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# Acculturative Stress and Coping Strategies Used by Asian Indians Living in the United States: A Quantitative and Qualitative Inquiry

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LOYOLA UNIVERSITY CHICAGO

ACCULTURATIVE STRESS AND COPING STRATEGIES USED BY  
ASIAN INDIANS LIVING IN THE UNITED STATES:  
A QUANTITATIVE AND QUALITATIVE INQUIRY

A DISSERTATION SUBMITTED TO  
THE FACULTY OF THE GRADUATE SCHOOL  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY

PROGRAM IN SOCIAL WORK

BY

RITU THAKER

CHICAGO, IL

MAY 2013

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## ACKNOWLEDGMENTS

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This dissertation is dedicated to  
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## ABSTRACT

The present research addressed acculturative stress experiences and coping strategies used by Asian Indians residing in the United States. The organizing research question was, “What are the acculturative stress experiences and coping strategies used by first generation Asian Indians living in the United States?” The research question was explored through fourteen hypotheses.

A mixed-methods approach was employed. For the first phase, 54 first-generation Asian Indians were recruited from four sites using a purposive convenience sampling method, the SAFE-R standardized questionnaire was used to measure acculturative stress, the COPE scale to measure coping strategies, and a culturally grounded Socio-Demographic Information Form designed by the researcher were used. SPSS was used to analyze these forms, twelve of the fourteen hypotheses showed statistically significant correlations between scores on either the COPE or the SAFE-R scales (dependent variables) and the Socio-Demographic Information Form (independent variables). In Phase-Two, detailed interviews were conducted with a systematic convenience subsample of ten Asian Indian respondents, in order to provide a deeper understanding of acculturative stress and coping in this population. All the instruments were translated and back translated into Hindi for those not proficient in English. Inter-rater reliability was ensured in thematic analysis of the qualitative data. Qualitative analysis yielded five overall themes: (1) What makes you feel different within the group and outside?

(2) What does 'Home' mean to you? (3) What keeps you happy and motivated? (4) How do you communicate with others around you? (5) What is important for you to feel settled here?

There were many outcomes in the present study: Adolescent and elderly immigrants had higher levels of acculturative stress as compared to other Asian Indian immigrants; length of time did not show higher or lower effect on acculturative stress scale, whereas females showed higher levels of stress compared to males during the interviews. Exploring the sense of home in the interviews, using the category of ethnic enclave, most of the participants revealed that they missed their home and cited many features: lack of familiar food and festivals, lack of known location, and concerns due to different climatic condition. Also home and family members were identified as structures of social support as well as stress among the respondents. Recreational and religious activities showed a significant correlation with some of the COPE sub-scales and were revealed to be sources of social support in the qualitative interviews. All the respondents found difficulty in one or more aspects of communicating in English. In spite of their high level of education all the respondents expressed increased acculturative stress. Pre-immigration preparation showed a positive impact on decreasing acculturative stress. Although employment and immigration status did not produce any statistically significant relationship with stress or coping, most of all the respondents expressed a concern regarding its impact on the level of stress during the interviews.

With regard to extant theories of acculturative stress and coping, the findings lead to more nuanced and finely tuned application of these theories to understand the



experiences of Asian Indians. Social work practitioners can make use of these results to calibrate services more accurately to the needs of this population and to take more preventive action on behalf of those persons most likely to suffer the greatest acculturative stress. In regard to methodology: the study suggests that language translation is necessary but may not always be sufficient to make a questionnaire or a study created in English useful for a truly meaningful application to an ethnic subgroup, and that the insider perspective available through the ethnically congruent interviewer can be essential to the value of such a study. The results of this study can be valuable both to improve services and research and to amplify the application of the ecological and the strengths perspectives used in the field of social work.

## CHAPTER I

### INTRODUCTION

#### **Overview of the Problem**

The broad problem which led to the present study is that Asian Indians in the United States constitute a large population whose strengths and challenges have not been adequately studied, understood, or addressed by members of the social work profession and related professional fields. As the third largest subcategory of Asians in the U.S. 2010 census, Asian Indians made up 20% of Asians in the United States and 1% of the total population of the United States, according to the 2010 Census. Although one percent may seem a small minority, the number of Asian Indians in the U.S. has grown from 1,899,599 to 3,183,063 between 2000 and 2010, an increase of 67%. (Census, March 2012).

The United States has the largest foreign-born population in the world: in 1990 it was 19.6 million, 8% of the total United States population, while in 2010 it was nearly 40 million, or 13% of the total United States population. (U.S. Census, Community Survey, May, 2012). The statistics show a continuing increase in this population as a percentage of the total population. (U.S. Department of the Census, The Foreign-Born Population in the United States: 2012, May 2012). Asians, as a “racial” category, have increased by 46% between 2000 and 2010.

Policy makers, researchers and service providers who focus on issues related to population trends have noted the increasing percentage of diverse ethnic and racial groups. Such increase in diversity of the United States population indicates a need for increased cross-cultural research on issues unique and/or sensitive to diverse groups and to sub-group differences such as among Asian Americans (Mui and Kang, 2006, p. 243).

Among the issues related to immigrants and migration are acculturation and the accompanying stress. Krishnan and Berry have observed that continuous exposure to an unfamiliar culture imposes pressure to change on members of both the dominant culture and the immigrant group, but for the immigrant group, this source of stress is stronger (Krishnan and Berry, 1992, p. 188). Researchers have identified and categorized the many challenges faced by immigrants, defining the resultant stress as “acculturative stress” or “acculturation stress.” See, among others, Berry & Annis (1974), Krishnan & Berry (1992), and Weaver, (1993).

Lee, Koeske, & Sales (2004), in reviewing the literature on acculturation, found a direct and strong positive relationship between acculturative stress and mental health symptoms, and a negative relationship between acculturative stress and social support. For fields such as social work and psychology, understanding the acculturative stress experiences of a specific population, in this case, Asian Indians is critical to effective assessment and intervention on their behalf and for the benefit of the host society where they are living.

When considering acculturation stress, the strength perspective of social work encourages consideration of how immigrants cope with such stress. Mena, Padilla, and Maldonado (1987) have defined coping in its general meaning as “a cognitive response that reduces or removes the negative effects of stress” (p. 209). Because the processes of acculturation and acculturative stress are complex and influence many aspects of life, those hoping to understand and to help immigrants need to develop a deep and culturally specific understanding of the coping approaches and help members of immigrant groups.

### **Why Study this Topic?**

The interest in this research study grew out of both personal and professional curiosity. The researcher came to the United States as a student in 2006; it was her first time away from India. During her first year she felt very different from others around her. As a foreign student, she was indeed different in terms of the prior experiences she brought in many spheres: environment, clothes, education, language, food, values and many aspects of day-to-day living.

Looking at the topic professionally, she tried to bring to bear her experience as a Master’s degree trained social worker (MSW). She had worked for a number of years in India as a counselor with hospitalized burn and plastic surgery patients, earthquake victims, mentally challenged children, HIV/AIDS patients, and women suffering from abuse and domestic violence, and had worked with refugee children in the United States. These individuals had experienced various types of stresses, and each of them had tried various coping methods and styles to overcome their stress. Bringing together her prior

experience among vulnerable populations exposed to stress, and her own immigrant experience, she began to consider such questions as:

- Why do some people cope well with stress, whereas others do not cope well?
- What factors influence the level of stress and the manner of coping with stress?
- Which coping mechanisms are common and which are group specific and why?
- Do coping strategies differ with differences in intensity of exposure to stress, ethnicity, gender or age?
- Are coping strategies related to acculturative stress different from coping strategies applied in daily life or illness?

With some of the above mentioned questions, her interest in understanding acculturative stress and related coping strategies expanded, and a decision to focus on this field for her doctoral studies emerged. These questions developed into the more refined and focused research questions of the present study.

### **Background and Importance of the Study**

In the published literature only a few studies have been found regarding acculturative stress specifically among the Asian Indian population, and even fewer studies have been found that have explored diversity of their coping strategies. Although professional acknowledgement of the need for research regarding acculturative stress is expanding, and studies done among other immigrant communities may have relevance, one cannot assume that studies of other specific groups accurately describe the experiences and needs of Asian Indian immigrants. Conrad and Pacquaio (2005) chose to

study Asian Indians in terms of how culture affects their mental health after immigrating to the United States. Some of the reasons for studying this particular group were well stated by Conrad and Pacquiao (2005):

... its distinct social, cultural, and religious traditions that present a unique challenge to mental health promotion... Understanding this context is significant to developing culturally congruent and culturally competent protocols of assessment and care for this group (Conrad and Pacquiao, 2005, p. 33).

A review of literature on acculturative stress by Bhugra (2004) found that rates of common mental disorders may increase as a result of acculturation (Bhugra, 2004, p. 245). This field is therefore of concern to social workers and mental health professionals. In an essay entitled "Coping theory and research: past, present, and future", Lazarus states that a coping strategy that produces positive outcomes in one context or for one person may not do so in another situation or for another person (Lazarus, 1993, p. 240). Similarly, according to John Berry (2006), each individual interacts with the new cultural context in a unique and individualized way; i.e., as Bhugra (2004) has noted, "It is clear that the process of migration preparation, ... and the post-migration stress, will influence different individuals in different ways and the individuals will respond in different ways as well" (p. 244).

The current research study is designed to expand the available literature on how this specific, though diverse, ethnic community experiences and copes with acculturative stress and what differences can be observed within this group in their acculturative stress patterns and coping strategies, that may or may not be similar to those used by other

ethnic groups. This study may also expand the available literature in the broader fields of immigrant populations, acculturative stress, and coping strategies used to overcome stress related to immigration, as well as adding to the body of literature related specifically to the Asian Indian population in the United States. The knowledge gained may serve to enhance cultural competence among social workers and other service providers and public policy advocates.

### **Key Concepts and Operational Definitions**

#### **Acculturation and Acculturation Stress**

As long ago as 1936, in a memorandum from the American Society of Anthropologists requesting articles for a comprehensive documentation of literature on acculturation, Redford, Linton, & Herskovits (2009) defined acculturation as: “Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first hand contact, with subsequent changes in the original cultural patterns of either or both groups” (p. 149).” William & Berry, (1991), Hovey & King (1996), and many other authors of more recent studies cite this early definition.

The present study builds on the 1936 definition. The operational definition of acculturative stress here derives from a compilation of definitions: “Acculturative stress is the stress that results from and has its source in the difficulties experienced in the process of living in and learning a new social environment” (Berry & Annis, 1974; William & Berry, 1991; Berry, Poortinga, Segall & Dasen, 1992; Krishnan & Berry,

1992; Hovey & King, 1996, p. 1184; Berry, 1998, Kopic, 2004, p. 269). For the purposes of this study, the terms acculturation stress and acculturative stress are used interchangeably.

According to William and Berry (1991) acculturative stress results in a specific set of emotions such as depression, anxiety, feelings of marginality, alienation, and identity confusion. In 1988 Berry and Kim provided a list of challenges: a) physical, including climatic changes and search for a place to live; b) biological, including new foods and illness; c) social, including loss of family, friends and language; d) cultural, including changes in political, economic, and religious context; and e) psychological including changes in values and attitudes, and psychological and mental health issues. Baldawi (2003), in a related typology, has summarized five types of acculturative stress reactions described in the literature: “1) feelings of distress; 2) homesickness; 3) depressive reactions, going along with alienation and hopelessness; 4) psychosomatic complaints, vulnerability to diseases; and 5) psychosocial maladjustment, psychopathic behavior” (p. 272).

### **Coping and Coping Strategies**

In order to manage the challenges they face, immigrants develop and utilize many approaches. For the present research study the operational definition of coping strategy is derived from Mena, Padilla, & Maldonado (1987): “Coping strategies are methods used by people to reduce the negative effects of stress” (p. 208). For the present research study, it is the stress caused by acculturation that we will study.



### **First Generation Asian Indians**

For the purpose of this study, first generation Asian Indians were defined as people who had been born and brought up in India and had immigrated to the United States for any reason. Only those respondents were included who had come to the United States within the preceding ten years and both of whose parents were Indian. It should be noted that although the term *first generation* is used by some authors to refer to the first generation born in the United States, in this study, the term *first generation* is used here to refer to those who have come as visa-holding visitors or as immigrants themselves.

### **Immigrants**

The State Department uses the term “immigrants” only to refer to people seeking permanent residency, who have received an “immigrant visa”, or who are citizens, as distinct from their term “temporary visitor visa” holders. This study includes people on temporary visa status of many types, (including those commonly called: business visa, student visa, dependent visa, work visa, spousal visa, green card, EAD,) and citizens, permanent residents, and people who have applied for permanent residency, often called “green card holders.” Therefore, this study uses the term “immigrants” to refer to all people who were born and brought up in India and have been staying in the U.S. either on a non-immigrant temporary visa, (as defined by the U.S. State Department [travel.state.gov/visa/temp/types/types\\_1286.html](https://travel.state.gov/visa/temp/types/types_1286.html) ), or as citizen, resident, or applicant for permanent residency. (See Appendix A for details related to these definitions.)

## **Ethnic Enclave**

Some studies of acculturation consider whether immigrants live in communities where they are surrounded by people of the same ethnicity or country of origin. For the purposes of this study, ethnic enclave is not defined in terms of a threshold or percentage, nor does it require that the Asian Indians be the majority population in that community. Rather, the term refers to a respondent's residential area that the respondent has designated as being home to "a few" or "many" people of their own ethnicity.

## **Research Questions, Hypotheses, Variables, and Assumptions**

### **Research Questions**

This study was guided by two overarching questions that were investigated through a mixed-methods approach, utilizing two previously standardized quantitative questionnaires, a culturally grounded Socio-Demographic Information Form, and an Interview Guide developed by the researcher. The two overarching questions of this research study were:

(1) What are the acculturative stress experiences and coping strategies used by first generation Asian Indians living in the United States?

(2) What patterns can be identified through an in-depth culturally informed exploration of these acculturative stress experiences and coping strategies?

The specific research questions explored through the quantitative questionnaires were: (1) What levels of acculturative stress are found among first generation Asian Indians residing in the United States, along the dimensions of society, attitude, family,

environment (SAFE-R Scale)? (2) What coping strategies are employed by first generation Asian Indians living in the United States (COPE Scale)?

After respondents completed the questionnaires assessing their level of acculturative stress and the coping strategies they used to deal with that stress, as well as the Socio-Demographic Information Form, ten of the fifty-four respondents were selected for face-to-face interviews. The purpose was to explore their acculturative stress experiences and their coping methods in more depth and with more specificity. The hypotheses described below were explored by analyzing the results of the qualitative interviews and the Socio-Demographic Information Form, with reference to the results of the quantitative data for this Asian Indian study population.

### **Hypotheses**

- Hypothesis # 1 The type of place (rural/urban) in which an immigrant had lived in India may have an impact on his/her level of acculturative stress and coping strategies utilized in the U.S.
- Hypothesis # 2 Changes in climatic conditions may have an impact on acculturative stress and coping strategies.
- Hypothesis # 3a: The age of an individual on first arrival in the United States may correlate with level of acculturative stress experienced and coping strategies utilized.
- Hypothesis # 3b: The present age of an individual may correlate with the level of acculturative stress and coping strategies utilized.

- Hypothesis # 4: The length of time since arrival in the United States may correlate with level of acculturative stress and coping strategies utilized.
- Hypothesis # 5: The level of education may correlate with level of acculturative stress and coping strategies utilized.
- Hypothesis # 6: Language proficiency in terms of speaking, reading, writing and understanding English may be correlated with level of acculturative stress and coping strategies utilized.
- Hypothesis # 7: Whether or not the respondent lives in an ethnic enclave may have an impact on his or her level of acculturative stress and coping strategies utilized.
- Hypothesis # 8: The respondent's visa or immigration status may correlate with level of acculturative stress and coping strategies utilized.
- Hypothesis # 9: Employment and adequate income may correlate with level of acculturative stress and coping strategies.
- Hypothesis # 10: The gender of an individual may correlate with level of acculturative stress and coping strategies utilized.
- Hypothesis # 11: Having had pre-immigration conversations with individuals who lived or had lived in the United States may have an impact on acculturative stress and coping strategies utilized.
- Hypothesis # 12: Strong social support may correlate with level of acculturative stress and coping strategies utilized.

- Hypothesis # 13: Availability and participation in religious practices and spiritual support may correlate with level of acculturative stress and coping strategies utilized.
- Hypothesis # 14: Participation in recreational activity may have an impact on level of acculturative stress and coping strategies utilized.

### **Variables**

The following independent or predictive variables were investigated:

1. Type of place of upbringing in India
2. Typical climate in hometown in India
3. Age at the time of arrival in United States
4. Current age of the individual
5. Length of time spent in United States
6. Level of education
7. Language proficiency
8. Type of neighborhood in United States
9. Type of visa/immigration status
10. Present employment and income
11. Gender
12. Pre-immigration preparation
13. Social support resources
14. Religious and spiritual practices
15. Recreational activities

The dependent variables were acculturation stress and coping strategies. The correlations between the independent variable and the dependent variables have been investigated.

### **Assumptions**

This study was based on some assumptions that influenced the study design and selection of variables. In general terms, the assumptions were three: (1) that when people are exposed to life in a culture different from their own through migration they experience stress to a greater or lesser degree; (2) that many factors are a source of or contribute to the level of acculturative stress of Asian Indians living in the United States; and (3) that every individual has a set of coping strategies which they use in lesser or greater degrees to cope with acculturative stress.

A further assumption, (consistent with the study by Meezan & Martin, 2003, among others), was that the fact that the researcher/ interviewer was a person of Asian Indian heritage and fluent in the native languages of the respondents would facilitate both candor and depth in the responses of the participants. In addition, it was thought that this scenario would also facilitate more honest responses due to greater inherent trust. To plumb these unique opportunities, she designed and implemented the culturally grounded Interview Guide to investigate the questions of interest in detail and depth, and thus to make the responses more likely to be true to the experiences of the participants and the results more likely to be valid for the population of first generation Asian Indians in the United States. She also assumed that increased depth in understanding this population

would be valuable to the field of social work in addressing the needs of the immigrant population in the United States.

CHAPTER II  
LITERATURE REVIEW

**Introduction**

This chapter addresses and expands various theoretical foundations which were the bases of the present research study, sheds light on past literature on acculturation, acculturative stress, coping, studies on Asian Indian immigrants in relationship to acculturative stress and coping. The researcher has also elaborated on various factors and components that affect the process of acculturative stress and coping mechanisms among immigrant population. It is important for the reader to understand the theoretical foundations in order to understand various different processes experienced by immigrant populations in the United States. The present chapter is organized in a way so that the reader first understands the foundations and then process of acculturation and coping in different immigrant populations; these lead to the section which specifically discuss issues related to acculturation among Asian Indian population residing in the United States.

**Theoretical Foundations**

This section presents some of the theoretical foundations that the present research study has used. These models, perspectives and theories undergird the core components of this research and guide the concluding discussion. Four theoretical foundations as explained below were used for the present research study.



### **Acculturative Stress Model (John Berry, 2006)**

There are many models of acculturative stress, but a good model takes into consideration the changes that happen at the group and individual level as well as the impact of this phenomenon on both the interacting groups. Acculturative stress is a complex phenomenon which has been examined through many lenses but for the present research the researcher decided to use Berry's Acculturative Stress Model for several reasons. This model views the process of acculturation both from the standpoint of the dominant cultural group and from the standpoint of the minority immigrant group and then discusses four different strategies in depth: Integration, Marginalization, Separation and Assimilation. This feature makes it a fair or balanced model from the perspective of both groups.

Berry explains the complexity of the whole acculturation process in multiple stages and explains the differences in behaviors and attitudes of the immigrants based on modes of acculturation, their demographic and social characteristics and the impact of these factors on the level of acculturative stress. He thus answers some important questions such as why immigrants in the same group experience different types of stress and why they react differently. Moreover, Berry also mentions ecology and explains each strategy (Integration, Marginalization, Separation and Assimilation) in detail from the biological, social, cultural and psychological perspective, integrating into his explanation the interacting influences of people, environment and time around them.

Acculturative Stress Theory has been based on observations and past research done on many different immigrant populations. Because there are very few research

studies, especially theoretically based on studies, Asian Indians, and Berry's Acculturative Stress Model is one (Krishnan and Berry, 1992), the researcher could relate well to the explanations of this model. For these several reasons, she chose it as the conceptual guide for her present research study.

The acculturative stress model and acculturation model are interrelated and so before understanding the acculturative stress model it is important to understand the process of acculturation and its strategies in brief. Acculturative stress occurs when individuals experience problems arising from the acculturation process (Williams & Berry, 1991).

According to Berry (2006, p. 291), both the people from the dominant culture and the people from the ethno-cultural minority group experience acculturation. These two groups undergo the process of acculturation in different ways and they implement different acculturation strategies. According to Berry (2006, p.291) there are four different strategies which individuals in both the groups (dominant and minority) use during the process of acculturation. These strategies can be identified as Assimilation, Integration, Separation and Marginalization (Berry, 2006, p. 290). The assimilationist view describes the acculturation process in which individuals change from following their own traditional ways to being more like the people of the host culture; this form of acculturation can be called the *assimilation strategy*. When individuals want to maintain cultural integrity and their own original culture, and at the same time participate as an integral part of the larger host society, (integrating the best of both the cultures), this is called the *integration approach*. This approach can only be chosen and applied freely and

without force. *Separation* is the strategy when individuals become estranged towards the host culture and separate themselves from it. They prefer to socialize with persons from their own culture. When there is either little possibility or little interest in cultural maintenance because of enforced cultural loss, discrimination or other difficulties and the person from the minority group, in response to those constraints and pressures, has little interest in having any relationship with either of the cultures, discarding both of them, Berry calls this situation *marginalization*. Here the minority members are likely to experience confusion, uncertainty and signs of psychological problems.

The process of acculturation can be viewed from different perspectives from the standpoint of the dominant culture and the minority ethno-culture. The different perspectives can be studied in great detail in studies related to acculturation.

Berry further sees the outcomes of acculturation as presenting themselves in three ways: behavioral shifts, acculturative stress and psychopathology. Behavioral shifts are “those changes in an individual’s behavioral repertoire that take place rather easily, and are usually non-problematic (p. 292).” This process is called *adjustment* by Ward & Kennedy (1993a) as cited by Berry (2006, p. 293). In the second approach more conflicts are experienced but they are felt to be controllable and surmountable; this approach is called *acculturative stress*. The third approach, *psychopathology*, is the situation where acculturation is seen as most problematic. In this case, “individuals usually require assistance to deal with virtually insurmountable stressors in their lives” (Berry, 2006, p. 294).

During the experience of acculturative stress, there are diverse events in the day-to-day life of an individual that challenge their understanding of culture and ways of living; but many immigrants know that the root cause of such issues is the interaction and difference of two different cultures. Moreover, they know that these complex challenges cannot be curbed just by adjusting or assimilating. There are two important concepts in understanding acculturative stress: one is that acculturative stress can be positive (new opportunities) or negative (discrimination); second, acculturative stress is a phenomenon that happens during the interaction of two different cultures. According to the acculturation strategies mentioned above, for acculturative stress '*integration*' is least stressful and '*marginalization*' is most stressful; while 'assimilation' and 'separation' comes in between (one or the other being less stressful according to time and situation).

### **Coping Theory (Lazarus, 1993 & Pearlin and Schooler, 1978)**

The concept of Coping Theory has been taken from essay written by Lazarus and article by Pearlin and Schooler. The essay is a compilation of key concepts related to coping as addressed by many different researchers in the past and so it covers many changing definitions and many processes of coping and the article explains coping styles. Coping can be adaptive or non-adaptive, successful or unsuccessful, consolidated or unstable. For the present research study we will study coping as an adaptive process used to deal with acculturative stress; these applications or uses of coping may or may not be seen as stable and/or successful. "Coping consists of cognitive and behavioral efforts to manage psychological stress (Lazarus, 1993, p. 237)."

Individuals engaged in assessment of stress experiences and behavioral changes sometimes face challenges; during such situations some basic coping mechanisms are triggered. Coping with stress in general consists of three processes: primary appraisal, which is a process of perceiving a threat to oneself; secondary appraisal, which is a process of thinking about how to respond to that threat; and coping, which means to execute the chosen response (Lazarus, 1993; Lazarus & Folkman, 1984; cited by Carver, Scheier, & Weintraub, 1989, p. 267). According to Lazarus (1993), there are two major functions of coping: problem-focused and emotion-focused. People might try a particular strategy and either sticks to it or change it based on consequences during the circumstances. Out of these strategies some coping styles were consistent while some were inconsistent (p. 238). Also Pearlin and Schooler (1978, p. 5) distinguished three types of coping resources: psychological resources such as personality features like self-esteem, social resources such as family and community contact, and what they call “specific coping responses.”

The concept of coping has many dimensions, it requires a research study just to understand these dimensions, such as why a person would use a particular coping strategy, how emotion focused is different from problem focused coping, why some coping strategies are recurrent while some are unstable. For the present study we will not go into so much detail. The researcher just wants to explore various coping strategies used by a particular immigrant population (Asian Indians in the U.S.) and wants to recognize some of the patterns of the coping strategies used.

**Ecological Perspective (Germain and Gitterman, 1995)**

The ecological perspective described by Germain and Gitterman (1995) focuses on people and environment together in the context of a specific culture and history. Environment and the people who live in them have an influence on each other and therefore they have to be understood only in relationship with each other.

One of the foundations of the ecological perspective is that it conceptualizes person-environment together, in relationship with each other rather than studying each component alone. This relationship between person and environment can be affirmative, adverse or impartial. Whenever there is a favorable or slightly adequate environment, humans' show their virtual state of adaptedness which helps growth and social functioning in them. A lot of this adaptedness or adjustment reflects positive person: environment interactions over a period of time. But if over the period of time the relationship between these two components is negative, then the environment as well as the person can be damaged, resulting in impaired functioning at social, health and developmental levels. These adaptations are ongoing, intellectual, physical-perceptual, and behavioral, and may change over time. There are four outcomes of adaptive exchange in individuals, in their past and their current environmental situations: relatedness, competence, self-esteem and self-direction (p. 817).

Relatedness is partly associated with the attachment theory of Bowlby (1973), which sees attachment as an innate capacity of human beings essential for survival and evolution. (Bowlby, 1973, cited by Germain and Gitterman, 1995). Germain and Gitterman mention several additional ideas on which the concept of relatedness is also

based: social and emotional seclusion (Weiss, 1973, 1982); social network theory (Gottlieb, 1983); mutual aid groups (Gitterman & Shulman, 1994) and relationship with the natural world (Searles, 1960). Searles has included the role of pets, gardening, and wildness.

Citing White (1959), Germain and Gitterman explain that in order to survive all beings need some form inner motivation to have an impact on their environment. The motivation in humans is termed *effectance* and is necessary from infancy throughout life, to develop and sustain a sense of efficacy, or belief in one's power to have an impact and to accomplish one's goals. Together, over time, the experiences of efficacy lead to a sense of competence.

The next aspect of coping is self-esteem, which represents the degree to which that individual feels competent, valued, and worthy. It has important positive effects on the process of thinking and behaving. Self-esteem is essential during childhood, adolescence and throughout life. Lack of self-esteem may be a result of absence of self-respect, feeling of insufficiency, dearth of love, and feeling of being unworthy. A prolonged sense of lack of self-esteem may lead to depression.

The final component of coping as Germain and Gitterman describe it is self-direction, which is understood as a sense of control over one's own decisions and actions, with consciousness of consequences on self and others. Sense of self-direction has to be sustained from childhood throughout life in order to make appropriate timely decisions and take affirmative actions. Environmental opportunities play a crucial role in self-

direction. When individuals have adverse environmental interaction depriving them of control over their own lives, this can result in a sense of powerlessness.

