give her?**
3. **[If industry stress is heavily discussed]: Has your perspective on life changed since the start of this economic downturn? How?**

Topics to Probe:
- Specific examples of personal qualities that have been developed/need to be developed
- Role of communities (like APWC)

Participant-Specific Questions (List Below):

IS THERE ANYTHING ELSE YOU'D LIKE TO SHARE THAT YOU THINK IS RELEVANT TO OUR DISCUSSION TODAY?

THANK YOU FOR TIME.

END TIME: _____

Phase 2 Interview Open Codes, Definitions, Examples, and Number of Participants with Code in Transcript

Open Code	Shorthand	Code Color	Definition	Example	Participants with Code (#)
Social connectedness	GRA-CONNECT	Blue violet	Seeking or receiving a sense of belonging through Facebook use.	"Stuff like I've seen on the Facebook group. I haven't been attending the luncheons, but [by viewing the APWC Facebook page]…you get a sense of, 'Oh, I'm not here alone. Someone else has moved here too.' You get this welcoming sense" (Participant 2).	5
Entertainment	GRA-ENT	Lime green	Seeking or receiving entertainment through Facebook.	"I joined Facebook in 2009. At the invitation from one of my college friends. And, then I was pretty active into Facebook. I was very active into Facebook. I went on every day. I started playing Farmville at an invitation of another college friend. And, I had a wonderful farm with all sorts of things. And then, really, it was just eating up too much time. So, I stopped playing Farmville" (Participant 1).	3
Relationship maintenance	GRA-FRIEND	Wisteria	Seeking to use or using Facebook to engage in relationship maintenance acts with friends.	"Send them [friends who have moved] messages, and comment on stuff. They respond back, and you respond back, and maintain a virtual friendship instead of a face-to-face friendship thing…I realized, 'Oh, wait. All my friends didn't leave; there are still a whole bunch of friends'" (Participant 2).	11
Identity	GRA-	Violet	Engaging in	"We belong to this group called '[Home	4

reinforcement	IDENTITY		Facebook activities that seek to foster or maintain an aspect of the participant's identity.	Country] in the United States,' and the guys that runs the group he's always every day he puts up some kind of topic for debate or discussion or whatever. It's really fun, it's always fun. There's no politics, there's no anything like that, it's just fun stuff and it's really cool to read some of the comments that people put on there" (Participant 15).	
Information	GRA-INFO	Mahagony	Seeking or receiving information through Facebook.	"I really do not use Facebook that much and I know I should to ask questions. Sometimes if other people ask questions like where do I go for a hike, where do I do this? I will just kind of see it and make a mental note, but I am never the one to put it out there. Maybe I should, but I do not find the need to" (Participant 8).	10
Social networking, Anchorage	GRA-NETANC	Yellow	Using Facebook to directly communicate with unknown others or acquaintances who were met in the Anchorage	"So, my first friend that I made up here. With a name of [Beth], and I met her through Facebook, because my old roommate in [previous sojourn city], her sister knew her from junior league" (Participant 11).	10
Social networking, past	GRA-NETPAST	Yellow	Using Facebook to directly communicate with unknown others or acquaintances who were met in the past	"I saw on Facebook last fall they were going to be in [the Anchorage]… Anyways, we connect. I said, 'Well, can we meet up for a drink?' Anyways, we meet, and it was like we had never stopped living next door to each other" (Participant 13).	4
Reflection	GRA-REFLECT	Light brown	Seeking or using Facebook to	"Well, I use my Facebook mainly as a journal. Fun kind of stuff that we do I put pictures of	9

				reflect upon life.	sunsets, if we go for a walk or something that's fun. I'm not one that shares news stories or shares all these memes and those funny jokes. I don't do that. If someone posts it on my wall I actually look at it, laugh and delete it because I want to look back on my Facebook as a kind of a blog or journal of me" (Participant 15).	
Showcasing of information	GRA-SHOW	Golden yellow	Seeking or using Facebook to showcase experiences.		"Pretty much I use Facebook to really showcase my kids…[My Facebook page contains] my kids because my friends overseas are like, 'Oh, I just want to see pictures of the kids'" (Participant 6).	6
Surveillance of strong ties	GRA-STRONG	Magenta	Seeking or using Facebook to engage in surveillance of strong ties.		"It's also a fact of being so far away up here as I think it ties together on that. My brother and his wife when it was my niece's birthday, they were posting pictures about her birthday and whatever. Even if I was in [previous sojourn city] it's not like I would be home for that. They're still in [state of origin], but I think you just feel that much further away when you are here because you really are that much further away" (Participant 7).	9
Surveillance of weak ties located in Anchorage	GRA-WEAKANC	Mango	Seeking or using Facebook to engage of surveillance of weak ties met in Anchorage.		"I think it [observing the activity of Facebook friends met in Anchorage] has mattered but I think it has also made it difficult as well. There's a certain, you don't want to but you set yourself up for feeling jealous. If you have no friends and they know you have no friends except for them and then they're posting this thing about a party that, oh, I forgot to invite you to. It's a little bit more unsettling than not" (Participant 14).	4
Surveillance of weak ties from	GRA-WEAKPAST	Brown	Seeking or using Facebook to		"[Facebook allows me to] keep track of a lot of my friends down there [in previous sojourn city]	13