An important feature of the ecological perspective in social work is *ecological thinking* which uses complex thought processes in contrast to linear thinking. Ecological thinking addresses interactions and interactive change over time.

Germain discusses a number of levels of challenge and stress that relate to acculturation in the context of person: environment and ecological perspective.

According to the theory various factors which have impact on individuals are: life stressors, stress, coping measures, relatedness, competence, self-esteem, self-direction, habitat and niche, coercive power, exploitative power, life course, individual time, historical time, and social time.

*Life stressors* are issues and experiences that individuals have difficulty managing because they find these stressors beyond their personal and environmental assets. Life stressors may be in the form of distressing episodes or social and developmental transitions during life. Some life stressors are so intense that they put the life of the individual in danger. During such circumstances some individuals grow positively, taking the events as challenges, while some people might experience an overwhelming disordering of their life; reaction to a life stressor depends on the unique personal, cultural, and environmental realities of each individual. An internal response to life stressors is called 'stress'. Generally stress is viewed negatively and it may lead to feelings of anxiety, rage, fear, lack of motivation, and a lower level of competence. Prolonged exposure to such stressors may even lead to physiological, emotional or social



dysfunction. Those individuals who take such life events as a challenge may have temporary anxiety but they manage to maintain their sense of hope and positive attitude and use their sense of competence, self-esteem and self-direction.

Coping measures, as Germain and Gitterman see them, are particular behaviors that are used to manage life stressors. They are used against negative feelings, for solving issues posed by the life stressors. Again the success of coping depends on both environmental and personal resources, i.e. the person-environment interaction. While working with people and communities one has to take their surroundings into consideration. The ecology or the surrounding or habitat here means the place where the individual resides, which we call 'home', and aspects such as transportation, urban and rural environments, the climate, and social agencies. In their writing, habitat means the feeling of home for an individual, and 'niche' refers to the person in her/his particular physical or social environment. The status of the individual in the community is also included in the concepts of niche and habitat. Behavior is influenced by culture, age, gender, socioeconomic status, personality, and experiences.

Viewing power relationships through the lens of the ecological model is also instructive. Coercive power is the power to withhold necessities from susceptible groups based on their state (personal or cultural), resulting in powerlessness for that group. Coercive power creates imbalance in the society: poverty, unemployment, discrimination, homelessness, illnesses and other social problems. Exploitative power means abuse of power by one group or individual using it to suppress or mistreat vulnerable or weaker groups. The use of such power leads to injustice and suffering among people in the

society. The ecological perspective of social work looks at the bio-psycho-social-spiritual life course of an individual as an uncertain and ever changing journey from birth to old age in the context of his/her culture, environment, and era, calling this the life course. This view goes beyond the stage model of development. These authors also refer to *individual time*, by which they mean the continuity and significance of individual life experiences. Life stories are very important because they help build up one's own identity, understand the meaning and continuity in life (Laird, 1989). Life stories are subjective but “despite their subjectivity, life stories nonetheless exhibit integrity throughout individual time and lead coherence to a life course that is inherently unpredictable (Cohler, 1982).”

### **Strengths Perspective (Dennis Saleebey, 1996)**

The strengths based perspective looks at individuals, families and communities from the brighter side, which means from the standpoint of their capacities rather than their deficits or problems. It promotes an optimistic view of individuals and of social work intervention that recognizes the demonstrated and hidden talents, visions, values, and hopes in individuals. This perspective identifies what people know and what they can accomplish with the abilities they already have. This practice is based on ideas of “resilience, rebound, possibility, empowerment, strengths, membership, and transformation.” *Resilience* is defined as “the skills, abilities, knowledge, and insight that accumulate over time as people struggle to surmount adversity and meet challenges.”(Garmezy, 1994, Saleebey, 1996, p.298). *Empowerment* is defined as “assisting individuals, families, and communities in discovering and using the resources

and tools within and around them” (Kaplan & Girard, 1994). *Strengths* are defined as: qualities and virtues that people may possess inherently or may learn from the world around them, through education and experiences. All individuals have talents and potentials which later can become tools for helping build a better life.

From the social work standpoint the strengths perspective prepares the social workers to accept the client’s wholeness, believe in the narratives of the individual, and based on the individual’s stories and interactions, find out what her/his virtues are that can be used to alleviate or to solve the problem under focus. The strengths perspective does not forget to understand the reality nor just frame it positively, but rather, it tries to portray the problematic realism in such a way that the client himself/herself can find a solution through his/her own potentials, knowledge, resources, and motivation. There are situations when the individual is sick, has mental issues, or does not want to come out of the misery; in such cases the social worker understands the reality and takes steps accordingly, but the social worker can still identify strengths and should not make assumptions about barriers, before listening to the client’s whole story. “In short, strengths perspective honors two things: the power of the self to heal and right itself with the help of the environment, and the need for an alliance with the hope that life might really be otherwise” (Saleebey, 1996, p.303).

### **Past Research Studies on Acculturation and Acculturative Stress**

Sociologists and psychologists, researchers and clinicians, have defined and studied acculturation in many, often overlapping ways, at least since the 1938 edition of the *American Anthropologist* (see prior chapter.) The examples provided below are

among those which have most influenced the concepts used in the current study. As mentioned in the prior chapter, acculturation is multidimensional and complex because it includes physical, psychological, spiritual, social, financial, linguistic, and familial adjustment (Mills & Henretta, 2001; Mui & Young Kang, 2006, p. 244). Thus the process of becoming acculturated affects an individual holistically in many arenas of life.

Mena, Padilla, and Maldonado define acculturation as “an adaptive process of cultural adjustment that takes the individual through several different phases in changing his/ her conditions of life” (Mena, Padilla & Maldonado, 1987, p. 207). Miller, Sorokin, Wang, Feetham, Choi, & Wilbur (2006) define acculturation as “a dynamic cognitive and emotional process of accessing, understanding and adopting specific aspects or characteristics of a new culture” (Miller, Sorokin, Wang, Feetham, Choi & Wilbur, 2006, p.135). Acculturation is the process of adjusting to an unfamiliar culture, involving changes in identity, values, behaviors, cognitions, and attitudes (Berry, 1990, Rogler, Cortes, & Malgadi, 1991; Liebkind, 1996). Although these definitions seem neutral in themselves, it is frequently noted that the need to make changes in so many aspects of one’s life often leads to a unique type of distress which many authors call acculturative or acculturation stress (Berry & Annis, 1974; Weaver, 1993).

Acculturative stress is related to an individual’s acculturation experience and the nature and number of stressors he or she encounters, and the internal resources he or she brings to the experience. Tartakovsky (2009) has added the lens of the ecological systems model to the usual model of stress and coping, in order to highlight the role of factors at many interactive levels: family, community, country, and the global world, and has

emphasized the role of the psychological resources and prior experiences of immigrants prior to immigration (p. 182).

As mentioned by Mui and Kang (2006, p. 243), there is a dearth of empirical knowledge about sub-group differences within the often referenced category, “Asian” or “Asian Americans.” It can be assumed that some of the experiences of acculturation and acculturative stress of Asian Indians may be different from those of the Chinese or other Asian populations, while others may be similar. Because very few studies have been conducted regarding the Asian Indian population, research reports about other groups, especially but not limited to other Asian immigrant groups, must be considered potentially relevant, at least until future research can distinguish among subgroups.

During the process of migration there are many external and internal changes that require people to restructure their identities and to identify and understand what they have lost and what crises they are facing or may be facing. Adaptation and acculturation can be affected by the human and social resources of the immigrant such as financial resources, family relationships, social class, and legal (immigration/visa) status, (Rumbaut, 1997, as cited by Nandan, 2008, p. 182). According to Berry (2005) acculturative stress is defined as a stress reaction to life events that arises from the process of acculturation.

Some studies have shown a direct relationship between the process of acculturation and psychological functioning. Taratovsky (2009) found that the stress and coping model was partially supported by the studies he reviewed related to acculturation among adolescents. Some authors have noted that higher acculturative stress and family

dysfunction were associated with depression (Hovey & Magana, 2003; Miller et.al, 2006), and that higher acculturative stress tends to correlate with family dissension (Aroian, Spitzer, & Bell, 1996; Ben-David & Lavee, 1994; Miller et.al, 2006). Among Latin-American immigrants in Spain, Patino and Kirchner found that the process of migration caused a high level of stress linked to psychological problems. They further found that extended stress led to deterioration in mental and physical health and in social relationships. (Patino & Kirchner, 2010, p. 17).

According to Diwan & Balaswamy (2004), level of acculturation varies with degree of exposure to the new culture (p. 606). They and other researchers have discussed the relationship between the length of time since immigration, and acculturative stress (Lee, Koeske, & Sales, 2004; Wei, Heppner, Mallen, Ku, Liao, & Wu, 2007).

Taratovsky has divided the psychological hazards faced by immigrants into two groups: massive loss of familiar environments, and the challenge of adjusting to the many new aspects of the environment in the host country (Tartakovsky, 2009, p.179). Smart & Smart (1995) emphasized the psychological difficulties faced while adapting to a new culture as the source of acculturative stress; Church (1982) and Lin & Yi (1997), in describing the psychological stressors associated with acculturative stress, emphasize the unfamiliarity of new social norms and customs.

In a thoroughgoing review of articles about immigration, stress, and coping, Bhugra (2004) found that among many stresses and emotional challenges, losing one's social support network can result in an increased sense of emptiness and loneliness,

which in turn contribute over time to amplifying psychological stress. Social support network figures in many studies of acculturation and of coping.

In research studies done among Chinese international students the main sources of acculturative stress were reported to be: language difficulties, feelings of inferiority, academic pressures to do well, problems in adjusting to food and new cultural values, lack of support, homesickness and perceived discrimination (Pedersen, 1991; Sandhu & Asrabadi, 1994; Yeh & Inose, 2002; and Wei, Heppner, Mallen, Ku, Liao & Wu, 2007, p. 386). Specifically, the Yeh and Inose study among Korean, Japanese, and Chinese youth (2002) found the most salient problems their respondents named were “communication, unfamiliar customs and values, interpersonal relationships, and academic and career issues”. Other less salient issues were discrimination, loneliness, and intergenerational conflict (p. 73). Although the specific patterns found in their study may have been influenced by the youth of the respondents, similar sets of problems have been identified in studies of other groups. And although this study was limited to other Asian groups, similar factors have been identified in studies of Asian Indians, such as Krishnan and Berry (1992) and Diwan, Jonnalgadda, and Balaswamy, (2004).

Berry and Sam (1997), Oberg (1960), and Ward, Bochner and Furnham (2001), as summarized by Tartakovsky (2009), have identified many “hazards” of immigration, stating that acculturative stress “causes disorientation, identity problems, and a decline in psychological wellbeing”, (Tartakovsky, p. 179). They note two prominent threats to psychological wellbeing: “massive loss of habitual environment (including mother tongue, social networks, geographical and architectural environment, and food), and

cognitive–emotional difficulties of adjustment in the host country (e.g., difficulty in learning a new language and mastering new patterns of behavior, accompanied by a feeling of helplessness and low self-esteem)” (Tartakovsky, p. 179).

Williams and Berry (1991) expand the understanding of acculturative stress by mentioning that a number of factors have an influence on acculturation experience, stress, and the intensity of the relationship between acculturation and stress, including: mode of acculturation, phase of acculturation, nature of larger society, characteristics of the acculturating group, and personal characteristics of the individual (Williams & Berry, 1991, as cited by Chavez, Moran, Reid, & Lopez, 2009, p. 35). Their observations suggest the importance of studying such features as the time period spent by an immigrant in a new country, the immigrant’s cultural background, ethnicity, gender, cultural practices and his/her usual ways of coping are some of the important characteristics to study.

### **Past Research Studies of Acculturative Stress in the Asian Indian Population**

Among the very few studies of Asian Indians that relate to acculturation stress and coping, there are a few which provide interesting concepts and results. In a study of the relationship between attitudes towards acculturation and levels of acculturative stress among Asian Indians Krishnan and Berry (1992) focused on the positive relationships of stress to separation and marginalization and the negative relationship of stress to integration. This study also classified predictors of stress: separation predicts psychosomatic stress, assimilation predicts psychological stress, and integration predicts overall stress. Tarakeshwar, Pargament, and Mahoney’s article (2003) presents an



instrument to assess religious coping skills of Hindus in the United States; the main purpose of this research study was to develop a reliable and valid measure of religious coping for Hindus and to find the relationship between religious coping and mental health. This research study developed a comprehensive religious coping scale unique to Hindus. The study by Diwan, Jonnalagadda and Balaswamy (2004) of stress among older Asian Indians in the United States extends the research on mental health of older first generation minority immigrants; in that context it explores the influence of different types of resources and life stresses on positive and negative affect. Their findings suggest that stressful life events and being female contribute to negative outcomes on measure of both positive and negative affect. A study by Conrad and Pacquiao (2005) found that differences in socio-cultural context led to differences in forms, features, and meanings of depression among Asian Indians. This study explored the impact of religious beliefs on mental health, the role of family involvement in the care of patients, stressors and conflicts in family relationship, and communication and language challenges; it then contrasted the different cultural explanatory models held by practitioners and families. In her 2005 study Nandan identifies cultural hurdles for Asian Indians in adapting to American life by looking into reasons to migrate to U.S, migration, adaptation in western culture, family attachments, and well-being in terms of financial, spiritual, and health aspects prior to and following migration; she mentions appropriate social work approaches such as community organizing, involving indigenous helpers, and holding group sessions in temples. A study by Mui and Young Kang (2006) which examined depressive symptoms and acculturation among six Asian immigrant groups including

Asian Indians found that higher acculturation stress is associated with higher depression levels among elder Asian immigrants. And a study by Mehta (1998) of the relationship between acculturation and mental health of Asian Indian immigrants in the United States supported the hypothesis that better mental health had a close relationship with acceptance, better orientation towards U.S. culture, and more English usage in this population.

### **Length of Time and Acculturative Stress**

The immediate problems faced during the process of immigration are not the only challenge; in addition to the early experiences of loss and stress, Takeuchi, Alegria, Jackson and Williams (2007) found an equally challenging and often troublesome period followed during the long-term process of adaptation. The many stressful features found in the process of adapting to a new culture over time have a direct as well as indirect impact on an individual's health (Takeuchi, Alegria, Jackson & Williams, 2007). Yet, Tartakovsky (2009) reported that many studies show that psychological well-being improved over time among immigrants (p. 180). (See also: Roebers and Schneider, 1999; Ullman and Tatar, 2001; Ward, Okura, Kennedy, and Kojima, 1998).

Tartakovsky has reported that researchers have said that some people experience an initial euphoria in which acculturative stress is not prominent. (Lysgaard, 1955; Mirsky & Kaushinsky, 1989; and Sluzki, 1979, as cited by Tartakovsky, 2009). Ward, et. al. (2001) found that over time the degree of acculturative stress seems to increase, and then, as time progresses, to decrease again, with adaptation to the new environment, (as mentioned by Tartakovsky, (2009).

Lee, Koeske, & Sales (2004) reported that acculturation level increased with length of time that the immigrant had been in United States. Diwan, Jonnalagadda & Balaswamy (2004), in reviewing studies on acculturation, found that greater exposure to another culture and longer duration of residence in a country with a different language and culture can affect the process of acculturation favorably (p. 611). Mehta (1998) found that greater identification with the host culture and lesser sense of ethnic identification with their Asian Indian heritage were associated with better health among older Asian Indians in the United Kingdom.

### **Family and Acculturative Stress**

In light of the core importance of family to Asian Indians, the change in role expectations that the experience in the United States brings can stimulate family conflict and acculturative stress. The changes in the familiar ways of expressing and receiving respect between children and parents, between young people and in-laws, and between spouses, can cause stress for all parties (Conrad and Pacquiao, 2005, p. 38).

### **Language and Acculturative Stress**

Yeh and Inose (2002) emphasize the central role of communication for youth in many spheres: fluency in English has a major impact on academic performance (Huang, 1997); relationships with non-immigrant peers (Lee and Zhan, 1998); and the combination of the specific stress of learning a new language with other challenges such as new expectations in social relationships, can affect academic performance (James, 1997, and Lynch, 1992). In her study of Asian Indian elderly (2008), Nandan found that for her participants, inability to speak English was a major challenge, especially in using

public transportation and exploring available social services (p.181). Nandan reported that acculturation stress and English proficiency were negatively correlated (2008, p. 182).

Language fluency is considered so significant that it is sometimes used as a proxy for level of acculturation. (Diwan, et. al, 2004, p. 606). Mehta (1998) examined the relationship between speaking English and mental health among Asian Indians in detail, reporting that in his highly educated sample, speaking a non-English language at home was not predictive of mental health difficulties, but not speaking English well was predictive of such difficulties (Mehta, 1998, p.72).

### **Type of Migration and Acculturative Stress**

According to Krishnan and Berry (1992) the degree of choice in the migration experience also has an impact on the level of acculturation. Their study mentions that when individuals have chosen to migrate and stay permanently in a foreign country they are more likely to have a favorable attitude towards their contact with the dominant culture and this may help in decreasing acculturative stress.

### **Gender and Acculturative Stress**

A number of studies discuss gender specific stress and psychological well-being. A study on older Chinese immigrants mentions that people of lower socio-economic status, (referring to unmarried people and women), experience higher levels of stress and depression (Mui, 1998, p. 149). In a research study done among women from the former Soviet Union, Miller, Sorokin, Wang, Feetham, Choi & Wilbur (2006) found that women experienced higher psychological distress than men, and older immigrants experienced

more difficulty in adjusting to a new and different culture than did younger immigrants. Diwan, Jonnalagadda, and Balaswamy (2004, p.605), report that in their study of positive and negative affect among Asian Indian elders in the United States they found higher levels of negative affect among women, when holding stress factors constant. They also note that higher rates of depression are found among women in the general populations. These higher levels were associated with higher levels of life stress. They found expanded impact of integration into the community through social networks to have positive influence, but only on the positive affect, not to serve to reduce negative affect. At the same time, different resources reduced negative affect, namely feelings of mastery and religious or spiritual activity. Length of stay in the United States did not relate to psychological wellbeing in itself but related to ethnic identity and satisfaction with friendships.

In Conrad and Pacquaio's study of depression among Asian Indians they found that higher levels of stress among men were associated with their own unmet expectations related to their job, career, and education. In addition, among the younger adults in their study the failure to achieve the high expectations of their families was a particular stressor. Further stress for some men was thought to be associated with the unfamiliar egalitarian role expectations of their wives in the United States (2005, p. 38). The study suggested that the Asian Indian tendency to denial of illness by patients and family, as well as inclination to consider suffering from the religious perspective of punishment for past deeds, are hurdles to treatment.

### **Age and Acculturative Stress**

In a study done with college immigrant students (Mena, Padilla & Maldonado, 1987), immigrants who had arrived after the age of twelve or fourteen experienced greater acculturative stress than those who arrived younger or were born in the United States). Bhugra (2004) suggests that young adults, who have been found to be more likely to develop mental disorders, may be experiencing more difficulty with the cultural shock and changes in part because they are in the process of developing their identity. Tartakovsky (2009) has reviewed the findings of several authors and also suggested that adolescence is a particularly difficult age for the process of immigration because this is a life stage when identity is formed and the psyche is more vulnerable than in adulthood; adolescents may need a stable environment for normal development (Berger, 1996; Mirsky, 1997; Suarez-Orozco, 2001; Mirsky and Kushinsky, 1989).

Furthermore, as Nandan has observed (2008, p. 178), when elderly immigrants confronting changes of age, culture, and language, are confined to their homes, it is more difficult for them to adapt to a new culture, possibly more severely difficult than for other age groups. In addition to challenges associated with health that can accompany getting older, the adjustment may be even more difficult because in U.S. society getting older is associated with declining status, in direct contrast to the situation for the elderly in India and other Asian societies. Nandan has captured the challenge this way in her report “...Most of the respondents did not seem to have made the adjustment from a traditional setting in India where old age is equated with wisdom and privilege, to an American

environment, where old age is synonymous to loss of productivity, esteem and privilege” (Nandan, 2008, p. 181).

### **Past Research Studies on Coping**

As Lazarus has mentioned, the literature on coping in general became extensive in the later decades of the twentieth century (1993, p. 234). Lazarus and his colleagues at the Berkeley Stress and Coping Project developed and tested a questionnaire for describing ways of coping from the perspective of seeing coping in general as a process: “Coping consists of cognitive and behavioral efforts to manage psychological stress”. Their Ways of Coping Questionnaire considered such factors as confrontative coping, distancing, self-controlling, seeking social support, accepting responsibility, escape-avoidance, planful problem solving, and positive reappraisal. (Folkman and Lazarus, 1988, referenced in Lazarus, 1993, p. 237). In their studies, coping strategies were capable of affecting the emotions in both positive and negative directions. The same strategies might work for some people but not for others, in some circumstances, but not in others.

In addition to the definition of coping provided earlier from Mena, Padilla, and Maldonado (1987), i.e., “a cognitive response that reduces or removes the negative effects of stress”, p. 209), these authors and others have studied coping under many circumstances. According to several authors, coping with stress must occur at both cognitive and behavioral levels (Burnette & Mui, 1994; Lazarus & Folkman, 1993; Mui, 1998; Mui & Young Kang, 2006). Stress can be experienced internally at the personal level as well as externally at an environmental level; thus, coping must occur both

internally in forms such as spiritual, personal, and psychological coping, and externally through such arenas as financial and social support.

### **Past Research Studies on Coping Strategies among Immigrants**

Because the processes of acculturation and acculturative stress are complex and influence many aspects of life, the ways of coping need to be identified in various aspects of individuals' lives, as mentioned above in the literature on coping. Tartakovsky (2009) found several authors reporting that both psychological and social factors contributed to the mental health of immigrants. Specifically, they mention that social conditions and social support had a positive effect, while prejudice encountered in the adopted country had a strong negative effect (Ward, et.al, 2001, p.181; Leung, 2001; Liebkind and Jasinskaja-Lahti, 2000; Liebkind, Jasinskaja-Lahti and Solheim, 2004).

### **Social Support, Family Relationships, and Coping**

Many researchers have focused on the role of social networks in supporting the psychological well-being of communities and individuals under stress. "According to Durkheim's (1897) thought, an individual is at a higher risk for suicide when the accustomed relationship between the individual and his or her society is shattered, such as moving to a new country. This suggests that immigrants may be at an increased risk for suicidal ideation and behavior" (Hovey & King, 1996, p. 1183).

A research study on Korean international students (Lee, Koeske, & Sales, 2004) indicated that high social support buffered the level of psychological distress and acculturative stress (Lee, Koeske, & Sales, 2004. Balaswamy and Richardson (2001)



found that satisfactory social support predicted positive affect. (Diwan, et.al, 2004, p. 611).

Mallinckrodt and Leong (1992) stated that “not only is social support crucial in itself for positive wellbeing, but social support also provides a powerful coping resource for persons experiencing stressful life changes, including the stress of adjusting to an unfamiliar culture” (p. 71, quoted by Lee, Koeske, and Sales, 2004, p. 402). Lee, Koeske, and Sales remind the reader that Asian immigrants are particularly far from their usual social supports, and that family is especially important to them. Ikels (1986) wrote that the stress of moving to the new culture for elderly immigrants may be relieved by finding residence in an ethnic enclave, where familiar forms of social networking are more likely.

In the Indian culture family is considered the most important social institution (Conrad and Pacquiao, 2005, p. 34). Family functioning, family cohesiveness, emotional closeness and family intactness form a core characteristic of Indian culture. Conrad and Pacquiao note that religion and family are considered primary sources of strength for the Asian Indian community. Yeh and Inose (2002) found that many Asian youth seek support from their own social support networks when in crisis, rather than seeking professional or outside help, noting that this can be attributed to their collectivist cultural values (p. 79). The Asian Indian population similarly considers relatives, friends and community as a part of family and relies on this network for support in times of need. Immigration is a type of crisis during which access to and the nature of family and social support are an integral part of an immigrant’s experience.

### **Language and Coping**

In his review article on acculturation challenges, Bhugra (2004) notes that competency in the language can both reduce stress and ease acculturation for the immigrant (p. 245). Both verbal and non-verbal communication skills are important. As has been noted, fluency in language enhances the immigrant's ability to utilize other coping resources.

### **Ethnicity, Cultural Identity, and Coping**

Another factor related to coping, evidenced in a study by Kim and associates (Kim, Atkinson, & Yang, 1999; Kim, Li & Ng, 2005) is that Asian cultures tend to value emotional self-control. They found that Asian Americans tend to use their inner resources to resolve stress, including emotional disturbances and psychological distress. They prefer to solve problems on their own rather than sharing their problems with a third party or external consultant. Thus, even if there are situations where there is an external source of stress which is difficult or impossible to resolve individually or independently, their culture discourages their seeking or accepting help from an outsider or an agency. The situation of not finding internal resources and not feeling it is acceptable to seek outside resources, may lead to severe psychological problems (Wei, Heppner, Mallen, Yao Ku, Liao, & Wu, 2007, p. 386).

As mentioned above, social supports seem to play a protective role in preventing psychological problems in immigrant populations, as they have been shown to do for non-immigrant populations as well. According to Diwan, Jonnalagadda, and Balaswamy (2004), "Satisfaction with friendships and a cultural or ethnic identity that is either bi-

cultural or more American were predictive of greater positive affect,” among Asian Indian elders. Mehta (1998) also found acculturation and social integration to be correlated with lower levels of depression (p. 3).

### **Religion and Coping**

As Conrad and Pacquaio (2005) mentioned, religion is central in Asian Indians' life and helps to structure relationships. In Nandan's sample of Asian Indian elderly immigrants, religious rituals, meditation, and daily prayers were important to varying degrees and for all members of all faiths.

Tarakeshwar, Pargament, and Mahoney, who measured religious coping among Hindus (2003), cited other research studies (p. 608) that have shown that religion can be a compelling resource for individuals faced with stressful situations such as the death of a loved one (Park & Cohen, 1993), parenting a child with disability (Tarakeshwar & Pargament, 2001); medical conditions like cancer (Cole & Pargament, 1999); and uncontrollable life situations like poverty and old age (Barusch, 1999; Zuckerman, Kasl, & Ostfeld, 1984). Looking at the above-mentioned research it can be anticipated that with immigration, which is also a life crisis, religious support may act as a coping strategy. The scale on religious coping by Hindus, which was developed by Tarakeshwar, Pargament and Mahoney (2003), validated the widely held conviction that religious coping is a meaningful concept to Hindus and is associated with their mental health (2003, p. 607), as well as an important consideration for the helping professionals who work with this population.

Diwan and associates (2004) found that “religious activities may reduce negative affect by offering meaning and purpose for coping with stressful life events” (p. 611). They also cite studies by Perlin and Schooler (1978) and Levin and Chatters (1998), which showed a similar correlation.

### **Why conduct a Research Study on the Asian Indian population?**

#### **Asian Indians in the United States: A Growing Population**

The growth of the Asian Indian population in the United States is reason enough to engage in increased study of this group. The Asian Indian population of the United States has been expanding in total numbers, as a percentage of the total Asian population, and as a percentage of the total U.S. population. The Asian Indian population percentage of the total U.S. population has increased from 0.7% in 2000 to 1.2% in 2010, (based on calculations from the data found in *The Asian Population: 2010*, one of the Census Briefs published by the United States Census Bureau of the U.S. Department of Commerce, (2012).

According to the U.S. Department of Commerce (2012), the total Asian population, (people who reported “Asian” as their race category, either alone or in combination with any other race category), had grown by 46% between 2000 and 2010, from 11.9 million in 2000 to 17.3 million in 2010. Of the total United States population of 308.7 million on April 1, 2010, 17.3 million or 5.6% reported being Asian (either alone or in combination with any other race). This was an increase, as a percentage of the total U.S. population, from 4.2% in 2000 to 5.6% in 2010. The total U.S. population increased by only 9.7%, but the size of the Asian population increased by 46% (U.S.