the past			engage in surveillance of weak ties met in the past.	because they'll post things like my friend's son just graduated from med school. I mean veterinary school. Then I knew, 'Okay, [Henry] had his graduation.' (Participant 16).	
Surveillance of weak ties, unspecified	GRA-WEAKGEN	Asparagus	Seeking or using Facebook to engage in surveillance of unspecified others.	"I don't get caught up in that [surveying other's lives]. I cannot be worried about how great everyone else's life is because if I was my life would be in the pooper…I can't imagine how tiring that is for someone. I can't. I'm exhausted with my own life. I can't be living trying to keep up with somebody else's" (Participant 6).	6
Cultural features	BACK-CULTURE	Black	Cultural features that influence Facebook usage.	"People here are really open and they want to talk about almost everything with you. Where at home [European country] or in [previous sojourn country], they would be more reserved to some things. Let's say, well, [previous sojourn country] there is a big difference between your own family and your work life. You don't really talk about that" (Participant 12).	4
Personality characteristics	BACK-PERSON	Black	Personality characteristics that influence Facebook usage.	"See, I get despondent ... Because I have a problem. That would probably be a body chemistry problem that I do get despondent if there's just stillness and sameness" (Participant 17).	4
Contextual features	BACK-INDUSTRY	Black	Features of the context (particularly the shared industry) that impact Facebook usage.	"The oil and gas industry, even though it's so large and there are a lot of different companies, it is seven degrees of separation. I'm a firm believer in that. I've met people in the club here that are best friends with my friends… You learn very quickly that you may not know someone here, but you know someone that knows someone. That's how I got involved with the wives' club" (Participant 6).	6

Experiences	BACK-EXPERIENCE	Black	Life experiences that have shaped attitudes.	"I moved a lot as a child. When I was eleven we lived in [western US state], and we moved to [southern US state] because my mother got divorced, so then we had to learn how to make new friends. Then I went to one middle school, and then we moved. My mom got remarried, then I had to go to a different high school from my middle school, different area, so that's a whole other new set of friends. Then I went off to college in [another southern US state], and that's a new set of friends. Then I went back to [western US state], and that's another new set of friends" (Participant 13).	4
Technical ability	BACK-TECHNICAL	Black	Technology skills that impact the participant's Facebook usage.	"Now, I'm going to have to go do a class to find out what the nuances are, what's the advantage of having [Microsoft] 2016 over 2013. Why are we going to all this trouble?" (Participant 17).	1
Injunctive norms	COM-INJ	Red-orange	Statements in which the participant provides a commentary on how the medium of Facebook should be used.	"My daughter, she's in this group called Mom's group. It's a Bible study for Moms of toddlers. They meet once a month. It's a nationwide group, so she got in with a group where she lived. They had somebody come and talk about cyberspace and how to keep yourself safe, blah, blah, blah. The lady said when you post something on Facebook you have to…[ask yourself] would you call and tell that person that's on Facebook as your friend what just happened? Isn't that interesting?... I went through mine, and I was like, 'Oh my gosh.' Click, click, click off [and remove as a Facebook friend]" (Participant 13).	9
Descriptive norms	COM-DES	Green	Statements in which the	"And, I have seen from 2009 until now that the way people use Facebook or at least the way my	8

			participant provides a commentary on how most Facebook users use the medium of Facebook, holistically.	friends use Facebook, has changed. So, there's an awful lot of reposting of other's people's stuff. And posting little videos, posting religious or political pictures, posters. Pictures of a poster" (Participant 1).	
Frequency	COM-FREQ	Apricot	Statements describing how frequently or intensely the participant uses Facebook.	"I am not a huge Facebooker. I really could not care less about looking at people's things and looking at what people post all of the time. I do not post a lot on Facebook, so I do not expect people to post to me a lot because I do not reciprocate. I just do not expect it. The messenger I use quite often because I have lots of friends scattered all over the place. That is a helpful tool" (Participant 8).	10
Comparison to other technologies	COM-COMPAREFB	Red	Statements in which the participant compares Facebook to other communication technologies.	"If I really want to get in touch with her [an Anchorage friend who is moving], though, I will send an email… Because not everybody gets on Facebook every day. But, I think a lot of people do check their email just like you go out to your mailbox and grab your mail every day" (Participant 1).	18