Department of Commerce, 2012, p.3). Of this total, 3,183,063 individuals were specifically of Asian Indian identity, or approximately 20% of the total Asian population; in 2000, the percentage had been approximately 16%. This shows the increase in the Asian Indian population as a percentage of the total Asian population during this decade.

Asian Indians constituted the third largest group of Asians in the United States, after Chinese and Filipino (p. 15). They are distributed around the four regions of the U.S. with more in the Northeast and South and fewest in the Midwest, and are more evenly distributed than the other major subgroups. The Asian Indian population was the largest Asian subgroup in twenty-three of the fifty-two states (p. 19).

### **History of Asian Indians in the United States**

It is important to address the issue of immigration of Asian Indians in the United States in brief in this chapter so that the reader understands the complex immigration system which creates stress due to instability and sense of insecurity in the United States among the Asian Indian immigrants. This issue of immigration system, allocated quota and numbers of various countries and its way of functioning demands a whole new research study. In the subsequent paragraphs the history of Asian Indians in the United States, the formation of 'The Immigration and Nationality Act (INA) and its brief functioning , quota for various countries, types of immigration visas and backlog for immigrants from India and few other countries is addressed.

The first wave of Asian Indians came from the northwest region of India, mainly from the region of Punjab, and arrived in U.S in mid-1920s. They were predominantly from a farming background. The Immigration and Nationality Act (INA) was passed in

1965 and during the same year the second wave of Asian Indian immigrants began arriving in U.S. The INA, otherwise known as the Hart-Cellar Act, abolished the national origins quota system that had structured American immigration policy since the 1920s, and replaced it with a preference system that focused on immigrants' labor and professional skills and family relationships with citizens or residents of the United States. The elimination of the quota system created an opening for more immigration for Asia, reversing decades of systematic exclusion and restrictive immigration from Asia (Keely, 1971). The INA also set annual numerical restrictions. Currently the total number of visa available every year is 226,000 for family based visa + 140,000 for employment base visa which makes a total of 366,000. Under this scheme no country is allowed to have more than 7% of the allocated visas per year and the visas are distributed along preference categories based on relationship to a family member already a citizen or a permanent resident (Employment-based immigrant visa, 2013).

Given the move from national quotas to the family and employment preference system ushered in by the INA, Indian immigration post 1965 has been predominantly from the urban classes and they are highly educated and professional immigrants (Leonard, 1997; Conrad, & Pacquiao, 2005). This selective migration occurred as a result of the visa preferences associated with INA. Since immigration from Asia had been highly restricted prior to the Act, there were few Asian Indians already in the United States that could petition for family-based visas. Thus opportunities for Asian Indians to immigrate to the U.S. were largely limited to employment-based visas, which prioritized highly educated and skilled individuals.

While the elimination of quotas created an opening for migration from Asia, the limited number of visas allocated annually, and the 7% country cap (approximately 25,600 family and employment based visas combined per country) has not allowed for the allocation of a sufficient number of visas for immigrants from countries such as India, Mexico, China, and the Philippines that have large numbers of family members in the United States requesting family sponsored visas, and in the case of India, with highly skilled individuals seeking to immigrate to the U.S. There are lot more than 8400 highly skilled immigrants who come to the US from countries like India and China every year. Since there are more applications and less to process every year (because of per country 7% quota limit), it has created backlog (wait time) for countries like India and China. This has created very long backlogs for family sponsored visas as well as employment based visas for would be and the present immigrants from these countries. Below mentioned is the backlog numbers published for Visa Bulletin for March 2013.

**Table 1.** Family Based Immigration: Current Processing Dates for China, India, Mexico, and Philippines:

| Family-Sponsored              | China- mainland born | India     | Mexico    | Philippines |
|-------------------------------|----------------------|-----------|-----------|-------------|
| Family First Preference (F1)  | 15-Feb-06            | 15-Feb-06 | 22-Jul-93 | 15-Oct-98   |
| Family Second Preference (F2) | 22-Nov-10            | 22-Nov-10 | 15-Nov-10 | 22-Nov-10   |
| Family Second Preference (F2) | 1-Mar-05             | 1-Mar-05  | 15-Jan-93 | 8-June-02   |
| Family Third Preference (F3)  | 15-Jul-02            | 15-Jul-02 | 15-Mar-93 | 15-Sept-92  |
| Family Fourth Preference (F4) | 22-Apr-01            | 22-Apr-01 | 15-Aug-96 | 15-Jun-89   |

**Table 2.** Employment Based Immigration: Current Processing Dates for China, India, Mexico, and Philippines:

| Employment-Based | China- mainland born | India            | Mexico   | Philippines |
|------------------|----------------------|------------------|----------|-------------|
| 1 <sup>st</sup>  | Current              | Current          | Current  | Current     |
| 2 <sup>nd</sup>  | 15-Feb-08            | <b>1-Sep-04</b>  | Current  | Current     |
| 3 <sup>rd</sup>  | 22-Jan-07            | <b>22-Nov-02</b> | 1-May-07 | 1-Sep-06    |
| Other Workers    | 1-Jul-03             | 22-Nov-02        | 1-May-07 | 1-Sep-06    |

### **Asian Indians: Classification and Diversity**

The racial classification of Indians in the United States has varied during each decade and is a bit confusing. In the early twentieth century a few Indians claimed themselves to be “Caucasian” in order to qualify for citizenship, but they were deemed by the Supreme Court not to be Caucasian (Mazumdar, 1989; Khandelwal, 2002). In 1980 a separate category was assigned to Indian immigrants; this group was named “Asian Indian” within the racial category of “Asian Pacific Islanders” (Fisher, 1980). But in spite of political efforts to include Asian Indians and other South Asians in a pan-Asian category, their racial categorization remains problematical, in part because in labeling Asian Indians and all South Asians as “Asian”, they are grouped with “East Asians”, whose cultures and even racial image are quite different. (Khandelwal 1998, and Shankar and Srikanth 1998, as cited in Khandelwal, 2002, p. 4).

Leonard (1997), in the book ‘The South Asian Americans’, reported that the “Asian Indian” category has replaced the “East Indian” label in the United States Census since 1980: it defines an important subgroup within the broad “Asian American” category



(Leonard, 1997, p. 68), and for U.S. Department of the Census purposes, the category includes people with origins in all the countries of South Asia in addition to India.

The Asian Indian population, being the third largest of the Asian immigrant groups, is highly diverse in many dimensions, including education, caste, and religion. (Diwan, Johnnalagadda, & Balaswamy, 2004, p. 605). For example, they include Hindus, Sikhs, Muslims, Christians, and followers of other faiths (Diwan, Johnnalagadda, & Balaswamy 2004; Conrad, & Pacquiao, 2005). They include people from a wide variety of languages and regional cultures, as well as castes (Leonard, 1997, p.77). The South Asian population, which includes people whose heritage, is from Bangladesh, Bhutan, Maldives, Nepal, Pakistan, and Sri Lanka, as well as India, also includes people from many nations where South Asians have lived for several generations, including Fiji, Malaysia, Kenya, Uganda, South Africa, Guyana, Jamaica, Great Britain, and Canada, among others (Groetzinger, 2004).

The Asian Indian population is different from other Asian groups in culture, social life and religious traditions (Conrad, & Pacquiao, 2005). Moreover, the Asian Indian population is different from other immigrant communities in certain significant ways: their average education level is higher than that of many immigrant groups; their median income is higher than several other ethnic groups including non-Hispanic Whites. Thus their socio-economic status, languages, diet, religious affiliations, and even their tendency to maintain cultural distinctiveness are unique (Diwan, Jonnalagadda, Balaswamy, 2004, p.605). Their uniqueness suggests the need for further research on this community, to shed light on their particular stresses and coping behaviors.

### **Asian Indians as an Understudied and Distinct Group**

Even though a few research studies have been done on other Asian groups it is difficult to generalize their findings to Asian Indians. Among the few research studies on international groups, some have explicitly found or suggested that Asian international students experience more acculturative stress than European international students because of more and distinct differences between the Asian culture and the American environment (Cross, 1995; Kaul, 2001; Wei, Heppner, Mallen, Ku, Liao, & Wu, 2007). The presence of distinct differences, at least, would be true of Asian Indians among the broader Asian group.

Results of a study conducted by Gil & Vega (1996) among Nicaraguan families indicated important differences in acculturation stress for different cohorts of immigrants within two ethnic groups as well as between two subsamples. Important differences were also found between adolescents and parental acculturative stress, as well as differences based on the length of time since immigration. Extrapolating from the findings of their study, which sheds light on differences in acculturative stress for parents and children from the same family, differences can be expected even among immigrants belonging to same ethnicity, subgroups and family.

Lee, Koeske, and Sales (2004) found several studies on Asian students which reported finding that the stress level among Asian students is frequently higher than among European immigrant students because of the greater difference between the native culture of the Asian students and that of the United States, as compared to the difference experienced by European students. (Guclu, 1993; Parr, Bradley, and Bingi, 1992; Yang

and Clum, 1994) These authors stressed the importance of understanding the Asian immigrants' cultural background to understand their challenges in the United States.

As mentioned above, a literature search on the topic of Asian Indian immigrants produced very few published research studies that focused on acculturative stress among Asian Indians or Asian Indian international students, despite acknowledgement that Asian Indians differ in many ways from other immigrant groups. With this in mind, one of the purposes of the present research study was to identify relationships between acculturative stress and coping strategies in this specific community.

One of the few research studies of the relationship between acculturation and coping methods among Asian Indians was published in the *Journal of Transcultural Nursing* (Conrad and Pacquiao, 2005). These authors found that there is a major influence of social and cultural context in the expression of symptoms, illness attribution, help seeking behavior, and communication patterns among depressed Asian Indian elders. Their findings revealed that religious beliefs, social stigma, family values and solidarity, and differential gender roles, all had an influence on ways of coping with depression (Conrad and Pacquiao, 2005, p. 32). Asian Indians experience different levels of adaptation to United States culture; they may seem to adopt the physical dimensions of American culture but are selective in psychological adaptation to American culture (Nandan, 2005).

## CHAPTER III

### METHODOLOGY

Methodology expresses the philosophical framework, fundamental assumptions, data collection and data analysis plan for the research. It describes the entire process of research (Creswell & Clark, 2007, p. 4).

#### **Worldview / Paradigm**

Worldview and paradigm refer to the researcher's perspectives that underlie and guide how the researcher goes about conducting research; they contain the basic set of beliefs or assumptions that guide a researcher's inquiries. The worldview and paradigm of a study are deeply rooted in the investigator's personal experience, culture and history (Guba & Lincoln, 2005; Creswell & Clark, 2007, p. 21). Creswell and Clark prefer the term "worldview", using it to incorporate what is sometimes meant by the term "paradigm". Understanding the present researcher's worldview underlying the research is essential to understanding the goals, structure, and design of this investigation into the lives of an understudied immigrant group, their cultural makeup, personal experiences, beliefs and coping styles through an exploration of their personal stories.

The present research study is grounded in a social constructivist viewpoint (also called constructionism) and advocacy-participatory worldviews, as defined by Creswell and Clark (2007, p. 22). Let us understand each of these and how they are related to the present study. Social constructionism (Witkin, 2011) or constructivism (as mentioned in

Creswell & Clark, 2007) assumes that knowledge (including scientific knowledge) is constructed through social relationships, which in turn are profoundly influenced by discourses and social-political power differentials. While social constructionism is typically associated with qualitative approaches to research, in that it often involves the subjective views of the participants, social constructionists can also gather and analyze data quantitatively. Social constructionism does not, in itself, prescribe any particular forms of data collection or analysis, but seeks to explore the meanings held by the participants that are shaped by their social interaction and their own personal history (Creswell & Clark, 2007).

This study examined the acculturative stress and coping strategies of Asian Indians, including an exploration of their own views about these topics. In addition to using previously standardized questionnaires, this study explored how the respondents described their own experiences in their own words.

The advocacy and participatory worldview assumes the influence of political concerns on the goals of the researcher, and recognizes the importance of the researcher's being explicit about her/his political allegiances. My political concerns are a commitment to improving society and addressing issues such as empowerment, marginalization, hegemony, patriarchy and other issues that affect marginalized groups. One of the goals of this research is to address these concerns in the broader society. Such goals express and are grounded in my advocacy and participatory worldview (Creswell & Clark, 2007, pp. 22-23). The purpose and the functional research design of this study are influenced by political concerns of the immigrant population in the United States, a marginalized group

which experiences problems that differ from those of the host country nationals. I hope this work will contribute to improving social work services, and will enable Asian Indian immigrants to feel less marginalized and more empowered as their concerns become recognized in social work knowledge (Creswell & Clark, 2007, p. 23).

This study is also participatory in the sense that respondents were asked to contribute to the conceptualization of their acculturative stress and of their coping strategies, through the individual interviews. The goal is that improved clarity about these immigrants' experiences of stress and coping will contribute to the development of appropriately designed social work services, mental health services and university student service programs, to effectively assist this group to cope with acculturation stress.

### **Research Design**

The research design is the plan of action that links the philosophical assumptions of the study to the specific methods. The research design presents the procedures used for collecting, analyzing, interpreting and reporting data in research studies (Creswell & Clark, 2007, p. 58).

### **Mixed-Methods**

For the purpose of this research, a mixed-methods approach was implemented. The first phase was the collection of quantitative data through standardized questionnaires regarding acculturative stress and coping strategies. The second phase consisted of qualitative interviews, conducted to examine stressors experienced by participant respondents and to learn about the methods of coping pursued by them, based on their own perspectives and experiences. These meanings were studied, both separately

and in relationship to the quantitative data, to identify patterns in participants' expressed meanings, for later generalizing towards the development of a theory regarding the acculturation and coping experiences of recent Asian Indian immigrants in the United States.

Mixed-methods research is a research design with philosophical assumptions as well as methods of inquiry. As a methodology, it involves philosophical assumptions that guide the direction of the collection and analysis of data and the mixture of qualitative and quantitative approaches in many phases in the research process. As a method, it focuses on collecting, analyzing, and mixing both quantitative and qualitative data in a single study or series of studies. Its central premise is the use of quantitative and qualitative approaches in combination which provides a better understanding of research problems than either approach alone" (Creswell & Plano Clark, 2007, p.5, paragraph 3).

The present research study addresses the issues of acculturative stress and coping strategies among Asian Indians in the United States. Assessing the acculturative stress and coping skills using only standardized instruments would have been inadequate to provide full and culturally specific explanations of outcomes. Therefore, the quantitative questions and results were further explored in the qualitative phase, using interviews to elicit the respondents' own views in their own words. The opinions and experiences collected through detailed interviews of the participants were then helpful in amplifying the analysis of the more standardized quantitative results. A two-phase mixed-methods design was judged to be the appropriate choice for such a study, both for clarity of the findings and to engage the participants in the formation of meaning.

### **Sequential Explanatory Design**

For this research study a sequential explanatory design is used. The explanatory design is a two-phase mixed-methods design wherein the qualitative data helps to understand and to support significant quantitative results (Creswell & Clark, 2007, p.71). Although the qualitative questions were not developed directly from quantitative results, the qualitative questions were based on the questions asked in the quantitative measures, in order to elucidate the quantitative results. In addition, the subjects for the qualitative interviews were selected from the set of respondents who had completed the quantitative questions. They therefore had knowledge about what those surveys had asked and they had agreed to participate in the interviews in order to further expand on their answers.

An explanatory design was considered appropriate to this research study for the following reasons: 1) the quantitative phase provided the data in terms of standardized measures of acculturative stress and coping strategies used, and further understanding of the quantitative data was sought by exploring the coping skills in a small subsample in the second phase of the study; 2) both quantitative and qualitative data were required and were collected separately in two sequential phases. The two-phase explanatory research design calls for the researcher to conduct quantitative and qualitative research in two phases and to collect only one type of data at a time. (Creswell & Clark, 2007, p. 85).

In a research study if one phase is followed by another phase, the second phase (qualitative in this case) is intended to collect information that will complement the quantitative data. Here the focus is to explain the results of the quantitative data through qualitative data and so the best choice of design was the explanatory design follow-up



explanations model. For the present study, one dataset was not built upon the other, but rather, the second data set complements the first. This approach also made it possible for a single researcher to conduct the entire study without additional staff.

During the first phase quantitative data were collected by administering two standardized instruments, the Revised Social Attitudinal Familial Environmental Acculturation Measurement scale – Revised (the SAFE – R Scale), and the COPE measurement scale, as well as the Socio-Demographic Information Form developed by the researcher to fifty-four first-generation Asian Indians residing in the United States (see Appendix B SAFE-R Scale in English, Appendix C COPE Scale in English, Appendix D Socio-Demographic Information Form in English, and Appendix F Recruitment Dialogue in English). The second phase consisted of collecting qualitative data. During this phase, ten participants were selected from the fifty-four who had completed the quantitative surveys, and they were asked to expand upon their thoughts related to coming to the United States. In this phase the researcher asked questions in a one-on-one face-to-face interview using an Interview Guide (see Appendix E for Face to Face Interview Guide in English). Following Phase-Two, the quantitative data were analyzed alone and with the qualitative data.

### **Strengths of this Design**

This design permitted the original providers of the quantitative data to have the opportunity to amplify upon their standardized answers. Thus, key meanings could be clarified and enriched by them through the qualitative interviews. In addition, the

purposive sampling, through which approximately twenty percent of the original respondents were chosen, reduces the risk of selection bias in the second phase.

### **Limitations of this Design**

One limitation of an explanatory design is that it can require extensive time for implementing the two phases, including more time in the qualitative phase than in the quantitative phase. A second challenge is that it is often difficult to find the same individuals to respond in both phases. The researcher overcame this second challenge, first, by informing all the participants during the first phase, that a subgroup would be contacted to participate in an interview at a later date, and secondly, by over-selecting the participants for the second phase.

### **Instruments**

Before administering the quantitative or qualitative instruments, Socio-Demographic data about the participants was gathered first through a Socio-Demographic Information Form, administered to all respondents who had qualified and would be completing the standardized questionnaires. This information form, designed by the researcher in English and Hindi, consisted of questions on personal history, academic achievement, employment, immigration status, and recreational activities.

As mentioned above, quantitative data were collected by administering two closed-ended, self-report questionnaires, the SAFE-R scale and COPE scale. These previously standardized instruments were adapted for use in this study of stress and coping strategies used by Asian Indians. Qualitative data were collected in Phase Two

through in-depth interviews that inquired about specific acculturation related stressors and explored coping skills in detail.

### **The SAFE-R Scale**

Acculturative stress is a complex phenomenon that affects an individual physically and psychologically; therefore, an instrument covering many spheres of life was required in order to examine the experience of the study population. For this research study acculturative stress was measured with the Social, Attitudinal, Familial and Environmental – Revised (SAFE-R) scale. The SAFE instrument was originally developed by Amado M. Padilla and colleagues (Padilla, Wagatsuma, & Lindholm, 1985, and Mena, Padilla, & Maldonado, 1987). The original scale consisted of 24 items that measure acculturative stress in social, attitudinal, familial, and environmental contexts in addition to perceived discrimination toward acculturating individuals. The version of the SAFE scale used for the present research study, the SAFE-R scale, was revised by Joseph Hovey to include six items regarding the relationship of acculturative stress and mental health. He also added a response category of “0” to give the respondents the opportunity to report that they “have not experienced” a given stressor. The six new items assess dimensions of acculturative stress that were not captured by the original scale (Hovey, 2011).

The SAFE scale has previously been utilized to assess acculturative stress among immigrant populations including Latino immigrants, Mexican immigrants, Hispanics and Japanese American immigrants, Haitian immigrants, and Central American immigrants (Mena, Padilla, & Maldonado, 1987; Hovey 2000; Hovey, & Magana, 2002; Romero &

Roberts, 2003; Nicolas, DeSilva, Prater, & Bronkoski, 2009). In a multicultural group of students, this scale was found to produce a Cronbach Alpha coefficient of .89. For the present research study the SAFE-R scale was judged to be an appropriate measure because it has been found to be effective with immigrant populations of various national heritages, including first-generation immigrants. Furthermore, it measures stress at a mental health level, as well as at social, attitudinal, familial and environmental levels, thus incorporating the social work principle of holistic assessment. The researcher made some minor wording changes in the SAFE-R scale to meet the language needs of the Gujarati and Hindi-speaking segment of her participant population.

The SAFE-R questionnaire asks respondents to rate each of thirty items on a six-point scale from “have not experienced” to “extremely stressful.” Scoring of the SAFE-R is straightforward. Each item is scored from 0 to 6. The total score for each respondent is the sum of the scores for each item, used to define the respondent’s total “level of stress”. The possible range for SAFE-R total score is 0-150. Because all of the items are worded in one direction, no reverse scoring of items is necessary. Examples of the items on the scale include statements such as: “It bothers me that I cannot be with my family,” and “It bothers me when I think of my limited English skills.” For those two participants for whom English would have been more difficult the SAFE-R and COPE questionnaires were self-administered in Hindi (Gujarati version was not needed).

### **The COPE Scale**

Coping is defined as a cognitive response that reduces or removes the negative effects of stress (Mena, Padilla & Maldonado, 1987). For this research study coping with

acculturative stress was measured using the COPE scale, developed by Carver, Scheier and Weintraub, mentioned above. The full COPE questionnaire used in this study consists of 60 items comprising fifteen discreet scales: active coping, planning, suppressing competing activities, restraint coping, seeking social support for instrumental reasons, seeking social support for emotional reasons, positive reinterpretation and growth, acceptance, turning to religion, focusing on and venting of emotions, denial, behavioral disengagement, mental disengagement, and a single item measure of alcohol-drug use, and humor (Carver, Scheier & Weintraub, 1989).

These fifteen scales were developed from a factor analysis described in detail by Carver (1997), except that the subscales for alcohol and drug use and for humor were added after the original COPE scale was developed. Carver discusses the adaptive character of one set of subscales: active coping, planning, suppression of competing activities, positive reinterpretation and growth, and restraint coping. Three subscales (seeking social instrumental support, seeking social emotional support and religion) were grouped as less active but probably also adaptive. Carver's final groups of subscales were considered as maladaptive "In situations where active coping would be required": Focus on and venting of emotions, denial and mental disengagement, finally, the subscale labeled acceptance was considered somewhat maladaptive. Carver noted that circumstances may define which coping methods are more or less adaptive. Noting that the overall scale includes some clear opposites and some partially opposite tendencies in coping, the author also noted that individuals tend to vary and vacillate in their choices of specific coping styles and that these are not mutually exclusive. Therefore, each subscale

is written in a unipolar form. For the purposes of this study no subscales were assumed to be adaptive or maladaptive.

Among various versions, the “trait like” version of the COPE questionnaire was chosen for the study. In this version respondents are asked to identify the degree to which they usually or typically utilize one or another coping method. Other forms of the questionnaire include those that ask the degree to which each strategy was used, during a specific period in the past, or within a specified recent period leading up to the present, or in a specific arena of stress. The trait form of the questionnaire was used because of the ease of understanding the questions and answers.

The COPE instrument asks respondents to rate themselves on how they usually react when they are in a stressful situation. It clarifies to the respondent that they must answer by providing their own answers, stating how they themselves do actually respond, not an ideal answer or what they think others do. This scale measures coping strategies on a score of 1 to 4, with 1 meaning “I usually don’t do this at all” and 4 meaning “I usually do this a lot.” Examples of the items include such statements as: “I turn to work or other substitute activities to take my mind off things”, and “I discuss my feelings with someone” (Carver, Scheier & Weintraub, 1989). Thus, the results rate the strategies in terms of their prevalence or frequency of use by the respondents.

### **Qualitative Instruments**

This research study is explanatory, providing details regarding acculturative stress and coping strategies used by Asian Indians in the United States. The study is also exploratory in that prior literature provides few studies related to Asian Indians in the

United States, especially in connection with stress and coping. Given the paucity of related research on the topic, exploration of data from the participants was seen as necessary and essential not only for this explanatory research study but also as a foundation for further research.

After the collection of the Socio-Demographic information and the quantitative data in Phase-One, qualitative data were collected in Phase-Two through a guided interview. This inductive method, i.e. based on the participant's expressed views and responses, was expected to elicit patterns in their ways of coping with acculturative stress. Such patterns as are identified in this study may be used for the development of future studies of acculturative stress and coping among Asian Indians, not only in the United States, but wherever they face migration - related challenges.

### **Sample Description**

#### **Selection Criteria**

The sample was made up of first-generation Asian Indians of Indian origin currently twenty years of age or older, who had come to the United States not more than 10 years prior to the study. The goal of the researcher was to include males and females in equal proportion. It was decided to set no upper age limit, in order to obtain diversity of age and in order to explore the possible impact of age on acculturative stress and coping strategies utilized. The limit of not more than 10 years in the United States was set so as to focus on respondents who are likely not to have fully acculturated. Asian Indians who were born in any country other than India were not included. Within these criteria the sample was designed to include a wide variety of Asian Indians.

**Sample Size**

For the quantitative study the goal was to have fifty first generation Asian Indians participate in the research. In order to deal with possible incomplete questionnaires, fifty-four questionnaires were distributed and a 100% response rate was achieved; therefore, both quantitative measures are scored and analyzed on the basis of a sample size of fifty-four. Sample size for Phase-Two was ten individuals, randomly selected from those 54 Asian Indians living in the United States who had qualified for the study, responded to the questionnaires and said they were willing to participate in an interview.

**Sampling Strategy**

The sampling strategy used was purposive non-random sampling for Phase-One, and stratified random sampling for Phase-Two. The reason for using the purposive non-random sampling strategy in Phase-One was in order to obtain as wide a variety as possible on several of the variables of interest as well as to optimize the opportunity to recruit efficiently. Visa status, gender, age, length of time since immigration and employment security were the variables used during the recruitment.

Stratified sampling is a probability sampling technique wherein the researcher divides the entire population frame into different subgroups or strata, and then randomly selects the final subjects proportionally from the different strata (Castillo, 2009). As the selection approach for Phase-Two, stratified random sampling was chosen, using the strata of the sampling frame (see below) and a single variable, namely, the length of residence in the United States. The purpose of this process was to randomize the sample chosen for in depth interviewing, in such a way as to reduce the possible bias that might



otherwise have been created by this single variable (length of residence in the United States). For this process, the respondents within each stratum were arranged in descending order by the length of time since their arrival in the United States; then, randomly, every fifth respondent was selected for the in-depth interview. Whenever any respondent was not available, the next individual was chosen from within the same stratum.

### **Sample Frame**

The participants were recruited from four sites:

1. A large urban university,
2. A public space near the building of the Indian consulate,
3. A software company, and
4. A religious temple in suburbs of another large city.

Collecting data from people recruited from different locations had the goal of providing groups of respondents with diverse life situations in terms of some of the variables of interest: specifically, age, importance of religious community, employment security, and family structure, length of time since arrival, spousal dependence and visa status.

Collecting data from university students enabled us to explore acculturative stresses and coping from the perspectives of students. Collecting data from visitors at the Indian consulate helped us to study problems from the point of view of immigrants who may be alone or with family, thus providing an opportunity to explore acculturative stress and coping styles in the context of family. Participants at a religious temple, a type of

social support structure that prior researchers have sometimes found to be correlated with reduced acculturative stress (Tarakeshwar, 2003), were included because they provide a perspective on their stresses and coping styles in the presence of what might be considered a source of social support. Employees of a software company were expected to provide us with a perspective on stress of a financial and job-related nature.

Respondents from the four sites mentioned above who were on a dependent visa were purposively selected to make up the fifth strata (dependent status also called derivative status, refers to the visa status that is based on the visa status of a spouse or a family member.) Thus, five strata were created. The rationale for choosing dependent visa holders to create a fifth stratum was to ensure that their experiences were not missed by chance, and that the possible influence of this visa status will be included in the analysis.

### **Sample Description**

For the quantitative interviews, fifty-four Asian Indians agreed to participate; of these fifty-four, thirty were females and forty were males. The average age of the participants was 31.07 years, and they ranged in age from 21 years to 60 years, with the mode being 27. More than sixty percent of the respondents were between the ages of 25 and 35, inclusive. The average age at which they came to United States was 26.6 years, with the range of ages at arrival being from 16 to 52 years. The average length of time since arrival was 4.85 years, with the range being from six months to ten years. Forty-four of the fifty-four participants were married, with an average length of marriage being

6.3 years. Of the remaining participants, eight were single, one was divorced and one was separated.

In describing their educational achievement, one participant had high school degree; eighteen had completed Bachelor's degrees as well, thirty-two had Master's degrees and three reported PhDs. This is to say that thirty-five out of fifty-four had completed at least a Master's degree, and only one had below a Bachelor's degree.

Twenty-six of the fifty-four worked full time, twelve worked part time, thirteen were unemployed, one was self-employed and two were volunteering. Regarding immigration status, as desired, a variety in status was achieved: fourteen people had a work visa (H-1), ten were on a derivative visa (H-4), nine had a student visa (F-1), eight were citizens, seven had an employment adjustment of status (EAD); four were green card holders, one had a business visa and one was on student's dependent's visa (F-2). (See Appendix A for definition of visa statuses including opportunities and restrictions.)

The description of the sample from the qualitative interviews was similar to that of the quantitative respondents in terms of averages. Their average age was 34.1; the average age at which they came to United States was 28.6. The researcher interviewed seven females and three males. All ten respondents were married and three had children while seven did not. Four of the respondents had their Bachelor's degrees, five had Master's degrees, and one was working on a Ph.D. Three of the respondents were working full time, three were unemployed, two were studying, one of them was working part time, one was volunteering, and one who was working part-time was also volunteering. In regards to immigration status, one was on student visa (F-1), three were

on derivative visas (H-4), two were on work visas (H-1), two were on green card and two were citizens.

### **Recruitment and Collection of Quantitative Data**

Respondents were recruited from four different sites as mentioned above: outside an Indian consulate, at a coffee hour for international students of a large urban university, at a Hindu temple in a suburb of a large city, and among employees of a software company and their spouses. The process, in broad terms, was to seek permission from appropriate authorities at each site, explaining the nature and importance of the study. The potential participants from each site were approached by email, at a group gathering, through a newsletter, or individually, and invited to participate. The nature of the study was presented first in general terms, then with details such as qualification criteria and rights of participants who would sign consent forms for the survey (see Appendix G Consent Form for Survey in English)

Those individuals who expressed interest and met the qualification criteria received a further detailed explanation, including the informed consent process and the possibility of being contacted at a later date to participate in Phase-Two, the in-depth interview (see Appendix H for Consent Form for the In-Depth Interview in English). After they signed the informed consent form, the researcher provided instructions related to each questionnaire and provided further opportunity to ask questions. Participants completed the forms in a suitably private space, either immediately, or by arrangement at a slightly later date and place convenient to them. The process with each participant from all sites was approximately the same. Explanations were available in English, Hindi and

Gujarati, but only at the consulate and at the temple were Hindi forms were used. It was made clear that no compensation, financial or otherwise, was to be provided.

### **Public Place below Indian Consulate Office**

For recruitment through the Indian Consulate, the researcher initially presented the goals of the study and sought the opportunity to recruit participants in the waiting room. The Vice Consulate General was supportive of the study and offered to permit the recruitment materials to be left on a shelf in the waiting room and to collect them for the researcher to pick up at a later time. However, in order to protect the respondents' privacy, as well as to ensure the appropriate explanations, the researcher preferred to be present, and to collect the completed forms herself. Therefore, once the decision was made that both recruitment and completion of forms were to occur in a public area, no permission from consulate office was required.

Applicants for visas and other work at the consulate must submit their papers before noon and then wait till 3:00 pm for the office to reopen, in order to receive their responses. This enabled the researcher to stand outside the building, explaining her study to people not otherwise occupied, and inviting individuals to fill out the forms while they waited. She introduced herself to each visitor individually and informed them about her research study in a language comfortable to them, (English, Hindi, or Gujarati), asking the basic qualifying questions. Those visitors who showed interest in participating, met the qualification criteria, and after the full recruitment dialogue, consented to participate, were given a set of research study materials for Phase-One, to be completed while they waited. It was also clarified that they might be called at a later time and requested to

participate in a face-to-face interview, Phase Two. The set of the research study materials included: consent form, a Socio-Demographic Information Form, and two survey questionnaires. The directions were reviewed, questions answered, and the forms completed during their waiting time, using spaces with sufficient privacy. Because it was not possible in this space to give general explanations to a group and participants had to be identified individually, obtaining ten interviews required several recruitment trips. Ultimately, eleven respondents from this setting were recruited; of those who qualified to participate, 100% completed the forms. Two of these were later interviewed in Phase-Two of the study.

#### **Coffee Hour at International Programs Office**

The coffee hour is a monthly informal get together of all the international students studying in different departments at the university. After receiving a recruitment letter, the Director of International Programs gave the researcher permission to recruit in person at a Coffee Hour and sent an email, based on that initial recruitment letter, informing all international students of the study and inviting them to attend the coffee hour to learn more.

At the designated coffee hour the researcher presented an introduction to the research to the entire group, emphasizing the importance of the study and the value of their contributions, and providing information on qualifying criteria and how to participate. Following the coffee hour, the researcher conducted the full recruitment dialog with those students who expressed interest, including the informed consent process, answering any questions and reviewing the possibility of their being called at a

later time for an interview. Eight students who qualified stayed and completed the research materials (consent form, Socio-Demographic form, SAFE-R questionnaire and COPE questionnaire), and three others arranged to meet with the researcher at a later time and place convenient to them. Eleven of the quantitative research packets were completed; of those who qualified, 100% response rate was achieved at this site, and two participated later in the interviews.

It is interesting to note that additional students who did not meet the criteria for participation because they were students from countries other than India, or had lived in the United States more than ten years, made the researcher aware that they, too, consider the issues important and would have liked to participate.

### **Hindu Temple**

The researcher enrolled in the mailing list of a Hindu temple and participated during special occasions, festivals and other celebrations, establishing herself as a known person to the congregants. She spoke with the President of the temple, following up with an email to explain her research goals and procedures and to request permission from the temple to recruit participants during special occasions or festivals. The President of the temple provided a letter of permission (see Appendix I-Letter of Permission from Temple). The researcher attended three events at which she described her research including qualifying criteria, to the gathered group. The forms were made available for interested individuals to pick up, and she remained, in order to answer any questions. The temple provided adequately private spaces for respondents to meet with the researcher for asking questions, and to complete the questionnaires. She collected the completed packet

of research information that day. In total, ten respondents qualified and completed the package of Phase-One materials; of these, two were later interviewed for Phase-Two.

### **Software Company**

The researcher provided information regarding goals and nature of her study to the human resources department of an information technology company, requesting permission to recruit employees and spouses through the company newsletter and bulletin boards. The response was that this company does not require any permission, as long as the company's name is not mentioned in any of the research materials, publications, or presentations. The researcher agreed to these conditions, and was therefore at liberty to publish her recruitment advertisement in the internal newsletter of the company to recruit her participants, as well as to interview them wherever they might feel comfortable. The advertisement included information about the study and invited interested individuals to contact the researcher directly. (See Appendix J-Email Permission from Software Company)

The recruitment advertisement was included in the company's on-line newsletter, which is available on line for one month. When interested potential participants contacted the researcher by phone, she reviewed the qualification criteria again, as well as conducting the full recruitment dialog and informed consent discussion, including opportunities to ask questions. Several individuals who did not qualify contacted her, wishing to participate because they felt that such study of acculturative stress among their own group is very much needed. The twelve individuals who did qualify requested that the researcher mail the Phase-One package to them, which she did; they had it delivered



to her or, if they were selected to participate in the interview of Phase-Two, she picked up the quantitative package at the time of conducting the qualitative interview in their homes.

### **Recruitment and Collection of Qualitative Data**

Phase-Two of this study involved a single, face-to-face interview of sixty to ninety minutes, with ten of the respondents who had completed the first phase. These in-depth interviews followed a guide designed by the researcher and were conducted in a conversational manner rather than in any formal manner. Because one of the basic assumptions of the study is that the views of respondents are important to understanding the issues under investigation, this interview process was utilized to explore their thoughts in depth, expanding on the questions they had answered in the Socio-Demographic Information Form and the SAFE-R and COPE instruments. The approach to interviewing this group of respondents, thus, followed the definition of phenomenological interviewing, exploring the respondents' "lived experiences and developing worldviews based on them" (Marshall & Rossman, 2006, p.104).

Each participant had been categorized as a member of one of four site-based groups (temple members, urban university students, employees of a software company and their spouses, or visitors waiting outside the Indian consulate), or as a member of a visa-status based group recruited at any of these four sites. This fifth group was comprised only of respondents on a derivative visa (H-4, often called dependent visa). These respondents had been identified through recruitment at the four sites, and then removed from their original site-based group and assigned to this fifth, visa-status based

group. The respondents on H-4 visas were assigned to this group during the process of recruitment, ensuring that there would be at least ten respondents in each of the five resulting groups or strata, for the purpose of selection for Phase-Two interviews.

Within each of the five strata, the respondents were arranged in order by the length of time of their residence in the United States. Using this selection frame, the fifth and the tenth participant in each stratum was selected, bringing the total number for the second phase to ten, while intentionally over-selecting for people with H-4 visa. The agenda of this strategy was to interview Asian Indians who had been in the United States for different lengths of time, in order to investigate more deeply, with a subset of the total sample, any possible relationships between length of time spent in United States, up to ten years, and acculturative stress or ways of coping. This selection method was designed to ensure that there would be equal representation in the resulting subsample, of different lengths of residence from each group. If the fifth participant was not available then the sixth participant was called from the same group; if the tenth participant was not available, the next participant, if any, or if none, then the first participant from that group was called.

There were thirteen questions in the interview guide. The interviews lasted one to one and a half hours, in response to the pace of the interviewees. The interviews were conducted in places chosen by the respondent, with consideration for their comfort and sense of privacy, including: the respondents' homes, a private room or a lounge at the university or their place of work, and in a private space at the temple. All the interviews

were audio recorded. All participants signed appropriate consents giving their permission for this recorded interview.

### **Data Management**

All the completed interview consent forms, Socio-Demographic Information Forms, questionnaires, and audio tapes of interviews have been stored in a locked file cabinet in the researcher's office. The quantitative questionnaires were stored in the locked file cabinet as they were completed. When all fifty-four questionnaires were obtained the researcher directly coded and entered the results into SPSS for analysis, using the SPSS software on a computer that was password protected for security.

For the qualitative interviews, the researcher audio tape recorded each interview. The recordings were transferred from the recording device to an encrypted file on her computer for protection. After completion of the interview, the researcher transcribed each interview, translating those conducted in Gujarati into English in the process. Thus, the auditory files were converted into Microsoft Word document files on her password-protected computer.

All qualitative and quantitative data is stored only in a form without identifying information. All the material including forms, questionnaires, audio tapes, and other information regarding the respondents is disguised so that only the researcher has the ability to connect the respondents with their specific responses

## **Ethical Issues**

### **IRB Approval**

Prior to recruiting any participants to complete any questionnaires or interviews, Institutional Review Board approval for the proposed research, including all protocols, was obtained from Loyola University Chicago to ensure all research was completed according to ethical guidelines.

On first contact, all potential recruits were told about the research, and if they indicated interest, the qualifying questions were asked. If they qualified and were still interested, all the respondents were provided with both verbal and written explanation of the project's goals and procedures in English, Hindi, or Gujarati, depending on their preference. The package of written material contained an introductory letter, informed consent form, and full explanation of the purpose and procedures of the study. Consent forms were provided in a language the participant could understand, informing them of how the information obtained would be utilized, explaining confidentiality and what their agreement to participate in the research project would mean. The written consent form, which was also provided verbally if respondents preferred, explained their rights as voluntary participants and the fact that a sub-set of participants would be invited to consent to a second phase, that of a tape recorded private interview.

### **Voluntary Participation**

The following understanding of voluntary participation was included: all answers and information provided by the respondents are considered only in terms of research purposes. The questions would inquire about educational background, work, and personal

experiences. Participation was completely voluntary, and the purpose was explained that the goal of this research study was to understand their own levels of acculturative stress and their ways of coping with it. The researcher explained her commitment to do no harm through this study, the nature of confidentiality especially regarding sensitive questions, and their rights as voluntary participants. A full statement was provided of their right to refuse to participate or to withdraw from the study at any time, to skip any question, or to ask for clarification during the study, and that none of these would lead to any negative consequences. In this research, the only potential harm anticipated was that for some respondents, being reminded of earlier stress might precipitate fresh stress. In fact one respondent was moved to tears, but she later expressed gratitude for the opportunity to share her experiences in a non-threatening environment and potentially to contribute to reducing stress for future immigrants through the study. Each participant was given contact information to keep, including that of the researcher, her advisor, and the Loyola University Office of Research Services.

The participants were informed at the beginning that this research study contained two phases, in which, in the first phase the participants would be asked to complete standardized instruments, while for the second phase a subgroup would be asked to participate in an interview of approximately one hour which would be audio-taped. In the phase one consent form, the participants were asked to sign a specific consent allowing the researcher to contact them for the second phase.

## **Confidentiality**

To ensure confidentiality of the data, pseudonyms were used and no actual names were used or recorded, (except on the consent forms). A key was created that linked the respondent with the several components of information in the study. Each respondent was assigned a label that was then used for linking data from Socio-Demographic Information Form, the two standardized instruments, and from the interview responses. It was explained to the respondents that for writing up this study, pseudonyms have been generated. During the course of the study, the key has been stored in an encrypted file located only on the researcher's computer, which has a system password and therefore can only be opened by the researcher.

To summarize privacy and confidentiality protections: all the research related material is stored in a locked cabinet to which only the researcher has access; no respondents' name or identity will be disclosed at any time, and only pseudonyms will be used in all presentations, whether written or live. Privacy was maintained during data collection through choosing suitably private locations for completion of both the quantitative and qualitative components.

## **Data Analysis**

Both quantitative and qualitative data have been produced through this research study. Quantitative data were collected through two standardized instruments and qualitative data through one-on-one interviews. These two sets of data have been analyzed in two different ways, namely, through SPSS software for the quantitative data

and by reviewing for patterns of meaning for the qualitative data. This process has enabled the analysis and description of how the results relate to each other.

### **Quantitative Data Analysis**

All the completed questionnaires were coded using IBM Statistical Package for the Social Sciences 19.0, (herein called SPSS). During coding, Socio-Demographic Information Form was coded based on possible answers. The COPE and SAFE-R standardized scale were coded based on Likert scales. There were no questions on any form or questionnaire where the answer was missing; therefore, this code did not exist in the analysis, although the codes “not applicable,” “never experienced,” and “any other” were used.

The variables were initially analyzed for their frequency and for normal distribution. All the hypotheses were two-tailed or non-directional for this research study. Inferential statistics with statistical hypothesis (the p-value) was used for the present research study. All independent variables in the hypotheses were correlated with the dependent variables by running bivariate, two-tailed, Pearson correlations ( $p < 0.05$  and sometimes  $p < 0.01$ ) to test the relationship of the variables. This type of correlation helped the researcher to prove or refute the hypothesis of the research study. The present research study also used descriptive statistics to present sample size, demographics, average age, immigration status and other characteristics of the sample.

Bivariate correlation analysis is a simple form of quantitative analysis that analyzes two variables and measures how they simultaneously change together. This type of analysis helps to identify, the actual strength and direction of the relationship between

the variables, how much impact the variation of values in one variable will have on values of another, and the probability of the sampling error between the two variables (Weinbach & Grinnell, 2001, p. 134) Bivariate analysis was used in this study.

### **Qualitative Data Analysis**

All the recorded interviews were transcribed and then translated into English. In order to identify themes for use in amplifying the quantitative data the researcher reviewed the transcripts. She engaged the assistance of a doctoral student who was not familiar with the hypothesis to separately identify themes. Inter-rater reliability was established in this fashion as described below in detail. Subsequently, she examined these themes in-depth in terms of how they expanded on the quantitative findings.

### **Translation**

Asian Indian adults of the age of at least twenty years were the focus of the present research study. Therefore, to ensure that all the participants from this multi-lingual country were comfortable to follow the verbal and written instructions, questions, and discussions, all materials and interviews were made available in English, Hindi, and Gujarati. These three languages were chosen because of the greater availability of respondents who spoke these languages, as compared to other Indian languages. Since both Hindi and English are taught in all schools in India, these languages are spoken to a greater or lesser extent by most Indians. As it happened, the Gujarati forms were not required, although two of the ten interviews were conducted in Gujarati. (See Appendix K Face-to-Face Interview Guide in Hindi, Appendix L Recruitment Dialogue in Hindi,



Appendix M Consent Forms for Survey in Hindi, Appendix N Consent Forms for Interview in Hindi.)

The consent forms, Socio-Demographic Information Forms, SAFE-R and COPE scale, and all research questions were translated into Hindi by the researcher, who is fluent in English, Hindi, and Gujarati. Prior to distribution of consent forms and instruments respondents were asked which language they preferred; according to their comfort and preference they were provided with English or Hindi materials. To administer the quantitative instruments for this study, all the measures were translated from English to Hindi by a person who was bilingual and fluent in both Hindi and English (see Appendix O -SAFE-R Scale in Hindi, Appendix P -COPE Scale in Hindi, Appendix Q - Socio-Demographic Information Form in Hindi). After the first translation of the instruments, a back translation from Hindi to English was conducted by a bilingual student who was not be familiar with the original version of these measures and the purpose of the study. Lately, a native English speaking doctoral student compared the original items and the back translated items to check the accuracy of the language used. During the research study participants received the requested questionnaires either in English or Hindi according to their comfort and choice. The final English versions of the questionnaires were checked by professionals to ensure their cultural sensitivity.

After the interviews were completed, researcher translated the interviews. In order to ensure trustworthiness and accuracy, a bilingual colleague compared the translations with the original recordings, with all the identifying information removed.

## **Transcription**

For this research study ten face to face interviews were recorded. The length of each interview was one to one and a half hours. Out of the ten interviews, two interviews were in Gujarati and were afterwards translated in English from the audio tape. All the interviews were transcribed from tape to text. In most of the recorded interviews, gestures and non-verbal communication through laughter and silence can be heard. Those gestures were not transcribed but such non-verbal communication as silently crying or being confused are mentioned in the written transcripts.

All the interviews were transcribed and translated by the researcher. The two Gujarati interviews back translated into English and checked by another Asian Indian person. During back translation of the instruments the Asian Indian colleague tried to hear the nuances, understand the words and check the meaning in context. Each interview was given a pseudonym and an alphabetic-numeric identifier to organize them according to the sites.

## **Credibility of the Qualitative Data**

In qualitative data collection it is essential that the researcher test the accuracy and credibility of the data. This can be done by multiple methods; member-checking, multiple sources of information, peer review, or external auditor (Creswell & Clark, 2007, p. 31). In the present research study the researcher tested the validity of the data by selecting different participants from five different settings (Indian consulate office, work setting, home setting, school setting and local temple). Also the participants selected for the study came to the United States at different time periods within a span of 10 years.

Time and different settings were good measures to test the validity of the qualitative data. The quantitative instruments and the qualitative interview questions were translated and back translated by a bilingual individual who was not related to the research study (coming from a different background than social work). Review by external auditor/bilingual individuals from different fields helped to make the instruments reliable, robust, understandable from a layman's point of view, and free of bias of the researcher. Such measures can help to make the tools accurate in terms of the questions and data and also help the research study to have valid instruments.

### **Validity**

Validity is the extent to which a test measures what it claims to measure. It is vital for a test to be valid in order for that result to be accurately applied and interpreted.

Internal validity threats are experimental procedures, treatments, or experiences of the participants that threaten the researcher's ability to draw correct inferences from the data in an experiment. ... External validity threats arise when experimenters draw incorrect inferences from the sample data to other persons, other settings, and past or future situations. (Creswell, 2003, p. 171)

The present research study was conducted on the members of the Asian Indian population, a group for whom English is a second language and whose cultural background is dramatically different from that of American and other Asian groups. The SAFE-R and COPE scales are in English; they have been tested and validated on immigrant populations but not Asian Indians. The Socio-Demographic Information Form and the qualitative interview guide were developed by the researcher for use with this population but have not been statistically standardized. Keeping the present scenario in

mind, there were resulting threats to internal and external validity; this situation is typical of research with immigrant populations and relatively small samples. Procedures for addressing these threats are discussed below.

With regard to internal validity, the research was designed and implemented in a fashion intended to minimize potential conscious or unconscious distortion in answers, i.e. to minimize threats to internal validity. All the quantitative and qualitative instruments (SAFE-R, COPE, Socio-Demographic Information Form, and Interview Guide) were translated into Hindi, using back translation by a bilingual colleague, in order to validate the cultural accuracy and appropriateness. In addition, the researcher conducted interviews in Hindi, Gujarati, or English whichever was the strongest language of the respondent.

In part because of potential threats to validity due to cultural differences in meaning, as well as language challenges, the researcher reviewed SAFE-R and COPE scales and after consulting literature and colleagues, identified what was missing or unclear and used this assessment in designing the Socio-Demographic Information Form and the interview guide. In testing the internal validity of these newly created instruments each question was discussed with Asian Indian advisors and read by members of the dissertation committee before settling on its inclusion in the research study. The language used in these questions is simple and easy to understand.

While giving instructions for the completion of the standardized measures, the researcher maintained neutrality and availability for additional clarification, emphasizing that there were no right or wrong answers. By restricting respondents to a 30 minute

period, the researcher encouraged the respondents to write the answers that first came into their minds rather than anticipating correct answers.

During the qualitative interviews the researcher also maintained a neutral, non-judgmental atmosphere, as well as repeating the instructions that there were no right or wrong answers. Furthermore, the fact that the interviewer/ researcher is of the same ethnicity may be assumed to have contributed to the truthfulness and candor of the respondents' answers. Also, the responses were transcribed keeping in mind the cultural meanings from the point of view of the respondents, and thus further strengthening internal validity.

The researcher maintained a calm and objective attitude and body language during the qualitative interview, in order to help the respondents speak their mind openly rather than responding to any subtle non-verbal communication of the researcher. This may have reduced the anxiety or effort to guess the researcher's expectations, thus promoting accuracy of the responses.

An often-mentioned threat to internal validity happens when participants become bored, tired, or disinterested, which can distort their responses in a systematic direction. To counterbalance such threat, the researcher used simple and short quantitative questions in Phase-One. The questions in Phase-Two, interviews were longer but particularly intriguing such as those regarding festival, food, recreation and climate, by using creative ways to ask and explore questions, the researcher sought to reduce boredom, fatigue or reduced motivation for both the respondents and the researcher.

Instrumental validity is used to find the accuracy of a measure by comparing it with another instrument or measure that has previously been demonstrated to be valid on the same topic. In selecting the SAFE-R and COPE instruments for this study, other instruments were also considered. Scales which have been used to measure acculturative stress include Acculturative stress scale for international students (ASSIS), developed by Sadhu and Asrabadi (1994) and used only international students as cited by (Poyrazli, Thukral & Duru, 2010) and the acculturation rating scale for Mexican Americans–II (ARSMA-II), used only among Mexican Americans (Manning, 2004). Because the SAFE-R scale has been found to be effective with many populations, including international students, various immigrant populations and children (Hovey & King, 1996; Manning, 2004; Mejia, Olga, McCarthy & Christopher, 2010), the SAFE-R scale was considered more appropriate for this study.

There are various scales of coping, “The Ways of Coping Questionnaire (WCQ)” is one of the most widely used measures of coping but has a number of limitations. For example, the construct validity of WCQ scores is limited and inconclusive (Edwards & O’Neill, 1998). As mentioned in the instruments section, the COPE scale has been used on various populations with minimum limitations. All the tools and interview questions were translated and back translated into Hindi to improve instrument validity for the present study.

Because this is a social research study with open social systems, as opposed to a laboratory based study, many factors in the lives and environment of respondents could have an impact on the individuals and their responses, leading to distortion or change.

First the social environment for example at a temple, or after an international student coffee hour could have an impact on the respondent's answers. Second, the risk exists that events occurring during the period of the study, such as a racist incident in their community, a change in their job status, or an emergency situation in their personal lives, might change the respondent's stress level. This threat to internal validity was reduced by identifying sites of the respondents' choice, (usually in neutral places, or in the respondent's home,) for completing the questionnaires and interviews, by conducting Phase-One and Phase-Two within 1 month of each other; and by completing all data collection within 2 months.

Another potential threat arising from recruiting respondents through natural gathering places might be that members from a single site will tend to respond in similar ways because of some common characteristics of their group, such as age or employment. This threat was minimized by using several very different sites and by purposive selection process, to maximize variety among respondents on the independent variables. Still, it is likely that there might be systematic differences between respondents who agreed to participate and those who did not. Clearly the research has no data from the second group.

In summary, although there may be unlimited alternative explanations for observed correlations between independent and dependent variables this is a problem that exists in any social research and is best addressed from a theoretical stand point: which theoretical explanation makes the most sense of all the observations? This issue will be discussed in the discussion chapter.

Finally, the research was carried out in settings that are natural for the participants, and in the language that was most familiar to them. In addition to this, the respondents reacted in a language comfortable to them and the researcher noted their verbatim discussion to capture the cultural uniqueness. All of the above efforts increased the ecological validity of the research study. At the same time, because the researcher was of the same ethnicity as the respondents, their usual experiences of acculturative stress that would be likely to occur in presence of a researcher of any other ethnicity might have been reduced, in the interest of ensuring the truthful answers.

### **Reliability**

Reliability has to do with the quality of measurement. Reliability is the "consistency" or "repeatability" of the measures: A test is considered reliable if it gives the same result repeatedly.

For the present research study the two quantitative instruments (SAFE-R and COPE) used had previously demonstrated reliability. The reliability of the Socio-Demographic Information Form and the qualitative questions had not been pre-tested. In the process of translating and assessing the cultural appropriateness and accuracy of the Socio-Demographic Information Form, the form was pretested with two Asian Indians whose answers demonstrated the reliability of the instrument.

The researcher approached the inter-rater reliability assessment with awareness that her hypotheses had been used to develop the interview guide and the interviews were hypothesis-driven. She then recruited a doctoral student not familiar with her hypotheses or her interview guide, to review all the interview transcriptions and identify major



themes and less fully developed themes. They then compared their list of themes, and checked the origins of their choices. Out of 12 primary and three secondary themes, totaling 15 identified by each, there was an overlap of 8 primary themes. The doctoral student considered some of themes identified as primary by the researcher to be secondary, and saw as secondary some of the themes that seemed primary to the researcher. In discussing these minor discrepancies, the researcher and the doctoral student came to a working compromise that the themes not mentioned in the hypotheses would be considered emerging themes in the report of findings. Only one theme was identified by only one of these raters. This shows a 75% inter-rater reliability.

## CHAPTER IV

### FINDINGS

#### **Introduction to Findings**

In this chapter, findings from quantitative and qualitative data collection and analysis processes will be synthesized. For each hypothesis this synthesis will indicate whether the findings support or refute the hypothesis and at what level of significance.

The review of the quantitative results has shown statistically significant relationships between some of the variables and acculturative stress (measured by the SAFE-R instrument) and or coping (measured by the COPE instrument) as experienced and reported by these first generation Asian Indian respondents. The main themes where statistically significant relationships were found with SAFE-R and/ or COPE scale were: social support, religious practices at home and outside organizations, and age at which respondent came to the United States. Supplementing these findings, the qualitative interviews of a subset of the respondents provided more depth of understanding of these themes, emphasizing meaning in the areas of communication, immigration status, family contact and relationship with respondents' neighborhood. Thus, taken together, the findings overall affirm the supportive importance of religious values and practices and of social support structures for individuals' coping. In addition the effect of preparation of immigration, immigration status, age at the time of immigration and differences in coping styles based on gender, came to light as well.

Going more deeply into the results, the review of the recorded and transcribed qualitative interviews has also provided some clear themes which identify acculturative stress experiences of a subset of the respondents: communication, immigration status, family contact, and neighborhood relationships. The interviews also identified general coping themes: relational issues (frequency and impact of communication with family and with friends), religion, ability to express emotions, ability to engage in intellectual activities, being prepared for immigration, and themes about travel. Men and women evidently had differences in coping styles which came to light as well.

### **Analysis of Data**

All statistical analyses were conducted in SPSS- version 19.0. *Pearson's r correlation coefficient* (Weinbach and Grinnell, 2001, p. 146) was used to examine the relationships between respondent characteristics and findings on the SAFE-R and COPE scales. Because the small sample size may increase the risk of sampling error, the p value of 0.05 was used. All tests of statistical significance are reported in the results below (Weinbach and Grinnell, 2001, p. 89). In addition, when there was not a significant relationship, but trends were evident, graphs of those trends are provided.

### **Findings Related to Research Hypotheses**

#### **Introduction to Tables of Correlations**

The tables below present the correlations between all variables of the Socio-Demographic Information Form, and SAFE-R scale and COPE scale. The correlations that are statistically significant are indicated in a gray.

**Table 3.** Correlations between Independent Variables (Socio-Demographic Information Form) and Scores on COPE Sub-Scales<sup>ab</sup>

| Hypothesis Variables <sup>h</sup> | COPE Sub-Scale Scores <sup>c</sup>              |                                   |  |  |
|-----------------------------------|---|-----------------------------------|--|--|
|                                   | Positive Reinterpretation & Growth <sup>d</sup> | Mental Disengagement <sup>e</sup> | Focus on & Venting Emotions <sup>f</sup> | Instrumental Social Support <sup>g</sup> |
| 1. Size of Location in India      | 0.094   | 0.145                             | -0.026                                   | 0.050                                    |
| 2. Climatic Condition             |   |                                   |  |  |
| 3a. Age at Arrival in U.S.        | 0.114   | 0.013                             | 0.006                                    | 0.148                                    |
| 3b. Present Age                   | 0.095   | -0.010                            | -0.115                                   | 0.164                                    |
| 4. Length of Time in U.S.         | 0.001   | -0.047                            | -0.263                                   | 0.064                                    |
| 5. Level of Education             | -0.138  | -0.112                            | -0.283                                   | -0.134                                   |
| 6. Language Proficiency           |   |                                   |  |  |
| Speaking English                  | 0.071   | -0.051                            | -0.242                                   | -0.131                                   |
| Understanding English             | 0.061   | 0.078                             | -0.035                                   | -0.018                                   |
| 7. Ethnic Enclave                 |   |                                   |  |  |
| Indian Neighbors                  | 0.053   | 0.10                              | -0.124                                   | 0.084                                    |
| Social Contact Neigh.             | 0.204   | 0.258                             | 0.018                                    | 0.120                                    |
| 8. Immigration Status             | 0.154   | -0.063                            | 0.022                                    | 0.172                                    |
| 9. Employment & Income            |   |                                   |  |  |
| Employment Status                 | -0.090  | -0.171                            | -0.102                                   | -0.086                                   |
| Income per year                   | 0.103   | 0.123                             | 0.200                                    | 0.016                                    |
| 10. Gender                        | 0.088   | 0.124                             | 0.221                                    | 0.229                                    |
| 11. Pre-Immig. Convers.           |   |                                   |  |  |
| 12. Social Support                |   |                                   |  |  |
| Number in U.S.                    | 0.104   | 0.176                             | 0.119                                    | 0.148                                    |
| Freq. of Contact                  | 0.263   | 0.104                             | -0.022                                   | -0.006                                   |
| 13. Religious Participation       |   |                                   |  |  |
| Freq. at Religious Org.           | 0.331   | 0.38                              | -0.001                                   | 0.238                                    |
| Freq. at Home                     | 0.191   | 0.256                             | -0.130                                   | 0.134                                    |
| 14. Rec. Activity                 | 0.161   | -0.117                            | -0.106                                   | 0.154                                    |

<sup>a</sup> Completion Rate: 100%

<sup>b</sup> n=54 on Socio-Demographic Form and Cope Instrument except for Age of Arrival and Present Age, where n=53. (An outlier was removed for this analysis.)

<sup>c</sup> Gray cells indicate significant correlations at  $p < 0.05$ .

<sup>d</sup> Positive Reinterpretation and Growth means making the best of the situation by growing from it, or viewing it in a more favorable light (Carver, University of Miami, 2007).

<sup>e</sup> Mental Disengagement means psychological disengagement from the goal with which the stressor is interfering, through daydreaming, sleep, or self-distraction (Carver, 2007).

<sup>f</sup> Focus on and Venting Emotions means an increased awareness of one's emotional distress, and a concomitant tendency to ventilate or discharge those feelings Carver, 2007).

<sup>g</sup> Seeking Instrumental Social Support means seeking assistance, information or advice.(Carver, 2007).

<sup>h</sup> Climatic Conditions and Pre-Immigration Conversations did not appear on the Socio-Demographic Information Form; therefore, analyses of these items were not conducted.

**Table 3.** Correlations between Independent Variables (Socio-Demographic Information Form) and Scores on COPE Sub-Scales (continued)

| Hypothesis Variables         | COPE Sub-Scale Scores      |                     |                               |                    |                                       |                        |
|------------------------------|----------------------------|---------------------|-------------------------------|--------------------|---------------------------------------|------------------------|
|                              | Active Coping <sup>a</sup> | Denial <sup>b</sup> | Religious Coping <sup>c</sup> | Humor <sup>d</sup> | Behavioral Disengagement <sup>e</sup> | Restraint <sup>f</sup> |
| 1. Size of Location in India | 0.177                      | 0.204               | -0.123                        | 0.184              | 0.197                                 | <b>0.291</b>           |
| 2. Climatic Condition        |                            |                     |                               |                    |                                       |                        |
| 3a. Age at Arrival in U.S.   | 0.183                      | 0.04                | 0.18                          | -0.04              | <b>0.299</b>                          | 0.062                  |
| 3b. Present Age              | 0.197                      | -0.104              | 0.161                         | -0.173             | 0.19                                  | -0.019                 |
| 4. Length of Time in U.S.    | 0.096                      | <b>-0.312</b>       | 0.005                         | <b>-0.315</b>      | -0.14                                 | -0.163                 |
| 5. Level of Education        | -0.147                     | -0.124              | -0.068                        | -0.021             | -0.002                                | -0.151                 |
| 6. Language Proficiency      |                            |                     |                               |                    |                                       |                        |
| Speaking English             | 0.11                       | -0.099              | -0.253                        | 0.186              | 0.077                                 | 0.095                  |
| Understanding English        | 0.041                      | -0.005              | -0.078                        | 0.189              | 0.216                                 | 0.108                  |
| 7. Ethnic Enclave            |                            |                     |                               |                    |                                       |                        |
| Indian Neighbors             | 0.212                      | 0.097               | 0.175                         | -0.187             | -0.011                                | 0.139                  |
| Social Contact Neigh.        | <b>0.269</b>               | 0.261               | 0.188                         | 0.107              | 0.143                                 | <b>0.353</b>           |
| 8. Immigration Status        | 0.169                      | -0.152              | 0.033                         | -0.259             | -0.09                                 | -0.065                 |
| 9. Employment and Income     |                            |                     |                               |                    |                                       |                        |
| Employment Status            | -0.146                     | -0.167              | -0.208                        | -0.086             | 0.085                                 | -0.187                 |
| Income per year              | 0.149                      | 0.079               | 0.168                         | 0.244              | -0.101                                | 0.127                  |
| 10. Gender                   | 0.122                      | 0.117               | 0.175                         | 0.151              | -0.062                                | 0.039                  |
| 11. Pre-Immig. Convers.      |                            |                     |                               |                    |                                       |                        |
| 12. Social Support           |                            |                     |                               |                    |                                       |                        |
| Number in U.S.               | 0.155                      | <b>0.288</b>        | 0.185                         | 0.047              | 0.157                                 | 0.19                   |
| Freq. of Contact             | <b>0.304</b>               | 0.228               | 0.086                         | 0.057              | -0.013                                | <b>0.364</b>           |
| 13. Religious Participation  |                            |                     |                               |                    |                                       |                        |
| Freq. at Religious Org.      | 0.155                      | 0.162               | <b>0.453</b>                  | -0.129             | -0.017                                | 0.139                  |
| Freq. at Home                | 0.025                      | 0.045               | <b>0.554</b>                  | <b>-0.339</b>      | <b>-0.293</b>                         | 0.029                  |
| 14. Rec. Activity            | 0.254                      | 0.078               | 0.067                         | 0.091              | -0.226                                | 0.153                  |

<sup>a</sup>Active Coping means taking action, exerting efforts, to remove or circumvent the stressor (Carver, 2007).

<sup>b</sup>Denial means an attempt to reject the reality of the stressful event (Carver, 2007).

<sup>c</sup>Religious Coping means increased engagement in religious activities (Carver, 2007).

<sup>d</sup>Humor means making jokes about the stressor.

<sup>e</sup>Behavioral Disengagement means giving up, or withdrawing effort from, the attempt to gain the goal with which the stressor is interfering (Carver, 2007).

<sup>f</sup>Restraint Coping means coping passively by holding back one's coping attempts until they can be of use (Carver, 2007).

**Table 3.** Correlations between Independent Variables (Socio-Demographic Information Form) and Scores on COPE Sub-Scales (continued)

| Hypothesis Variables         | COPE Sub-Scale Scores                 |                            |                         |  |                       |
|------------------------------|---------------------------------------|----------------------------|-------------------------|--|-----------------------|
|                              | Emotional Social Support <sup>a</sup> | Substance Use <sup>b</sup> | Acceptance <sup>c</sup> | Suppression of Competing Activities <sup>d</sup> | Planning <sup>e</sup> |
| 1. Size of Location in India | 0.008                                 | 0.058                      | 0.054                   | 0.093  | 0.165                 |
| 2. Climatic Condition        |                                       |                            |                         |  |                       |
| 3a. Age at Arrival in U.S.   | -0.04                                 | 0.041                      | 0.188                   | <b>0.312</b>                                     | 0.218                 |
| 3b. Present Age              | -0.074                                | -0.042                     | 0.117                   | 0.25   | 0.205                 |
| 4. Length of Time in U.S.    | -0.1                                  | -0.174                     | -0.087                  | -0.03  | 0.034                 |
| 5. Level of Education        | -0.123                                | -0.203                     | -0.091                  | -0.043   | -0.063                |
| 6. Language Proficiency      |                                       |                            |                         |  |                       |
| Speaking English             | <b>-0.309</b>                         | -0.024                     | 0.055                   | 0.146  | 0.157                 |
| Understanding English        | -0.186                                | -0.005                     | 0.003                   | 0.057  | 0.128                 |
| 7. Ethnic Enclave            |                                       |                            |                         |  |                       |
| Indian Neighbors             | 0.049                                 | -0.149                     | 0.006                   | -0.021   | 0.189                 |
| Social Contact Neigh.        | 0.032                                 | 0.133                      | 0.165                   | 0.203  | 0.194                 |
| 8. Immigration Status        | 0.056                                 | -0.112                     | 0.12                    | 0.109  | 0.134                 |
| 9. Employment & Income       |                                       |                            |                         |  |                       |
| Employment Status            | -0.161                                | -0.072                     | -0.022                  | -0.154   | -0.094                |
| Income per year              | 0.07                                  | 0.061                      | 0.101                   | 0.205  | 0.098                 |
| 10. Gender                   | <b>0.329</b>                          | 0.079                      | -0.033                  | 0.156  | 0.118                 |
| 11. Pre-Immig. Convers.      |                                       |                            |                         |  |                       |
| 12. Social Support           |                                       |                            |                         |  |                       |
| Number in U.S.               | 0.257                                 | 0.029                      | 0.116                   | 0  | 0.094                 |
| Freq. of Contact             | 0.045                                 | -0.024                     | 0.171                   | 0.158  | 0.255                 |
| 13. Religious Participation  |                                       |                            |                         |  |                       |
| Freq. at Religious Org.      | 0.144                                 | 0.067                      | 0.095                   | 0.255  | 0.118                 |
| Freq. at Home                | 0.047                                 | 0.045                      | -0.116                  | 0.047  | 0.001                 |
| 14. Rec. Activity            | 0.203                                 | -0.01                      | 0.088                   | -0.004   | 0.132                 |

<sup>a</sup> Seeking Emotional Social Support means getting sympathy or emotional support from someone (Carver, 2007).

<sup>b</sup> Substance Use, Alcohol or Drug Use, means turning to the use of alcohol or other drugs as a way of disengaging from the stressor (Carver, 2007).

<sup>c</sup> Acceptance means accepting the fact that the stressful event has occurred and is real (Carver, 2007).

<sup>d</sup> Suppression of Competing Activities means suppressing one's attention to other activities in which one might engage, in order to concentrate more completely on dealing with the stressor (Carver, 2007).

<sup>e</sup> Planning means thinking about how to confront the stressor, planning one's active coping efforts.

**<sup>a</sup>Table 4.** Correlations between Independent Variables (Socio-Demographic Form) and Scores on the SAFE-R Measure

| Hypothesis Variables <sup>e</sup> | SAFE-R Scale Scores <sup>bcd</sup> |
|-----------------------------------|------------------------------------|
| 1. Size of Location in India      | -0.220                             |
| 2. Climatic Condition             |                                    |
| 3a. Age at Arrival in U.S.        | <b>0.304</b>                       |
| 3b. Present Age                   | <b>0.289</b>                       |
| 4. Length of Time in U.S.         | 0.085                              |
| 5. Level of Education             | -0.180                             |
| 6. Language Proficiency           |                                    |
| Speaking English                  | -0.182                             |
| Understanding English             | 0.048                              |
| 7. Ethnic Enclave                 |                                    |
| Indian Neighbors                  | 0.186                              |
| Social Contact Neigh.             | 0.256                              |
| 8. Immigration Status             | 0.091                              |
| 9. Employment and Income          |                                    |
| Employment Status                 | -0.117                             |
| Income per year                   | 0.056                              |
| 10. Gender                        | 0.010                              |
| 11. Pre-Immig. Convers.           |                                    |
| 12. Social Support                |                                    |
| Number in U.S.                    | <b>0.286</b>                       |
| Freq. of Contact                  | 0.110                              |
| 13. Religious Participation       |                                    |
| Freq. at Religious Org.           | 0.265                              |
| Freq. at Home                     | 0.011                              |
| 14. Rec. Activity                 | -0.148                             |

<sup>b</sup> Completion rate 100%.

<sup>c</sup> N=54 on Socio-Demographic Form and SAFE-R Instrument, except for Age at Arrival and Present Age, where n=53. (An outlier was removed for this analysis.)

<sup>d</sup> Gray cells indicate significant correlation at  $p < 0.05$

<sup>ee</sup> Climatic Conditions and Pre-Immigration Conversations did not appear on the Socio-Demographic Information Form; therefore, analyses of these items were not conducted

**Hypothesis # 1**

The type of place (rural/urban) in which an immigrant had lived in India has an impact on his/her level of acculturative stress and coping strategies utilized in the U.S.

Four of the respondents came from a village or town in India (under 1,000,000), thirty five respondents came from a city (between 1,000,000 and 5,000,000) and fifteen came from a metropolis (5,000,000 to 15,000,000). In examining the quantitative data, no statistical significance was found between the scores on the SAFE-R scale describing acculturation stress and size and location from which the individual migrated. However, a trend was identified, which was supported by more individualized interviews: Those respondents coming from a village or small town experienced more stress than those coming from a city or metropolis. Surprisingly on the SAFE-R scale, although individuals from villages or towns experienced the most stress, those from smaller cities experienced less stress than those from a larger metropolis.

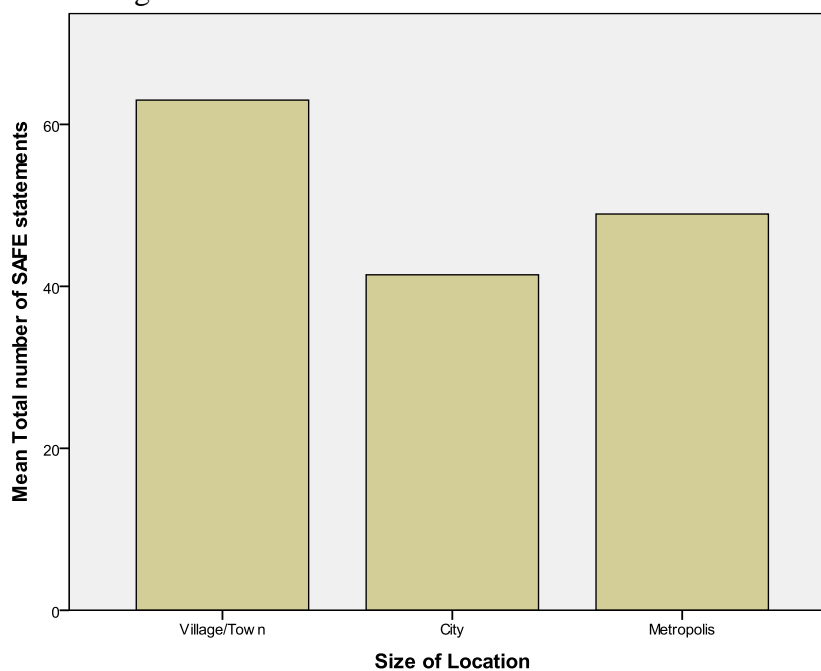
The COPE instrument is composed of fifteen subscales that define styles or patterns of coping responses to stressful situations. Significant difference among groups on a variable of interest can be analyzed in terms of correlations with the findings on these subscales. The COPE instrument does not provide an overall coping score.

In this case a statistically significant correlation ( $r = 0.291$ ,  $p < 0.05$ ) between place of origin and coping was found on only one of the sub-scales, the sub-scale called restraint coping. This sub-scale refers to the tendency to postpone reactions to stressful situations, to try not to react quickly, and to consider carefully before acting in response to stress. That is, the only statistically significant difference between the groups based on



the size of the town or city from which they came that was found on the COPE scale was the degree to which they used the restraint coping style. These findings suggest that maybe moving to a large U.S. city from a large Indian city/ metropolis is less stressful than moving to a large U.S. city from a town or village in India, although moving from a smaller city surprisingly appears to be less stressful than moving from a larger metropolis. (See graph below.)

**Figure 1.** Trend Graph of Results of SAFE-R Score and Size of Location From Which Respondents Immigrated



## Hypothesis # 2

Changes in climatic conditions may have an impact on acculturative stress and coping strategies.

There were no questions asked on the SAFE-R and COPE scales related to the impact of climate on stress and coping. The researcher was able to gather qualitative

results for this hypothesis from the interview and the Socio-Demographic Information Form.

All ten of the participants reported that the weather was significantly different from the weather back home, but only two of them identified weather as a stressor. In general, the participants reported that as compared to India the summers in Chicago and Madison are cooler, which allows them to be outside more. They also identified winter to be drastically cold which affected their day-to-day activities but not exclusively in a negative manner.

Many respondents spoke immediately of how they adjusted or coped with the drastically different weather. Ragini (female) said, “To be honest ... I enjoyed the first snow. The wind was different, but I personally do not have any grudge about the weather”. Smriti (female) felt:

It was not difficult at all because generally we have lots of facilities here like heated car, heated houses, and no problems in electricity and so forth. It was not difficult to adjust but you have kind of restricted options in terms of going out in winter. We kind of enjoy summer in Madison; we have 5-6 months of good summer. There are also lots of winter activities, so you can enjoy winter as well...However, you can be restricted because you have to cover yourself fully. Then you need to remove snow from your car, scratch it. It is all boring and tedious job. But it was not as bad as I assumed for the first time when I was moving here. It was not bad at all afterwards. I got used to it.

A few of the respondents reported actually liking the weather. In addition, most respondents had developed ways to adjust to the weather rather than allowing it to negatively affect them. Most of the participants were ready or prepared and found many ways on their own or from others to adjust to the unfamiliar weather conditions.

Aditi described how she adjusted by stating:

First of all I was not worried because I knew that there were heaters ... And if you are asking me the question how I got used to it and how I was passing my time, I started cooking and taking interest in reading more novels, articles or cooking different meals for my husband.

Prashant (male) reported he had to adjust quickly:

We were living near O'Hare airport, and was supposed to give interview at 10 o'clock in morning and the interview was to last for 4 hours and when I came out of the office at around 4:30pm there was really so much snow that I can't bear the cold. The first thing I had to do at that time was to go to a nearby shop and get a jacket for me, that was my very first experience because the weather changed so quickly from 10 o'clock in the morning to 4 o'clock in the evening that I just cannot forget it.

The main changes that they reported needing to make were dressing appropriately to the weather, learning to drive in snow and learning to adjust their activities according to the weather. Shivkumar (male) described his adjustment period thus:

The first couple of years, the snow and the cold temperature were so bad that we had to wear enough attire to bear the cold and of course the driving. The driving is a challenge in the cold weather and wintry, snowy stuffs. Those are new things we had to learn while we were experiencing it. Those are kind of challenges during the winter months but otherwise it was ok.

Niyati (female) said:

You feel a lot of difference (here) than in India. In India you can go out with your choice of clothes here you can wear only specific type of clothes; moreover it does not matter what you wear inside but outside you always have to be covered with thick jackets or coats. Here it does not matter how you look because it is very cold.

Despite the fact that most respondents denied that weather was a source of stress, their comments revealed that at least at first it was a concern requiring meaningful adjustments on their part. This might be considered coping well with the real stressor, so

that by the time of the research study the respondents had made the adjustments to their own satisfaction. It would be inaccurate to conclude that weather had not been a source of stress. In addition, rather than using denial in this case, active coping and acceptance as defined by the COPE sub-scales might be considered to be the coping styles used (because there was no quantitative question regarding weather, a statistical correlation could not be sought). Both the Socio-Demographic information regarding weather and the interviews revealed that respondents had found ways of preparing for and coping with the weather without allowing it to interfere with their lives in the United States.

### **Hypothesis # 3a**

The age of an individual on first arrival in the United States may correlate with level of acculturative stress experienced and coping strategies utilized.

The average age of the respondents when they first came to the United States was 26.3 years. The researcher identified one outlier, from the group who was 16 years old; all other respondents were over the age of 20 when they arrived. After removing this outlier a positive correlation at a statistically significant level was found ( $r = 0.304$ ,  $p < 0.05$ ), between levels of stress and age of arrival in the United States: the older the respondents at the age of arrival, the higher the level of stress on the SAFE-R scale.

In relation to coping the research showed that the older the respondents' age when they came to the United States, the higher the number of coping methods used. After removal of the one outlier as identified above, the statistically significant correlation between age at arrival and behavioral disengagement as measured by Pearson's  $r$  value was  $r = 0.299$ ,  $p < 0.05$ . Behavioral disengagement measures respondent's tendency to

give up or stop trying to attend a goal with which a stressful situation interferes. The second subscale for which a significant correlation was identified was suppression of competing activities with a Pearson's value of  $r = 0.312$ ,  $p < 0.05$ . Suppression of competing activities subscale refers to putting aside other activities in order to focus on dealing with the stressful situation.

Although there were no strong themes in the interviews that related age of arrival to level of stress or styles of coping, many of the respondents believed that coming at a different age than their age when they themselves had come might have been beneficial to their ability to cope. (Age, of course in this sense is subjective) Manasvi (female), who came at age 22, described this as follows: "I feel if I would have come a little late, I would have understood the real fact of life...which I understood very late and because of which I had more adjustment problems here in U.S."

Gauri (female) who immigrated at age 35 explained her beliefs about coming at a younger age as follows:

I feel that if I would have come here at a younger age I would have been better because after the age of 35 years it is difficult to adjust mentally to another country.

In contrast, Ragini (female), who arrived at age 25, described what she saw as a negative aspect to immigrating at a younger age, expressing her comfort regarding the age at which she herself arrived:

If I would have come here at younger age, I would have been more vulnerable. I would probably not been able to see through the critical age and would not have been able to see why and what's been happening but since I came at an older age I feel I am able to see a lot and am knowledgeable to be able to explain people why

things are happening so it helps me in that way. But I think age may be the older the better but I would definitely not want to come here when I am young.

Thus the quantitative results show that the later in age the respondent immigrated to the United States, the higher the level of stress. They reported coping with the stress through behavioral disengagement (giving up on attempting to attain the goal in which the stressor is interfering) and through suppression of competing activities (suppressing one's attention to other activities in order to concentrate on dealing with a primary stressor). The qualitative results indicated that respondents who came at a younger age felt that they would have had more ability to cope if they had been older at arrival; at the same time the respondents who were older when they arrived mostly believed that they would have had an easier time if they had been younger at the time of the arrival.

### **Hypothesis # 3b**

The present age of an individual may correlate with the level of acculturative stress and coping strategies utilized.

The average present age of the respondents was 31.1 years. When the outlier mentioned above (now age 22) is removed from the analysis, a statistically significant relationship was found between present age and SAFE-R scores ( $r = 0.289$ ,  $p < 0.05$ ). These results support the researcher's hypothesis. There were no statistically significant relationships between present age and the scores on the COPE scale. While present age and the impact on stress and coping was not a primary qualitative theme, several respondents did briefly discuss how their present age impacted their stress and coping.

Ragini (female) now age 30 stated:

The only challenge that I faced was while I applied for my Ph.D. program at different schools. I think they wanted people who were of higher age. I am not sure why but I have not had any problems in terms of working, studying etc.

Prashant (male), now age 60, described his beliefs that it could be difficult to get a job and that health may play a part in sources of stress as one ages:

You must meet some good reference in USA so that you can get reference to different companies and you can penetrate into the field of your interest; otherwise, it is very difficult to find out job (when you are old). As far as question of age is concern, I feel that since I don't have any health problems it is ok.

The quantitative results indicate that the older the respondents' current age, the more stress they reported. The qualitative results support the quantitative results, in that the respondents believed there were more difficulties faced by older individuals.

#### **Hypothesis # 4**

The length of time since arrival in the United States may correlate with level of acculturative stress and coping strategies utilized.

In the present research study no statistically significant relationship was found between the time since arrival and the scores on the SAFE-R scale. However, in relationship to coping, this research found that the longer the respondents had been in the United States the higher their coping skills scores on two subscales: denial and humor. Statistical analysis showed there was a negative correlation ( $r = - 0.312$ ) between length of time in the United States and use of denial as a coping skill, and a negative correlation ( $r = - 0.315$ ) between length of time and use of humor as a coping method with a p value of less than 0.05 for both. As used in the COPE instrument denial means, "An attempt to

reject the reality of the stressful event” by pretending or believing that stress is not real; humor means, “Making jokes about the stressor”.

Throughout the interviews respondents referred indirectly to this topic. The respondents reported that the longer they were in the United States the less stress they experienced because of their increased ability to communicate more easily, ability to get employment, ability to figure out transportation facilities and increased relationship building. They did not indicate use of denial or humor to cope with stress, but the qualitative results did show that the longer the participants were there in the United States, the more likely they were to cope successfully with the reality of their situations.

#### **Hypothesis # 5**

The level of education may correlate with level of acculturative stress and coping strategies utilized.

No statistically significant relationship was found between the findings on the SAFE-R scale and the level of education. However a statistically significant negative correlation ( $r = - 0.283$ ,  $p < 0.05$ ) was found between the level of education and one measure on the COPE scale: focus on and venting of emotions. This scale refers to an individual’s increased awareness of feelings and tending to vent them.

It should be noted that this hypothesis and the data used to analyze it did not distinguish between education achieved in India and that achieved in the United States. The qualitative interview data fits well with these perspectives. Respondents indicated that being educated assisted them in becoming acculturated to the United States culture.



Manasvi (female) said:

If you ask me, I have definitely learned a lot of things from my Engineering field. Basically, I have learned logical and practical thinking. We always have been trained that whatever problem comes we ask questions 'what', 'why' and 'how' and that theory I have implemented in my daily life. So, I can definitely say that my education helped me and taught me to solve the problems and look out for other options.

Smriti (female) discussed her thoughts on the value of her education stating:

Definitely it will be beneficial because each country has their own standard of education, culture, ways to communicating things and tackling problems. Analytical and problem solving we had in India is different here I would say. Not in terms of skills but the way we handle problems is different. The atmosphere and surroundings are totally different. I am glad that I am pursuing my Master's here. So, I would not say that it was kind of forced situation; it might have sounded to you like that by now. But definitely I was always into learning process throughout my life. I am enjoying my Master's here. I actually enjoy the style of teaching here. By the time I will get into job market, this education process will help me to better handle the interview situation... I will give one example here, when I came to the United States, though I know English very well, people were speaking English and I was shocked that I was not able to understand the pronunciations. It took around 7-10 days to figure out what people are saying. So definitely the whole (education) process helped me.

The qualitative results indicate that the higher the level of education, the better the ability to adjust in the new culture, but the explicit relationship of acculturative stress and education could not be established because the data could not indicate whether the educational degree was earned in India or in the United States. Of the 54 participants, one had achieved only a high school degree; eighteen had completed Bachelor's degrees, thirty-two had Master's degrees and three reported PhDs. This is to say that thirty-five out of fifty-four had completed at least a Master's degree, and only one had below a Bachelor's degree. There was no comparison group of lower educational qualification but the present findings show that even the highly educated immigrants had high levels of

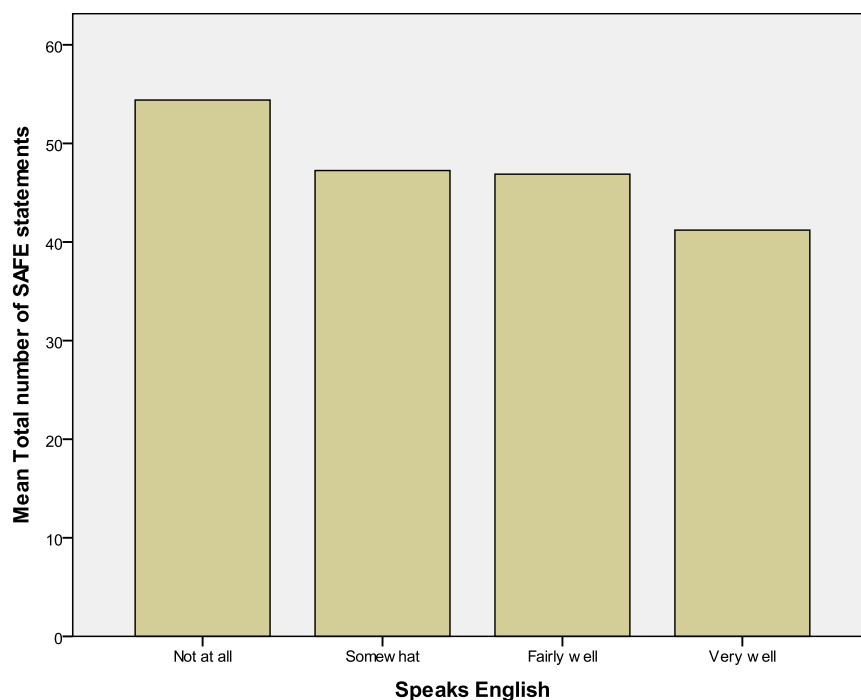
acculturative stress. The qualitative results did not explicitly address the quantitative result that the higher the level of education the more unlikely the respondents is to use the coping skill of focusing on and venting of emotions (an increased awareness of one's emotional distress and a tendency to ventilate or discharge those feelings). This question would need further exploration.

### **Hypothesis # 6**

Language proficiency in terms of speaking, reading, writing and understanding English may be correlated with level of acculturative stress and coping strategies utilized.

The analysis of qualitative data only provided information regarding the respondents' abilities to speak and understand English, not on their ability to read and write English. There was no significant relationship between the respondents' abilities to speak and understand English and their scores on the SAFE-R scale, but there was a slight trend in the relationship between speaking English and the scores on the SAFE-R scale, with respondents who know how to speak English reporting less stress.

**Figure 2.** Trend Graph of Results of SAFE-R Score and Level of English in Speaking



In the findings on the COPE scale there was a statistically significant negative correlation between the subscale “seeking emotional social support” and the ability to speak English ( $r = -0.309$ ,  $p < 0.05$ ). This subscale refers to talking with people, not specified, who may provide support, as a means of relieving or coping with stress; therefore they are unable to seek emotional support from as many source i.e. People speaking only English such as neighbors, supervisors, and professors, because of lack of adequate English.

The ability to communicate orally in English and the impact on acculturation became a significant theme in the qualitative interviews. All ten of the respondents reported being negatively affected by their inability to communicate orally in English as it is spoken in the United States. The respondents found difficulty at different levels when

it came to language. The prominent area of difficulty was in spoken English, especially accent and speed. Manasvi (female) said:

Sometimes I don't have words or a particular word which I want to speak. Biggest thing here to understand is I think in my mother tongue and I have to communicate or translate that into English which is not my mother tongue. During such incidences it is not only difficult for me to communicate but I have faced a lot of challenges during interviews for jobs, work or employment; for example, at work if I don't like some kind of process and if I have to put my ideas across to the team regarding that, just because I don't have words or proper vocabulary in English I find it very difficult.

The respondents also reported other difficulties in conversational situations. Krish (male) described his difficulty with conversational English:

One area that I would lack in is conversational English. Because all my friends in India, we speak in Hindi and even all Indian friends here, they speak in Hindi. So I don't speak English much with my Indian friends, but I do speak in English with others, but it is mostly formal English. It is hard to lead a conversation starting in English and I guess that is one area that I would want to improve in future. That is one challenge I see.

Several respondents said that one of the important factors that affected their level of communication with people was their own speed of speech while engaging in English conversation. Payal (female) stated:

People would not understand my accent. Like my father-in-law (non-Indian) says to me, 'Slow down princess, slow down'. He would like joke because he could not understand what I was saying.

Shivkumar (male) discussed difficulties in his acculturation due to the speed of his speech:

I would say it is not an accent problem; it is just that I have to slow down. When we come from India we generally speak little faster because we don't have any reference point to slow down, so we always speak faster. So when I came to the United States, one thing I learned through experience is that you have to slow down.

The respondents also reported difficulty in accent, pronunciation of words and general understanding during communication. When asked about his accent, Prashant (male) reported:

But in most of the cases I had to repeat my sentences again, that was the difficulty. I thought that I am clearly conveying what I have to convey but I had to speak two things and then they will understand that “Oh! This is what you are speaking.” So I had to repeat myself many times and that was the problem.

Aditi (female) said:

Yes, a lot of times when I talk on phone to book a hotel room or something or talk to anybody because it is a new accent for me and to grasp that and to understand that, it takes a while for me to process.

Payal (female) reported (speaking very fast):

Oh that even happens today, that even happens today! I will say stuff and people would not understand it. Earlier, I would take that personally, and I still do sometimes. It is very annoying to me but now I go back and talk about it. I (take time to) process it; but with my co-workers now, over the years, I have built a relationship where they can recognize (what I am trying to say). One of my co-workers said, “Your English is like, it gives me a kick.” To them is it like old British English and so sometimes they don’t hear the words; and my husband makes fun of me, in a nice sort of way, but even now, he still makes fun of me. But sometimes I can see when I am talking and people look blind at me when I said something and I don’t know what the hell I said, but now I am beginning to become more aware of it because my friends can tell me back what it sounds like, like I use a lot of words that they do not use here; for example, I am ‘keen’ on doing this, and related stuff, so it feels like a very old English, but now we are friends enough for her to tell so that it is not offensive to me and she is not uncomfortable telling me that.

The respondents did report that reading and writing were not as difficult as conversing in English. One of the reasons was that while reading and writing they did not have to give their immediate reaction as they had to do in conversations. Ragini (female) said “I studied in an English speaking school in India. We use to talk English at home,

my parents use to talk English, and so I am proficient in reading, writing and understanding English”. Shivkumar (male) reported:

I am very, very comfortable (reading and writing). I don't have any problems in English at all. I can communicate in all three formats very well. People have commented to me over the years that I speak very good English and I write very good English. So I feel I am in a good place there.

In order to adapt, all the respondents talked about ways of improving their communication. They spoke about speaking more slowly, repeating oneself, clarifying through using synonyms or other words to get ideas across, and utilizing translation support like reading closed captions on TV, using Google translator or having other people translate for them. Gauri (female) described translation help she received from her supervisor:

I only remember about my job and my last review. They told me to join in another department and used a specific word which I don't remember now because I did not understand the word only. I even said that I know how to do this work but I don't know how to describe it in English. Then I told everything to my supervisor who translated my ideas and thoughts to my boss in English... Yes, it happened with me many times in job. Right now it happens with my manager or boss: I say something and he understands something else. It has happened so many times that he complains [to] my supervisor that I am saying something, “she does not understand anything” and then my supervisor translates things to both of us (me and my manager).

Manasvi (female) discussed the use of technology to assist her in translation:

In such situation what I usually do and because of 21<sup>st</sup> century technology before putting my ideas across I do some assignment, I think over and over and write it down on a paper. Now we even have Google translator which translates whatever ideas or sentences I put in my mother tongue into English, it shows me whether it is grammatically correct English or not. Or whatever words I do not know I put it in Google to verify the grammar. Now I also have audio dictionary which says how to pronounce words so I put those words and I keep on hearing them. E.g. sometimes I have difficulty pronouncing ‘A’ or ‘Aah’ so if I have to say “a bad

boy”, or “a bear”, if I pronounce it in my English, it all sounds same because I am not able to pronounce them properly.

Aditi (female) reported:

I used to like switch on the TV and listen to news channel or any entertaining channel and used to listen to instant key (closed caption) so that I can get used to it because I have to stay here and I have no choice.

Both the quantitative and qualitative data supported the hypothesis that language proficiency in terms of speaking, reading, writing and understanding English has a relationship with level of stress and coping behavior. The qualitative results did not speak to the quantitative results regarding the negative relationship between seeking emotional support (getting sympathy or emotional support from others) and ability to speak English.

### **Hypothesis # 7**

Whether or not the respondent lives in an ethnic enclave may have an impact on his or her level of acculturative stress and coping strategies utilized.

Information for this hypothesis was gathered from the Socio-Demographic Information Form, and then analyses were run to identify correlations with findings on the SAFE-R and COPE scale data. Neither significant correlations nor trends of relationships were found for this hypothesis in the SAFE-R data. Of the Socio-Demographic Information Forms, there were two areas from the Socio-Demographic information that could be analyzed in relationship to the COPE scale: social contact with neighbors in the United States, and Asian Indians in the neighborhood in the United States. Social contact with neighbors in the United States, had a statistically significant correlation with the COPE subscales called “active coping” ( $r = 0.269$ ,  $p < 0.05$ ) and “restraint coping” ( $r = 0.353$ ,  $p < 0.01$ ). The active coping subscales refers to taking

action in order to remove or circumvent the stressful situation; the restraint coping subscale as mentioned earlier refers to refraining from trying to cope until sometime felt to be better.

In the qualitative interviews, discussion enquired into the respondents' comfort level, or stress related to the ethnicity of their neighbors, (whether either being with people of an ethnic group other than their own or living among any particular ethnicity group made them less comfortable than living among Asian Indians.) Eight of the respondents reported that ethnicity was not an issue when it came to relationships with friends or neighbors. Smriti (female) stated:

All my friends are from different ethnicity... we don't mind what ethnicity one belongs to as long as you are not troubled by them. I don't have any personal distractions from a particular caste or things like that. So we don't care about that.

Krish (male) compared an Indian neighborhood in the United States to a more Caucasian neighborhood and reported:

Since I had lived in an apartment complex where there are a lot of Indians and I don't think there is any difference between now and then. Krish currently lives in a neighborhood which is predominantly Caucasian as compared to his previous neighborhood which was more Indian). Even then we did not speak too much with the neighbors, just like we do now. So I don't think there was any difference.

Yet seven out of 10, (thus a great majority), people described feeling lonely in the United States due to their opinions that the United States is more of an individualistic society (seen as self-centered, "me centric", distant in relationships, etc.). They all compared their current lifestyle or relational experience with their neighbors in the United States to their experiences in India. They reported that in India they felt more



connected to their neighbors and described their neighbors as being more like family.

Manasvi (female) described her neighborhood in the following comments:

The place where I used to stay in India, we had very good neighborhood. Our morning used to start with 'good morning' with neighbors, instead of saying 'good morning' to our family members. Our relationship was that good with our neighbors. This was in India. The major 3 differences between the city where I am staying and city where I come from in India are: I don't see the neighborhood love here that is the first major difference. Second difference is the transportation; because everything was so accessible that you can go by walk or ride the bicycle in India, and without any car or any four wheelers you can just go out. Where else here, the walking distance for daily activities is far and weather is such that you have to have a car. Sometimes you feel depressed or handicapped when you do not have any mode of transportation. And the third difference is the type of people that I am surrounded by. I am not sure it might be the same case all over US or not, I cannot generalize. I feel the emotions are not there.

Niyati (female) lamented:

We used to go out for festivals and picnic. When I used to go home, everyone including our neighbors, used to sit outside only. I used to chit-chat with our neighbors. Then talk with my mother about the whole day and then after dinner I used to finish off my day.

The respondents, in general, stated that in the United States they felt as though they were on their own and they had limited interaction with neighbors resulting in increased feelings of loneliness and isolation. Shivkumar (male) reported:

One thing I realize is that in this country, you are on your own. There is nothing against friends and other people but each one has to take care of their own. They cannot come and help you, period. That is how the structure is in this country...in this country you are on your own and you have to take care of yourself, that's it. Then in good time, you get to see all the friends. I am not complaining or anything but that's how it is. Everyone should take care of themselves first before they take care of others. So what I am saying is that is the way it works. So I understood that I have to be on my own and I am on my own. See, if you are in India and if you lose a job for example, you can go back and stay with your mom but here it is not an option. There in India, you can take some time but here you cannot take time off. There is instant pressure right away. So you have to start

thinking clearly. Not panicking, no anxiety, no all that stuff. You have to really think and it also makes you better person. It really makes you better person, it really makes you think about options, it really makes you a leader if you go through that because if you are protected all the time, you will never get to know the world. That's the way I look at it.

Manasvi (female) said:

And as I pointed out before there was no neighbor to talk to, or people around you with whom you can talk or share your feelings, so the only medium I had was I used to write a diary where I used to write all about my stress or cry or go to the temple. But as you know this is USA, here it is very difficult to find fair places or temple because here people follow different religion and so you will not find temple everywhere. This situation was very difficult because before I have never experienced such feelings where I felt alone, lonely or homesick. I was not totally depressed but basically in such situation I did not know what should I do or what to do to cope up with such kind of stress

Niyati (female) described her loneliness as follow:

The main difference I find here is that you don't tend to meet a lot of people in person because most of the people you see here are in cars only. In India there is so much of noise outside that you feel that you are in a fair, you are among people. Here you feel deserted.

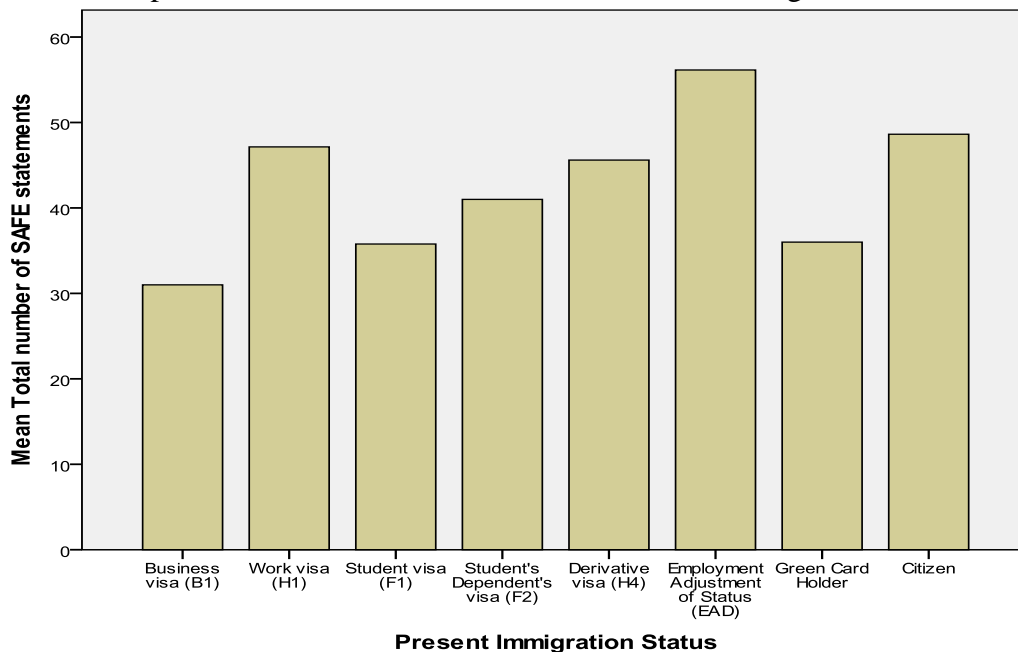
Although there were no significant correlations between the scores on the SAFE-R scale and the respondents' feelings about their neighborhood, there was a significant correlation between the information about social contact with neighbors from the Socio-Demographic Information Form and the COPE subscales of active coping (taking action to remove stressors) and restraint coping (coping passively by holding back one's coping attempts until they can be of use). In the qualitative data, the respondents indicated that although they missed neighbors of their ethnicity and the Indian culture of neighbors actively supporting and communicating with each other, nonetheless they were able to cope without a strong ethnic enclave in the United States. The difference they felt was not

related to the ethnicity of their neighbors or to the neighbors being of their own ethnic/cultural group; rather, they expressed poignantly the loss of the sense of friendliness and mutual supportiveness which they had experienced in their neighborhoods at home in India.

### **Hypothesis # 8**

The respondent's visa or immigration status may correlate with level of acculturative stress and coping strategies utilized.

There was no significant relationship found between visa or immigration status and the scores on the SAFE-R scale, but a trend was found in the relationship between stress level and immigration status: respondents on EAD (employment based approved for permanent resident but awaiting change of status), work visa, citizens and derivative visas tended to have higher levels of stress than those on student visa, student dependent visa, and green card holders.

**Figure 3.** Trend Graph of Results of SAFE-R Score and Present Immigration Status

The qualitative interviews did support the hypothesis that the type of visa/ immigration status has a correlation with acculturative stress. All of the respondents (eight respondents) who were on temporary visa/ immigration status reported that their status increased their level of stress. They reported that their status negatively affected their ability to get jobs, ability to travel in or outside of the United States, their sense of security within the United States, their ability to invest themselves in the United States, their state of mind, their marriage, and their living style.

Krish described his concerns related to his status:

I have to think a lot before traveling out of the country because sometimes my work visa, because it is issued for a certain date and after that if you travel outside, you have to go to your home country or some other country outside to get it stamped again. Sometimes I also have heard that people are facing problems getting it stamped again and I don't want to face that. So it kind of affects how many times I travel out of the country or go to my country. For example, I and my

wife thought of going to Europe last year but then we thought about visa re-issue and then we changed our minds.

Niyati (female) said:

Definitely it impacts on a lot of our decisions. For example if I want to buy bigger furniture I have to think twice because I don't have my own home, I live in a rented apartment. If I want to decorate my house, I have to think so many times. If we have to buy a house my husband needs to see if his job is secured, if he has a status so that he can buy a house and then pay the mortgage etc. So it impacts a lot.

The respondents reported that they adjusted to their immigration status by not buying or investing in items that were difficult to sell quickly. Krish (male) described similar concerns as follows:

One of the biggest things is that I am not buying the house here in the US because I don't know when, for example, if I go to India and I don't have reissue of my visa then I can't come back here. So what will happen to my house? Rest of the things can be sold pretty easily. I can dispose my car and sell my furniture and whatever I have but what do you do with the house. It is not easy to sell a house in a week or two. Definitely I am not buying the house because I don't have permit here.

They also reported dealing with the negative impact of these restrictions by attending school or becoming more educated, volunteering and taking up hobbies such as art and poetry. Aditi (female), in response to a question about how her status affects her, said:

I am 25; I came to the US at 23. I think I was not able to do much productive work at very young age when I should be able to work very hard, earn a lot. So I think in these 2 years, I have not done much.... I think that I am losing my precious time by not doing a job because I am on H4 (dependent visa).

Smriti (female) said:

My present immigration state is H4 which I already said. It is spouse visa or dependent visa and you might know more about that than I do. It has a lot of

restrictions on working. So I am coming from India with my Bachelor's degree and 4 years of work experience but still due to my immigration status I cannot work in the US officially. I need to find people who can sponsor me and all that. I won't go into details. But definitely I could not use my knowledge which I had in India due to the restricted immigration visa status. So I was hoping that they can do something for the spouse visa.... On H4, people generally do lot of community work or they try to go to non-profit organization where you won't get paid but definitely you can be active in that way. You will do that if you are at retired stage. At my stage, I think the younger generation will not be that enthusiastic they will not be that excited in doing such things.

Niyati (female) also reported:

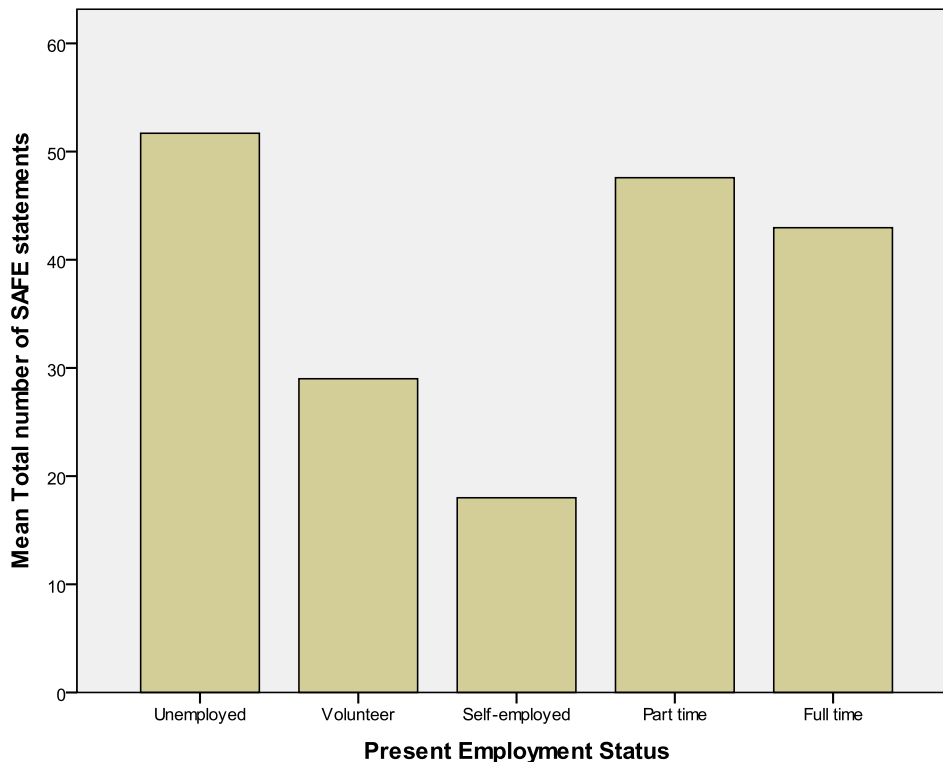
I can study or I can do any household work. Like I do crochet and I make different things out of yarns and wool. I enjoy making things with which I can decorate my house. I think I can sell these items and earn some money but I can earn money only in cash because of my visa status. I am yet searching for a good platform for my creative craft.

Although the quantitative data does not find a statistically significant relationship between immigration status and stress or coping, the data collected does show a trend towards increased negative correlations in relationship to certain immigration status. The qualitative data also supports the hypothesis that immigration status has a relationship mainly negative with stress and coping.

### **Hypothesis # 9**

Employment and adequate income may correlate with level of acculturative stress and coping strategies.

There were no significant relationships between employment/ and adequate income and the findings on the SAFE-R or COPE scales. However, in examining trend charts, it is important to note that self-employed and volunteers had less stress than unemployed and those working either part or full time.

**Figure 4.** Trend Graph of Results of SAFE-R Score and Present Employment Status

The respondents did discuss the important impact of securing employment and income, on their ability to acculturate in the United States. Prashant (male) stated:

I think I was fortunate enough that right from day one when I landed I did not face that kind of a situation (worry about employment status) because family members supported me and I got a job within 3 months of my landing. So, there was no question of major financial problem. I could rent a very good house, and I could get my own car within 3 months. The second thing was I was living in an area near down town where all the transportation was available so I had not to undergo that kind of a situation.

Shivkumar (male) described stress he experienced related to employment:

First time I lost my job. First time, it was reduction in workforce and I was one of them. I literally cried since it was a first time I was experiencing that and I did not know how to react to that. I was driving and my reaction was I was crying. That was a learning experience for me. That's how countries work; there are no job securities anymore. There is no, you start in one job and you retire there, no. That forced me to look at other things around my job to understand how things work.

After that, I resigned on my own, I left companies. I did all kind of things. So it has given me a good exposure but definitely when I came in first, losing a job was stressful, yes.

Gauri (female) reported “When I started job I started understanding much better because I started meeting different types of people”.

Although the quantitative data did not show statistically significant relationships between employment status/income and stress, both the trend graphs and qualitative results do identify a relationship between stress and employment status/income; those who were unemployed and or were working had more stress than those who were volunteering or who were self-employed. We will pursue this more in the discussion session.

### **Hypothesis # 10**

The gender of an individual may correlate with level of acculturative stress and coping strategies utilized.

Although no statistically significant relationships were identified between gender and the scores on the SAFE-R scale, the research identified a significant relationship between gender and the COPE subscale called “use of emotional support” ( $r = 0.329$ ,  $p < 0.05$ ).

The qualitative interviews also strongly support the hypothesis that men and women have different ways of coping. The respondents, in general, stated that Asian Indian men are more reserved and less emotional than women. Shivkumar (male) described the difference in the following statements:

I don't know how each person will react. I cannot think for them because each person is different but generally speaking, women are emotional. I can say that.



Women are very emotional; you cannot complain the way they respond. Guys are macho, that is the way they are supposed to be. You are supposed to not be emotional because when you are emotional you cannot think. Women are emotional because that's the way it is. You cannot complain that. That's the way they have to let out the stress, tears or really talking to somebody. At that time, they will talk a lot. That is fine, that's the way they want to relieve the stress out. So again I have seen people who don't react like that either. I have seen guys crying and women being strong. So it is not a statement, it can be both. But generally speaking, women are emotional and they can get pretty stressed out.

Krish (male) also saw a difference stating:

I definitely feel it would be different. About my wife, she is lot more affected than me. I guess maybe internally we are affected the same but I don't show it that much but she shows it lot more than me. She doesn't sleep well and I don't think she has same avenues for entertainment as I have to take her mind off of things...She tries to maybe talk about it and maybe do something about it. But she doesn't want to take her mind off it.

Manasvi (female) said:

Every person has different way to handle it. If it is job related, family or social stress, I take different steps. If it is job related stress I try to contact the appropriate person and get my work done; if it is familial or social stress I just cry, sit at home and wait for the right time to get things settled. I always think that guys handle situation very differently than girls. I have a recent example where, in a relationship a guy likes some girl or a girl likes some guy; in this situation the guy likes to be nice to girl and if nothing works out it is very easy for guys to move one but it is very difficult for a girl. A second situation in where a guy handles the situation differently is in a job. Right now I am in a project which is getting over, and there is a paid vacation. Being a girl I am very worried about whether I will get a project in the future, but a guy in this situation will take the vacation and take opportunity to go around and enjoy a new place and life in general. Guys are more practical than girls because girls always think from heart; that is what I believe. I feel that most of the times the guys handle the situation very differently than girls.

The quantitative data and qualitative data had partially contradictory results: the quantitative data from the SAFE-R scores showed no significant difference in the amount of stress experienced by males and females, while the interviews demonstrated that the

respondents believed females feel more stressed out than males and use different coping mechanisms. The quantitative results on the COPE scale did indicate a statistically significant relationship between gender and seeking emotional social support, in that females seek emotional support significantly more than males. This finding was consistent with the results of the interviews.

### **Hypothesis # 11**

Having had pre-immigration conversations with individuals who lived or had lived in the United States may have an impact on acculturative stress and coping strategies utilized.

This hypothesis was explored only by qualitative interview. Nine of the respondents stated that having someone in America who could help them prepare for the immigration experience or who could help them adjust once in America, helped them significantly decrease their level of stress. Smriti (female) reported:

It was easy because my husband was here for 2-3 years. He did his Master's here so he knew what kind of things I will need here, transferring from Indian style of living to US style of living. So he absolutely knew everything as to what all I will need. He had one list he prepared and asked me to bring all that and I would be fine.

Niyati (female) said:

Oh, yes, my husband helped me out in every way to prepare for my trip. We used to go to cyber café together and look out for items to be carried to US. We took the visa date together so that my husband can guide me during the visa interview. The entire plan, preparing documents and preparing files, everything was done by my husband. My husband prepared me for the interview; I can say that he did everything from 'A to Z'. Actually I did not feel much (when I left home) because I was too excited to meet my husband in US. I was so happy and excited that I did not even cry while I was leaving my parents. For a normal Indian girl it is very

difficult to leave her parents but I was too excited to see my husband who was waiting for me in the US.

The qualitative results supported the hypothesis that having pre-immigration conversations with individuals who lived or had lived in the United States has a positive impact on coping and negative impact on acculturative stress.

### **Hypothesis # 12**

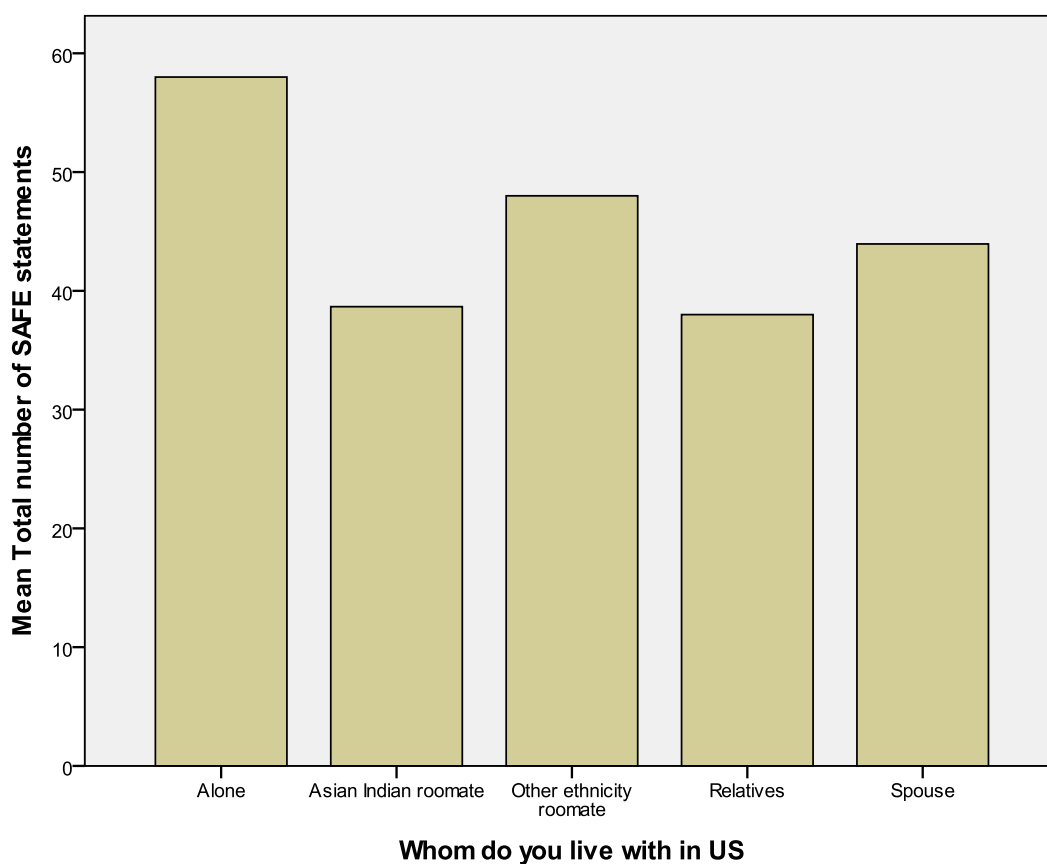
Strong social support may correlate with level of acculturative stress and coping strategies utilized.

In examining the data, respondents' composite score of total number of friends, neighbors and family in the United States was found to have positive correlation with level of stress as measured by the SAFE-R scores ( $r = 0.286, p < 0.05$ ). On the other hand, a composite score of frequency of talk with parents, relatives, family, friend and neighbors did not have a statistically significant relationship with SAFE-R score.

In examining COPE scores, a statistically significant correlation was found between the composite scores of total number of friends, neighbors, and family in the United States and the use of denial style of coping ( $r = 0.288, p < 0.05$ ). A statistically significant correlation is also found between the composite score of frequency of conversation with parents, relatives, family, friends and neighbors and use of active coping ( $r = 0.304, p < 0.05$ ) and with restraint coping ( $r = 0.364, p < 0.01$ ). This is to say, a statistically significant correlation was found between several of the measures of social support and specific styles of coping on the subscales of the COPE scale.

Another interesting finding in examination of this data was the relationship between level of stress and responses to Socio-Demographic Information Form question, “Who do you live with in the United States?” In examining a trend bar graph, it was found that those respondents, who live alone, live with a roommate of another ethnicity, or who live with a have higher levels of stress as compared to those who lived with relatives or Asian Indian roommates. This finding merits further consideration in the discussion.

**Figure 5.** Trend Graph of Results of SAFE-R Score and Person With Whom the Respondent Lives.



Eight of the ten immigrants in the qualitative group, including males and females, reported missing their family and friends who were in India, especially parents and siblings and that this contributed to an increase in their level of stress. Although they had phone or “Skype” contact with their family and friends, they still reported missing them and that these negatively affected their ability to feel at “home” in the United States.

Shivkumar (male) mentioned various aspects about home, stating:

You always miss your home. You always miss your parents but you also think why did you come here? But at the end of the day, there is nothing like home, there is nothing like mom’s food. Doesn’t matter how much money you make, there is nothing that can compensate that. So I do miss home, I do miss my parents, just sit at home and being pampered but I am working hard here

Krish (male) talked about missing his parents and his friends:

I miss my parents. That’s number one thing. I think I miss the food a lot. I just don’t get the same things I used to eat a lot in India. I also miss my friends a lot, although, most of my friends are all over the world. None of them are back in India but I miss having those friends with me.

Smriti (female) described her difficulty feeling at home in the United States in her comments:

Because my husband is here and I have settled my life according to circumstances I was landed up in. By heart, I am kind of half-hearted because my parents are in India and my husband is here. I want to feel at home here because my husband is here, but definitely I wish my parents where here. That is not going to happen. So I don’t know.

Aditi (female) described how her homesickness makes her want to return to India. She said:

I want to go back to India. The main reason is weather, my family and I don’t think if I stay over here, it would help me too much than if I stay in India. I think both the countries are growing equally at faster pace. So going back to India

would really help me actually because I would be able to do my job because transportation, communication is very easy in India and I would be among my own people there.

Gauri (female) discussed her hopelessness, helplessness, and feeling trapped, being in the United States without her family:

I was very sick at that time. I did not like people here; I could not adjust with place and people. I used to feel that somebody had trapped me in jail. At that time I used to always tell my husband that I want to go back to India forever. There were instances when I told that I want to go back to India but after marriage a girl cannot stay with her parents, and so I had nowhere else to go. So I knew that I cannot go back to my parents back in India and I had to stay here only.

For all ten respondents communicating with family and friends, regardless of whether they were in the United States or India was their main way of coping. Even though missing their family did not stop and it was a source of stress, nonetheless when they contacted them it did help them to feel better and to alleviate their stress. Krish (male) said:

I would say I have really good relationship with my family. My father really helps me if I am feeling low about something. He definitely motivates me a lot. My mother and brother also do the same thing. I think I have a very good support system with my family members. If I am feeling low or stressful about something, I do talk to them and they help me relax and make me feel better.

Manasvi (female) reported:

Now, I don't count (the frequency) but I can talk with them (parents) whenever I want to and I can talk anything with my family. My parents have never forced me in anything, for me relationship is very important and I myself like to be very social. Whenever I talk to my parents, the burden of my stress level always goes down.

Aditi (female) discussed the importance of talking regularly with her family and other relatives:

Every other day I love to talk to them in India. I talk to mother, brother, father and my relatives on maternal side. I can talk to them about anything. I can open up my heart with them. I can discuss anything with them.

The respondents reported coping with their loneliness in the United States by relying on their spouses and family members for emotional support or getting together with friends.

Krish (male) said:

I think I meet my friends in Madison a lot. We meet every week, do different kinds of hangout. My other friends in the US who live in other cities, we don't meet that often. For example, my friends in the LA who I stayed with in university, I just met them once after I came here in Madison. But we still keep in touch through Facebook and phone calls but we don't really meet that often.

Aditi (female) described the importance of friends by mentioning:

I love talking with them (friends) and it really helps me because I need them at the end of the week. I basically always look forward to meet them to freshen up myself and give myself little energy. So I love talking to them...sometimes when I meet them, I have certain points in my mind that I think I would like to talk to them. So that I can clear up my mind and seek their guidance if they have passed through the same situation as I have. So it really helps me a lot. It is like good communication, good positive effect to me.

Smriti (female) explained why friends are needed:

Because you must need your friends around to tell you what is going on in the market or what is going on this particular domain or which are emerging areas that are coming up. If my friend has completed his Master's in information technology management, he can guide me that you are in the right field or wrong field. I have a diverse friends group, they belong to different domains. You name it and I have it kind of a thing. They help me in taking decisions and they try to help me.

Prashant (male) described the role of friends in his life thus:

Wow, because I am also associated with social organization which believes in universal brother hood, it is like an extended family. There are 15 families whom I can go without pre-appointment and talk with them. So we have very good extended family. I regularly meet them or talk with them on phone. We also go to

our gathering every Sunday and that is our way to keep in touch with each other. Very warm reception whenever we meet and it is through exchange of our experiences.

Gauri (female) said:

I have many friends in the temple here in Chicago; they are like a family to me now. I feel very good to keep in touch with my friends. They help me reduce my stress level. They always advise me whenever I need any guidance or help.

The respondents reported many different ways of adjusting to missing their family. They reported talking to their family members daily or at least weekly via telephone, email or Skype. Smriti (female) reported:

(I talk to my family) daily. I don't get time now as I am doing my Master's but I generally talk daily for 15 minutes and say how am I doing, how they are doing? ... The greatest medium is Vonage phone. That is lifeline for all Indians or all international people living in the US because my parents are not that technology savvy. They don't know how to use internet or video chat, so they generally speak on their telephone line and I call that... Definitely it is a great boost. Whenever my energy is low, I need someone. I need my dad or mom to speak to. I have lot of things going around here and I have only couple of people or friends to talk with. And the level of confidence or the level of guidance my parents can provide, no one can give that. Definitely it impacts me a lot. It gives me energy to start a new day.

Shivkumar (male) also discussed his use of technology to keep in contact with family and friends: "These days we have Skype, internet, telephones to call them (parents or relatives back home) and talk to them. It is not same as being there in physical presence."

Most of the respondents remained in touch with their family but the increase in frequency of contact with family members did not lessen feelings of homesickness among the participants due to wanting the physical presence of family members and / or missing food and festivals that only exist in India. Both the quantitative and qualitative



data support the hypothesis that loss of familiar social support contributes to acculturative stress and access to strong social support was helpful in coping with stress. The quantitative results demonstrated that there were significant relationships between the number of family members or friends in the United States and stress. A statistically significant relationship was also found between frequency of talking with parents, family members, neighbors, and friends, and denial (attempt to reject stressful event), active coping (taking action to remove stress) and restraint coping (holding back one's coping attempts until they can be used). The qualitative results went into more depth in exploring the strong impact of these relationships on both stress and coping.

### **Hypothesis # 13**

Availability and participation in religious practices and spiritual support may correlate with level of acculturative stress and coping strategies utilized.

There were no significant relationships between the scores on the SAFE-R scale and the frequency of religious activity at a religious organization or frequency of religious activity at home. In examining the COPE scale, there were statistically significant relationships. The first set of relationships were between frequency of religious activity at a religious organization and the subscales called positive reinterpretation and growth ( $r = 0.331, p < 0.05$ ), mental disengagement ( $r = 0.380, p < 0.01$ ), and religious coping ( $r = 0.453, p < 0.01$ ). According to the COPE scale the term positive reinterpretation means, "Making the best of the situation by growing from it, or viewing it in a more favorable light", and mental disengagement means, "psychological disengagement from the goal with which the stressor is interfering, through daydreaming,

sleep, or self-distraction.” The second set of relationships was between the frequency of religious activity at home and religious coping ( $r = 0.554$ ,  $p < 0.01$ ), humor ( $r = -0.339$ ,  $p < 0.05$ ), and behavioral disengagement ( $r = -0.293$ ,  $p < 0.05$ ). Behavioral disengagement means, “Giving up, or withdrawing effort from, the attempt to attain the goal with which the stressor is interfering.”

Seven of the ten respondents talked about practicing religion as a way of coping. They discussed relying on prayer, their faith, and meditation to help them positively deal with stressful situations. Prashant (male) said:

It is not on a daily bases, but as far as allowing time to take care of myself, I spare 1 hour for work out and at least 4 to 5 hours on weekly bases for prayers and meditation. It gives me a sense of concentration, I can concentrate well on things; it improves my quality of concentration. I talk to myself during that period, so that is a very peaceful experience and it gives me happiness.

Gauri (female) described her inner feelings about religious activities through her comments: “I feel peaceful by mind and I feel as if I am in India. Every Sunday when I visit the temple, I feel satisfied and contented”. Smriti (female) found prayer to be an important part of her day. She said:

Praying is must for me because I believe in god a lot. I have high faith and high trust. I usually spend half an hour daily for my pooja (Indian ritual in praying). Yeah definitely, talking to parents or talking to husband is different thing and feeling something internally is different thing. People generally confuse themselves with god and destiny and I feel that whenever I pray, it gives me tremendous energy. It is a source of energy for me. There is no way I can prove it but definitely I feel something internally and I will keep on continuing that.

The quantitative results did not show statistically significant relationships between the SAFE-R scale and religion, but the results using the COPE scale indicated that participation in religious practices and spiritual support did have a significant

relationship with mental disengagement (daydreaming or sleeping to distract self from stressor), positive reinterpretation and growth (making best of the situation), and religious coping (involvement in religion) and had a negative relationship with humor and behavioral disengagement (giving up the effort to attain goals). In other words, the likelihood is that those for whom religious coping was a preferred means of coping were less likely to use humor or behavioral disengagement as a means of coping. The qualitative results supported these findings and the hypothesis.

#### **Hypothesis # 14**

Participation in recreational activity may have an impact on level of acculturative stress and coping strategies utilized.

There were no significant relationships identified between participation in recreational activity and the scores on SAFE-R or COPE scales. Yet, all ten of the respondents reported that they dealt with their stress by finding ways to keep their minds occupied, including a variety of recreational activities. Ragini (female) said:

There are a couple of things that I do, I mean getting into the program that I am in and doing my specialization in immigration is my way of venting my own frustration out. By voicing out by doing activist role, trying to say that this is not right or bringing about a change in my own way. I have sent emails to you as well as other people who can make a difference; it makes you feel better at the end. Definitely, that is the best way for me because in that way I am able to understand the issues of immigration in this country. And immigration is the root of so many things, and it is crazy...this is America why would they do that to immigrants.

Smriti (female) also reported:

When I get stressed a lot, I generally have habit of doing something creative. I go back to my old paintings or creative ideas. I try to put something on paper. When I am in stressed I try to use it in creative way and not in destructive way. Because I don't even want to bother my husband for what is going in my mind because he is as stressed as I am.

Although the quantitative scales did not address the area recreational activities in relation to stress or coping, the qualitative results indicate that all of the respondents reported a relationship between involvement in recreational activities (such as travel, indoor and outdoor games, shopping, walking, gardening, meeting friends, computer browsing, art, camping) and a decrease in stress and increase in ability to cope.

### **Additional Emerging Themes**

There were three additional themes that became apparent through the qualitative interview that were not among the hypotheses and which will require additional future exploration/research. These themes include: food and festivals, sharing feelings with others, and transportation.

#### **Food and Festivals**

Five of the respondents discussed missing Indian food, including within quotations from Shivkumar (male) and Krish (male) about missing home, above. In other examples Ragini (female) expressed:

I missed my food when I came here, even going to Indian restaurants I did not have the same feeling of Indian food and I was not so well adapted in cooking and so I missed that and especially missed that treat feeling which I felt in India.

Mansavi (female) said:

Initially when I came to US I had a lot of problems in eating food because I am a pure vegetarian, I do not even eat eggs and so it was difficult to find my type of food or eat outside with colleagues. This was also one of the problems or difficult situation for me since I belonged to a different culture.

As noted in quotations above, three respondents talked about missing Indian festivals such as the Kite festival and Diwali. Niyati (female) described this in the following comments:

In India we had festivals and occasions and that gives us an excuse to get happy and excited each month. Here that is the case during Christmas but not during any other time. I miss those festival times here. I remember all the incidences related to festivals like Kite festival, Diwali. Day before yesterday my cousin got married, I was thinking about it and feeling so low that I am not with them and I cannot enjoy these moments.

Krish (male) suggested:

I think there is one topic you could have added. Talking about how we celebrate our festivals from back in India. Is that an issue celebrating them here? For example, no one knows about Diwali in the US except Indians. So how do you feel celebrating your religious festivals here in another country? I guess that would have been good idea.

These comments show that the respondents wanted to express their concern and speak about these areas. One respondent went so far as to recommend that the interviewer ask specific questions related to festivals, adding his idea that it seemed important to the topic which the researcher was exploring.

### **Sharing Feelings with Others**

Eight of the respondents said that they deal with their stress by expressing their emotions or sharing their emotions with others. Manasvi (female) said:

At the very early stage when I came here I used to miss my hometown and I used to cry a lot. And as I pointed out before there was no neighbor to talk to, or people around you with whom you can talk or share your feelings, so the only medium I had was I used to write a diary where I used to write all about my stress or cry or go to the temple. This is my way of coping and other than this I know that I like to talk a lot and that is my quality so if I don't talk to people I feel suffocated, I really need to talk to someone. Either I call my friends, or if I feel that people

doesn't have time or they are busy and cannot talk to me; then I go to malls and do shopping, go for a walk if the weather is good. If even that doesn't work out then I try to do volunteer work.

Payal (female) said:

When I came back to the apartment I got so depressed because I was not used to live all by myself. I used to spend a lot of time in school and at my internship but there was no social aspect to keep me energized. I could not meet people in the bar, etc., that is not the way I socialize... That phase was very hard for me to manage. That's when I started my therapy. Because I was also doing an internship which was very provocative as well, they were bringing up stuffs like my immigration stuff. That was peak for me. I realized that there are so many issues I have to get good grip on if I wanted to think about them.

### **Transportation**

Seven of the respondents also reported that having easy access to transportation was a stress relief for them. They described that it allowed them to get places they needed to go, such as work or temple, and helped them to meet up with their friends more often. Perhaps it also helped to alleviate their feelings of being isolated in their new home.

Ragini (female) reported:

Yes, definitely. I drive and I actually like to take the 'L' (urban public transportation) rather than the metro train (suburban transportation.) Now I know all the corners of Chicago... Before we were living in north suburbs, it was very different there. There was not much access to public transportation and so I was constantly dependent on my husband and we shared one car and I hated to wait for him to go out anywhere. My friends were in downtown and so I could not talk to them so often as possible so it was different but I think public transportation plays a very important role as it gives you that accessibility and suburbs don't have a public transportation.

Smriti (female) said:

Oh yeah, definitely. I travel daily from Madison to Milwaukee to my college. I have almost 50,000 mile travel in the US. I have absolutely no problem in travelling using GPS, travelling new routes without GPS. I am good at memorizing routes. In India, we have tendency if you are lost, there are so many people around that you can stop and ask anyone and in US it is difficult to find

people around to ask. In US, you will be first kind of terrified to try something new. You will say what if I get lost. But after being here, I find things here very straight forward. For example, if there is some construction going on and I have to take rerouted route, I don't feel unconfident or uncomfortable at all. I always go for new route and apparently figure it out on how should I go.

From the review of findings above, it is evident that the quantitative and qualitative data are interwoven. Together, they help to identify specific challenges faced by the respondents in acculturating to U.S., and to shed light on array of methods they have used for coping with these stressful challenges. Specific patterns and their relationship with each other and the findings of earlier research will be discussed in the next chapter.

## CHAPTER V

### DISCUSSION

#### **An Integrative Approach to Understanding Acculturative Stress in the Asian Indians in the United States**

To make the most meaningful interpretation of the findings, this chapter provides an integrated discussion of the findings by referring to several theories (acculturative stress and coping theories as well as ecological and strengths perspective) and research studies that shed light on the specific relationships found between diverse social and demographic variables (the independent variables) and acculturative stress and coping patterns. The themes identified in the quantitative and qualitative portions of the research are interwoven and will be discussed in relationship with each other. Synthesized together the findings yield some patterns that will be useful for future researchers, practitioners and policy makers, and contributes to framing an integrative theoretical perspective (based on elements of the four theories affirmed by the results) for understanding acculturative stress and coping. After a discussion of what is and is not possible to glean from this study, the chapter concludes with a discussion of implications for future research and for social work practice.

#### **Context of the Study: Introduction to the Population Studied**

It is essential for the reader to understand the differences in the physical and psychosocial environment of this population to better understand the findings and



discussion of the present research study. It is by now well-accepted that in understanding multicultural relating one wants to avoid overgeneralizing and overlooking diversity and individuality within any group of persons. While it is important to avoid overgeneralizing, it is also widely recognized that there is some value in describing some prominent common traits of any group. Accordingly, here I will first describe insights from a senior social work author, Pallassana Balgopal, who, as an early Asian Indian immigrant himself, has observed and studied this group for many years (Balgopal, 1995).

Asian Indians make up a heterogeneous group who are well described by the concept of “unity in diversity” because of their differences in language, religion, and food habits. Although Asian Indians are a diverse group they have some commonalities: According to Balgopal Asian Indians share a strong core value system of being loyal to one’s family, which is very different from that of Anglo-Americans, who tend to believe in individualism. They tend to value their families, Indian institutional systems and their home country much more deeply than they do the American society: “Saving the family’s pride, doing their duty, adhering to their cultural traditions is important to this ethnic group (1995, p. 259)”. People of this community depend greatly on their family or kinship network for emotional, financial, social and other support during times of crisis, hardships and need. Members of this population are reluctant to share their personal problems, struggles or issues with people outside their community and prefer to seek help or advice from their own family or community. This is deeper than a language issue, as their mother tongues may be diverse and they may need to converse in English with each

other. In the absence of their traditional support structures like family, friends, or community they may feel lost and sometimes question their core beliefs. Asian Indians are usually hesitant to use external resources like organizations or social agencies.

Another distinguishing feature of this community is found in their philosophical and spiritual beliefs and value systems: “Asian Indians practice a number of different religions including Hinduism, Christianity, Islam, Sikhism and Jainism but (irrespective of their religious background) they strongly uphold their right to choose their own way of thinking and acting” (p.257). According to their way of thinking ‘dharma’ (one’s duty) and conscience (integrity or morality) are unfamiliar to most Americans: their first duty is to take care of their family, respect the elderly and their homeland; any thoughts of their own individual growth in terms of dating, marriage, job and other future prospects is secondary.

### **Integrating Theories and Past Research Studies with Findings**

There were many outcomes of the present research study, but close observation of the physical, psychological and social characteristics of Asian Indian community (as explained above) identify five categories. These five categories were based on questions essential for immigrants to survive and sustain themselves in an unfamiliar culture. The discussion below presents each key finding in response to a question, followed by a discussion relating it to other research studies, theories, models or perspectives.

### **Key Findings Regarding Age, Gender, and Length of Time in the United States**

*What makes you feel different within the group and outside?* Family is an important institution for Asian Indians, because this community believes in a traditional joint family system in which members live in a family containing several generations and age groups. Family members have delineated roles and responsibilities in contrast to the fluid family expectations characterizing American culture. Not being able to adhere to and perform one's own roles, or those expected by one's family members, can lead to both internal and external conflicts. Asian Indian adolescents who live with their parents often face familial conflicts with their parents and these parent-child conflicts both affect and reflect the level of acculturative stress.

**Age.** Although the present research study did not explore adolescence related issues and stresses, there was one outlier, a 22 year old young man who had been 16 years old when he first came to the U.S. He described facing adolescence related stress doubled by acculturative stress. A research study done by Tartakovsky also found that adolescent immigrants experienced greater stress than their adult immigrant counterparts, and mentioned that many researchers consider immigration particularly dangerous for adolescents (Berger, 1996; Mirsky, 1997, as cited by Tartakovsky, 2009, p.180). According to John Berry's acculturation model, "When there is little possibility or interest in cultural maintenance, and little interest in having relations with others then there is a stage of Marginalization" (Berry, p. 291, as cited in Wong and Wong, 2006). From the point of view of adolescents, they find themselves among non-Indian friends

and colleagues who follow a different cultural path than theirs, just when all of them are in the developmental stage of identity formation including struggles with other stresses related to becoming an adult; retaining or forming their Indian cultural identity is only one of their many identity challenges. Because of the importance of cultural identity to their parents, this value difference leads to parent-child conflict. By comparison from the stand-point of adults (who are youths' parents and elders), their cultural roots are deep and strong and they have surpassed the age of accepting new cultural values, for themselves or their adolescents. Using Berry's model, one can see that tendency for the two generations to approach immigration with two different approaches: the parents might tend toward separation or even marginalization, from their wish and need to retain a strong cultural identity as Indian, while the adolescents, more likely to be ready to adopt new values and behaviors, may be more likely to approach life with the goals of integration or assimilation, as they develop their own identity in the new environment. Moreover, adolescents "leaving the nest" are departing not just from their familiar family values and home life as they separate and seek to competently face life autonomously, but they are also immigrants, they face in addition the upheaval of negotiating the separation process while also striving to adapt to living in a completely different culture.

A second group that seemed to experience exceptional stress based on age was the older adults. According to the description of characteristics of Asian Indians, respecting one's family and elders, seeking advice of older members of the community when making important decisions regarding education, marriage and employment is a common

cultural trait of Asian Indians. According to Nandan (1998), elders are seen as a source of wisdom and an asset which is not the way they are usually seen in the U.S. Experiencing the loss of respect, can contribute to a high level of stress among elder Asian Indian immigrants in the U.S.

For the present study, it was interesting that respondents who came at a younger age felt that coming at older age would have been better and vice versa. Each group articulated pros and cons of coming to the United States at different ages as they saw from their perspective. A possible interpretation of the respondents' statements of what would have been better if they would have arrived at a different age is that this is an example of denying an experience of stress while simultaneously reporting it as a challenge to which they adapted and this may be a form of coping specific for Asian Indian population. Furthermore, understanding this observation from the "ecological perspective" (Germain, & Gitterman, 1995) emphasizes that person and environment are in relationship with each other and they continuously influence each other. For one individual a situation is an adversity, while for another it is a favorable opportunity based on other social, personal, physical, psychological and ecological factors.

**Length of time.** The relationship of stress and coping to the length of time spent in the United States was an interesting key finding which produced diverse observations. Tartakovsky reported that immediately after immigration the immigrants' psychological wellbeing is often high because they are in a stage of excitement and euphoria (2009, p. 179). According to Lee, Koeske & Sales (2004) as well, the level of stress increases with

increased time in U.S. For some of the respondents in the present study, indeed, an initial period of euphoria was followed by the onset of stress; yet for others, the longer the time they had spent in the U.S., the better was their understanding and acceptance of the realities of their situation.

According to Nandan (1998), there are a number of factors that affect the process of adaptation in the U.S., including reasons to migrate, personal attitude towards adaptation, family attachment and well-being (financial, spiritual and health). The above mentioned seemingly contradictory reactions to the challenges of adjusting in a different culture, even within the same ethno-cultural community, can be explained by “acculturation attitudes” in the acculturation theory of John Berry (2006, p. 290) and also by “choice of migration” suggested earlier by Krishnan & Berry (1992). The process of adapting to the environment is different for all individuals, and it is affected by both the mindset or internal resources and the environment of the immigrants: for example, were they refugees and forced to flee their country? Did they come on their own to seek greater opportunities? Did they come to reunite with their families? Did they come for temporary employment, planning to go back home? Diversity in the views of different individuals from the same cultural group might be explained by the interaction of their attitudes and their circumstances; in this sense, the person-in-situation perspective might be helpful in understanding such differences.

**Gender.** In their study of Asian Indians, Conrad & Pacquiao (2005) found that males immigrants have higher stress when they experience disappointment related to job,

education, career, and roles and responsibilities than do their female immigrant counterparts; yet Miller, et al. (2006) found that female immigrants (albeit in a different setting) have a higher level of psychological stress than males. While no statistically significant relationship was found between gender and acculturative stress and coping of male and female participants, yet during interviews the women expressed more distress through tears and voice tone, as well as by their willingness to share their views on stress. A possible explanation for this finding is suggested by Conrad and associates (2005) who states that stress can be different for men and women because of socio-cultural factors which may provide different meanings and expectations for men and women, such as in religious beliefs, roles of family members, expectations with regard to reliance on social supports, and language challenges (which means men and women are supposed to behave differently, women are supposed to show more dependence to social support and men are supposed to have strong personality and independent). Krish (male) described his view that types and ways of experiencing and expressing stress are different for males and females:

I definitely feel it (stress) would be different. About my wife, she is lot more affected than me. I guess maybe internally we are affected the same but I don't show it that much but she shows it lot more than me. She doesn't sleep well and I don't think she has same avenues for entertainment as I have to take mind off things. So I don't think that is not the way she deals with things. She tries to maybe talk about it and maybe do something about it. But she doesn't want to take her mind off it.

Also, males may be less receptive to the idea that they may have stress. It might be a cultural norm for men to think that they can and should handle high levels of stress

without acknowledging it; these considerations may result in Asian Indian men reporting lower scores of stress than they actually experience.

In this regard it was interesting that most of the respondents talked about their level of stress candidly during the interview, but apparently had not reported their stress experiences as fully (or not at all) on the standardized scales: This discrepancy may reflect a need to increase the cultural applicability of the standardized instruments for Asian Indians. This may also be because the researcher was Asian Indian and knew what to ask and how to make them feel comfortable enough to talk honestly about their stresses, as well as to interpret the respondents' nonverbal communications accurately (Meezan & Martin have described the value of the "insider's perspective", albeit in another context). Also, all the interviews were held at a place chosen by and presumably comfortable to the respondents, including their homes or a private room where respondents felt safe and could openly discuss their feelings, thus increasing the ecological validity (degree to which the environment would promote accuracy of responses) of the research study.

### **Key Findings Regarding Sense of Community and Belonging: Ethnic enclave, Social Support, Location in India, Climate, Festivals and Food**

*What does "Home" mean for you?* Family and religion are important social institutions and they are primary sources of strength for Asian Indians (Conrad & Pacquiao, 2005). As mentioned above Asian Indians depend deeply on kinship networks and in their absence they feel lost (Balgopal, 1995). Durkheim (1897) said that when the



relationship between individuals and their society is shattered (in the present case, through immigration), their sense of meaning in life is shattered as well, and prolonged exposure to such a state can result in suicidal risk.

**Ethnic enclave.** Living in a strange culture with others from one's own culture who affirmed important values may provide some prophylaxis against that shattering impact. In fact, the quantitative results of the present study indicate that living within an Asian Indian enclave correlates with use of active coping and restraint coping (coping passively by holding back one's coping attempts). While talking about ethnic enclave in one of the interviews a female respondent's words describe the necessity for sense of safety represented by an ethnic enclave:

Because I feel that the people who belong to the same culture will understand your values and your problems. That is not the case with people who are from different ethnicity or different culture. When you face problem everyone will act according to their values. You can share your views; you can share your culture with your own people. I do believe that culture or difference of culture has creative problems. I feel when you see a stranger you do not directly open up.

From an ecological perspective (Germain & Gitterman, 1995) Tartakovsky (2009) discusses the components of habitat or environment (social network, geographical, environmental and architectural familiarity), and states that the absence of familiarity in these aspects of life can result in disorientation or identity problems. Ikels (1986) found a decrease in the level of stress among elder immigrants when they resided in a familiar ethnic enclave where they could engage in familiar forms of social networking. The ecological perspective (Germain & Gitterman, 1995) is the view that both person and environment can be fully understood only if we study their relationship to each other in

context. A successful adjustment of an individual within the environment is possible only when the physical, social and psychological features of the environment around him/her are favorable or at least minimally adequate. This explains that finding that when immigrants enter a different culture and country, where so many essential components of the environment are unfamiliar they may feel the changes to be unfavorable making their process of adjustment difficult and resulting in acculturative stress. Another female respondent talked about home and feelings of belonging:

In India you have all the people from your own home (includes family and groups) and so you don't require anyone. You have family, neighbors and in other household chores your whole days passes by smoothly. But here the place where we were living initially we had all the white or Americans neighbors only and it was difficult to adjust.

The above respondent, among others, noted that she did not face any discrimination or problems in the environment but she still disliked it because of its unfamiliarity and lack of ethnically congruent people. Most of the respondents in the present research study did not get together with their neighbors or friends, including those of their own ethnicity, but reported some sense of security and support when they were among people belonging to the same ethnicity.

**Social support.** Social support has a close relationship with familiar environment, as mentioned by Conrad & Pacquiao (2005), in that familiar ways of interaction and expression among family members can reduce stress. The results of the present study indicate that the combined number of friends, family, and neighbors in the United States has a positive correlation with acculturative, stress scores; i.e., the higher the number of

such people in the respondents' world, the higher their stress score. A research study by Yang & Clum (1995) addresses unexpected and contradictory roles of family where it was found as a source of stress rather than support or a moderating factor towards the process of acculturation stress. In the present research study one respondent, Ragini, expressed this unexpected finding, describing contradictory roles of family and friends versus other relatives as contributing to her stress: She also clearly refers to narrowly defined roles for Asian Indian women that she finds most constraining:

Friends are my support and I cannot live without them; with my family, my brother, my parents, it is a different relationship and it is amazing because it is a different age group. With some relatives, it is like, after marriage you need to have kids or why are you studying or why are you doing this stuff, etc. That haunts me sometimes and I do feel suffocated to talk with such people. ...

[In relationship to friends and neighbors] If there are Asian Indians from my own country, but if I don't share the same values, then it becomes complex. If they have stereotypical image of how a family structure should be, like a wife should be home and cooking, and why is she studying? Since I don't agree to that, there would be conflict of values and opinions. In that case I would rather be with some other ethnicity that are open to those things and don't make a scene out of it and are non-judgmental.

Whereas Ragini found the expanded roles available for Asian Indian women through immigration to be refreshing, for other Asian Indian immigrants the role changes can be stressful. Conrad and Pacquiao (2005) have also commented on the observation that the changed expectations of the roles of men and women, promoting a more egalitarian relationship than in India, may be a source of stress for both. Similarly, it may be speculated that to the extent that respondents experience difficulties in their employment situation, also mentioned by Conrad and Pacquiao, if the respondents feel

financial responsibilities for family members as well, they may experience amplified stress related to jobs. This counter-intuitive finding would be important to explore with a larger sample.

Another puzzling finding was that the combined frequency of contact with parents, relatives, friends, family and neighbors had a statistically significant positive correlation both with the use of active coping and with the use of restraint coping. These two styles of coping may seem to be contradictory, but one must consider the meanings in the context of the typical family relationships and expectations of Asian Indians. First, the access to such social supports can enhance the effective efforts of immigrants to find resources to solve problems; therefore, they might keep using these social supports to actively cope in the event of additional stresses. Second, as Conrad and Pacquiao have noted in the explanation of high rates of somatization, the Asian Indian culture exerts strong disapproval of any expression of emotion, especially negative emotion. (p.33). This might contribute to their using restraint coping, in which they avoid focus on the stress until they are confident of being able to cope with it.

Social support provides strong coping resources for adjusting to a new culture (Mallinckrodt & Leong, 1992), including knowledge and experience as well as a comfort level around asking for advice. In the present study, Aditi (female) addressed this, saying:

I am an Indian and I thought if I had more Indians around me, it would be more useful for me to make new friends ...I have positive feeling when I talk with friends and family because sometimes when I meet them, I have certain points in my mind that I think I would like to talk to them. So that I can clear up my mind and seek their guidance if they have passed through the same situation as I have.

So it really helps me a lot. It is like good communication, good positive effect to me.

Consistent with some of the above discussion, it was also found in the present study that Asian Indians who live alone, with roommates of another ethnicity, or with a spouse, had higher levels of stress compared to those living with their relatives or with roommates of the same ethnicity. These types of potential social support were grouped because of the small size of the total sample, which did not yield a large enough subsample by each category. However, this grouping of living situations may have obscured potential findings for each group, and thus, the composite score, if further analyzed with a larger sample, might provide more revealing descriptions of the relationship between social relationships and stress.

The Aditi quotation above suggests why some immigrants living in the same environment with people belonging to same ethnicity (roommates of the same ethnicity and relatives) have less stress, but Ragini might not agree, and neither one speaks to why some people living with a spouse have a higher degree of stress (although it should be noted that findings about personal happiness in the general U.S. population have, for a long time, been that the happiest groups are single women, then married men, then married women last). Also, the composite data do not indicate a gender-based difference in stress levels. However, we can bring prior studies to the task of guessing at the meaning, if only to suggest future research to clarify specific findings.

According to the social organization of the Asian Indian community as summarized by Conrad and Pacquiao (2005, p. 35), male children are generally more

valued than female children, women must remain dependent on and submissive to males in their family including their husbands (Wolpert, 1991). Women do not have much decision making power and are expected to behave in prescribed and submissive ways during the early years of marriage towards the husband and also towards the mother in law, whose role is traditionally that of ruling her son's home (Pothen, 1995). Many forms of oppression of the daughter-in-law are common, including physical and emotional abuse and coercion, harassment, or in extreme situations even murder, presumably in reaction to unmet dowry expectations and insistence upon a son/grandson. (McGoldrick, Giordano and Pearce, 1996). For a female, acculturative stress may thus be increased by family stress, converting family from being a source of social support to a source of stress.

Thus, both married men and married women, in adjusting to a new country, may experience marriage-related stress that amplifies and is amplified by their other acculturation stress. From the standpoint of Coping Theory (Lazarus, 1993; Pearlin and Schooler, 1978): women may use psychological resources such as self-esteem or other specific coping responses like engaging oneself into some creative activity, or denial, rather than using social resources like family and community contact that may pressure women with narrowly defined roles (Pearlin and Schooler, 1978). The ability to use creative diversions as a coping strategy is an example of an innate talent from the stance of the strengths perspective (Saleebey, 1996). Since all these five major themes are so interrelated it is very difficult for the researcher to explain them alone.

**Location in one's homeland.** Habitat in the ecological perspective of Germain & Gitterman, (p.818) refers to the place where an individual resides; they identify these places through their layout (rural or urban) and physical settings (temple, building, school, shopping centers). The settings help to define spatial and chronological behaviors. The type and contents of habitat have a pervasive influence on a person's personality and interpersonal relationships. Niyati (female) a respondent in the present research study described social relationships in the physical neighborhood of her hometown:

When I used to go home, everyone including our neighbors used to sit outside only. I used to chit-chat with our neighbors first, then go home and talk with my mother about the whole day and then after dinner I used to finish off my day.

In response to questions about her hometown this respondent explained that she not only misses her family members but also her neighbors, especially meeting them and talking with them outside. The quantitative results of the present study showed a trend of higher acculturative stress among respondents coming from rural or smaller cities of India as compared to those immigrants from larger cities or metropolitan areas. Person in environment (ecological perspective) is a way of looking at this finding: individuals connect with people as well as with their surrounding environment (like buildings, parks or other structures) and a loss of these together can contribute to acculturative stress. The greater similarity of the home environment with its large buildings and minimum opportunity to for neighborliness, reduces the degree of habitat change for those immigrants from the larger cities of India when they immigrate to the big cities of the

United States, which can be seen as reducing their experience of loss and thereby reducing their acculturative stress.

**Climate.** To understand the meanings and implications related to climate and weather, this discussion can rely only on the observations and comments from the present study, because no prior research was found that related weather or climate differences with acculturation, unless it is into be included in the general concept of “environment”. For the purpose of this study Asian Indian respondents were recruited from Chicago (Illinois) and Madison (Wisconsin). Both of these cities are among the coldest cities in the United States with average temperature ranging from a low of 18 degrees Fahrenheit in winter in Chicago and 10 degrees in Wisconsin, to a high of 84 degrees Fahrenheit in summer in Chicago and 83 degrees in Wisconsin. Even though the respondents came from different parts of India, a larger proportion of respondents came from the western part of India, which has moderate to hot climatic condition, with the average temperatures in the Western part of Gujarat, specifically, ranging from a low of 50 degrees Fahrenheit in winter to a high of 104 degrees Fahrenheit in summer. Gauri’s (female) comments regarding the weather was perhaps the strongest, relating to weather as one component of what she found difficult:

...Even though the weather condition is bad here still I am happy because the temple is very close by and now I have adjusted here. ... Initially when I came from India, during that time I had many instances when I was in a lot of stress. I was very sick at that time (was hospitalized once). I did not like people here and I could not adjust with place (weather) and people. (“Manay evu lagtu hatu ke koiye mane jail ma puri didhi hoi.”) I used to feel that somebody had trapped me in jail.



It is evident from the above quotation that major differences in weather conditions can lead to physical and emotional stress. It is not clear whether this respondent became ill because of the weather or because of homesickness. It was very interesting to see that even though all the respondents expressed their initial concerns about differences in the weather, particularly the cold weather, most of them denied being affected negatively by it. A possible explanation for this finding can be pre-immigration conversations of the respondents with their families or friends before coming to the U.S. that prepared or helped them better for handling this challenge without experiencing stress. The closely interwoven theme of pre-immigration conversations will be discussed later in the chapter. Another possible explanation may be in terms of communication patterns: Asian Indians have close knit families, and family members are forbidden to share private feelings with outsiders, which sometimes limits open discussions (Conrad & Pacquiao, p.38). If this limitation on communication persists, particularly when the family members are not available, the resulting coping pattern might be denial, which can be maladaptive. However, a tendency to feel that it is their own obligation to adjust to the environment or to handle stress might also explain the discrepancy between the reports of having to learn to manage the weather, and the denial that weather was a problem. Also another explanation can be related to religious coping, where Gauri says that since the temple is close by I can adjust in Chicago, even though it is so cold. Religious coping thus, served as a way to coping with the cold weather here. Finally, it is possible that they succeeded

in adjusting to their own satisfaction. One respondent even commented that she liked winter.

**Festivals.** Many of the respondents in the present study talked about festivals and food, even though this was not a direct question in the instruments or interview, so this issue arose as an emerging theme. Unfortunately no research studies have been done to explore the relationship between food/festivals and acculturative stress. The researcher has included a few quotations about festivals in the results section. Below, Gauri (female) describes Uttarayan (a kite flying festival celebrated in India) in relationship with weather, an overlapping theme: “Only winters were cold, during beginning of winters there used to be less cold. Winters were cold only during Uttarayan [kite flying festival which comes in middle of January]. After summers comes the monsoon or rainy season.”

Another respondent Payal (female) described weather and her spirits when it was the onset of a festival.

It was very hot. Summers were really rough for most part. Very humid in the summers like in the months of May, June and July. I was really looking forward for March. When I was growing up, spring used to be very beautiful. It was Holi then and it was my favorite part.

Most Indian festivals are celebrated outdoors; keeping that fact in mind quotation above identifies an important observation: Because of the weather, in colder cities like Chicago and Madison activities and celebrations are organized indoors most of the year, whereas in India, festivals are always celebrated outdoors. During celebrations, people gather to make food preparations, decorate and enjoy other social activities together.

Celebrating festivals in such a traditional way brings a sense of community, family, love, happiness and warmth, and these festivals are very much missed by Asian Indians in the United States. Indian festivals have begun to be widely celebrated by Asian Indians in the United States. Perhaps it is an expression of the interrelatedness of locality/ habitat and the sense of home that led so many respondents to talk about missing “our festivals”.

One respondent pointed out aspects of living in the United States which he suggested should be included in a future research of this type:

...you could have added talking about how we celebrate our festivals here, from back in India. Is that an issue celebrating them here? For example, no one knows about Diwali in the U.S. except Indians. How do you feel about celebrating your religious festivals here in another country? Another thing is, how do you handle gatherings of large groups of Indians, do you like it? Do you like meeting with other people, non-Indians? Is it different than the parties you might have with people of different ethnicities?

**Food.** The meaning of food and festivals go hand in hand. Giving a clear statement of what many respondents said Shivkumar speaks of missing the food make by his mother: “But at the end of the day, there is nothing like home, there is nothing like mom’s food. Doesn’t matter how much money you make, there is nothing that can compensate that.”

Krish (male) discusses what he misses the most:

I miss my parents. That’s number one thing. I think I miss the food a lot. I just don’t get the same things I used to eat a lot in India. I also miss my friends a lot, although, most of my friends are all over the world.

Understanding the meaning of food, a seemingly common factor of life, is necessary for understanding psychological stress. All communities have principal food

items which they eat while growing up; this is the food that serves as part of the members' identity, the food that has provided them nutrition and sense of satisfaction.

Aditi (female respondent) explains very well why she hated food in the United States at first:

I was not customized to food taste here. I used to love [vegetarian] burger in India. When I ate the [same vegetarian] burger first time in the US, it was horrible. So I did not eat for first whole week, I did not like food here at all. I was in jetlag and it was kind of unpleasant.

Looking at the meaning of food from the ecological perspective, the food that these respondents miss is the familiar food which they had been eating since childhood, and eating in familiar environments. Above, Aditi says she did not like the vegetarian burger because her taste buds were not adapted to American tastes. Another respondent, Manasvi, also talked about what held her back from eating out. She could not eat out with her colleagues because she was afraid that in a restaurant where both vegetarians and non-vegetarian food is prepared, she might accidentally eat some non-vegetarian food. For Asian Indians it is a taboo to eat certain food items. Since most of the respondents were vegetarians they would rather cook at home than eat in a university cafeteria or restaurant.

### **Key Findings Regarding Feelings of Happiness, Recreation, and Religious Activities**

*What keeps you happy and motivated?* Prior research studies have only begun to explore this question the context of coping and acculturation stress. A study by Yeh and Inose (2002) found that Asian immigrant students were likely to utilize creative activities when problems arose (p.78), and Walker, Halpenny and Deng, (2011) recommended that

their research study done on Chinese-Canadian residents, measuring leisure and acculturative stress, should be replicated with other immigrant populations. Other than these studies, not many researchers have explored this relationship.

**Recreation.** During the qualitative interviews for the present study all the respondents mentioned that they engage in some kind of intellectual and/or recreational activities and they identified these activities as coping mechanisms, even though there was no correlation identified with scores on the coping measure.

Recreation might be considered an example of active coping; finding it affirmed through the interviews, but lacking a measured correlation with the COPE scores suggests that the COPE scale did not pick up the experience of the respondents in this area, perhaps for reasons mentioned earlier: small size of the sample, lack of cultural appropriateness of the COPE scale, and/or the ability of the interview method to overcome any cultural barriers to speak candidly.

It is assumed that expressing feelings through creative activities is helpful for those who have difficulty sharing their thoughts and feelings with others (Berry & Pennebaker, 1993; Yeh & Huang, 1996). Since emotional expression can be seen as problematic in interpersonal relationships in Asian cultures (Yeh, 2003), utilizing creative activities may be a culturally appropriate means of attaining psychological well-being. Although the definition of recreation was the same for all the respondents “an activity you do to keep yourself entertained” their recreational activities were diverse: cooking, crochet work, gardening, playing games, watching movies, and reading. Some were

carried out with other people, some were done alone. According to Aditi (female): “...I pass my time, I started cooking and taking interest in reading more novels, articles or cooking different meals for my husband.” The recreational approach to managing stress can also be related to the concept of relatedness as explained in the ecological perspective, which includes not only relatedness with people but also with the natural world.

**Religious activities.** A research study by (Burnette & Mui, 1994; Lazarus & Folkman, 1993; Mui, 1998; Mui & Kang, 2006) mentions that since coping and stress occurs at intellectual and behavioral level, it is required to have internal (spiritual, personal) and external (social support, financial) coping mechanisms. The activities that demonstrate spirituality are different for all individuals. Some of the examples are: meditation, prayers, singing, chanting, but for Asian Indians spirituality is synonymous with religious activity, which is a primary source of strength for this population (Conrad and Pacquiao, 2005).

Religious activity was explored in the present research study at two levels: religious practices at home and religious practices outside, at a religious organization. Statistically significant relationships were found between religious activity and scores on several subscales of the COPE measure: positive reinterpretation and growth, mental disengagement, religious coping, behavioral disengagement and humor. All of these types of coping are generally considered to be neutral or positive modes of coping, depending on how they are used. Participants in the interview defined various beneficial

effects of religious activities: “peaceful experience and happiness” (Prashant), “source of energy” (Smriti), “emotional venting” (Manasvi), “strength to face adversity” (Gauri), “mental support and peace” (Niyati), “removing negative vibes, feeling good and contented” (Aditi).

### **Key Findings Regarding Communication, Language, Education, and Pre-Immigration Conversations**

*How do you communicate with others around you?* People put their messages across (whether fact or feelings) by using language they have learned through formal and informal education. They use this communication skill to initiate and maintain conversations with people in their lives, whether in person or in writing, in order to fulfill their day to day needs, for example to arrange travel, talk with people, make applications for housing or jobs, and to use social resources or all sorts.

**Language.** Researchers have written about language as a factor that leads to acculturative stress among Korean immigrants (Yunjin, Koeske & Sales, 2002), Latino adults (Miranda & Matheny, 2000), Kashmiri students (Ayoob & Singh, 2011), East Asian international students (Ye, 2005) and many more. Conrad & Pacquaio (2005) mention that India has as many as 1,652 dialects in addition to more than 100 recognized languages. Well educated Asian Indians, that is, those with an English medium education beyond high school diploma, may have some English, but the elders and those who do not know English as well may find it very difficult to communicate in the United States.

Conrad and Pacquaio also mention that the communication process is complex and a person for whom English is a second language may speak in their native language (mother tongue or first language) in their mind before thinking or speaking in English (2005, p.38). According to Storti (2001) in the individual period of immigration, ordinary activities like catching a bus (transportation in general), placing an order in a restaurant, going out of shopping may be confusing and infuriating because of changes in currency exchange, unfamiliar language, different food. Even if the person can speak English fairly well, deciphering rapid speech, idioms and different accents may considerably complicate immigrants understanding. The above mentioned study can contribute to another interwoven theme of communication which includes components of language, transportation and food. Conrad and Pacquaio mention in the above study how complex the meaning of communication can be, but unfortunately not many studies have focused on the different aspects of language proficiency and their separate contribution to acculturative stress.

In the present study, the researcher has tried to formulate this problem in brief and has assessed levels of acculturative stress with four dimensions of language communication: reading, writing, speaking and understanding English. No standardized instruments were found for measuring these dimensions of communication. Yet all the respondents in the qualitative interviews provided comments regarding language difficulties. The diversity of their comments is instructive in terms of the diversity of



circumstances where language is important, and suggests that language assistance for immigrants will require sensitive assessment of the individualized need.

Payal (female) reports that not being fluent in a language adds to her anxiety and nervousness when she is speaking, and she seems to feel that the situation can cause anxiety for both herself and her colleagues:

...I think a lot of it was my anxiety, but I felt it more in my co-workers: I felt that aspect of not being understood, during every day social life whenever you are standing by and you become a little nervous. Later on I also became aware that it was a social anxiety thing, but on both sides of people when they don't know the language. Either they are not comfortable; they are also uncomfortable when they do not know who they are looking into. The other day I was talking to my class when I was in a group of white people and they could not understand what I was saying but they would in such a way pretend that I was not different...they would try to be open and respectful by assuming or not trying to show any difference [in their behavior] but they were being extremely disrespectful by now acknowledging that I was different.

Even though Ragini's professors did not indicate any difficulties understanding her, she also felt insulted by the way her colleagues acted when they had difficulty understanding her:

In terms of speaking I think with none of my professors I had problem but there were few students who would not understand what I would say, they would want me to repeat myself again and again which was in a way insulting to me...

Gauri's Indian boss who grew up in Africa had a different accent even though he belonged to the same ethnicity. Gauri shares her interactions with him and how their pronunciation difference affected their mutual understanding:

...My supervisor is from Africa and so he initially spoke English with me thinking that I knew English well. During my review my [immediate] supervisor told me

to make him understand what I am doing. Initially my boss asked me questions in English which I could not follow but later on he spoke in my language and then I could follow his questions...

Manasvi (female) comments on her own accent:

...you can say accent, I had some problems sometimes but by the passage of time I have overcome that also... But that is only with certain person, but not all because in USA also there are people with different accents that is not true for all the people I work with. Because with few people their language was quite different from what I was used to.

Krish (male) explained that his difficulties are with conversational English, especially starting or leading a conversation with a non-Indian:

One area I would lack in is conversational English. Because all my friends in India, we speak in Hindi and even all Indian friends here they speak in Hindi. So I don't speak in English much with my Indian friends but I do speak in English with others but it is mostly formal English. It is hard to lead a conversation starting in English.

Speaking on the phone is more difficult for some respondents, perhaps because there are fewer visual clues and less opportunity to clarify to avoid misunderstanding than when conversing in person. Aditi (female) expresses this clearly:

I think my English has a different accent than the people out here... I face problems a lot of times, when I talk on phone to book a hotel room or something or talk to anybody because it is a new accent for me and to grasp that and to understand that it takes a while for me to process."

Smriti (female), reasons out that the confusion may be because of differences in semantics or grammar, sentence formation and English usage in writing:

I have friend name Rachel. She is born and brought up here. When we used to communicate through email initially, she was getting confused by my way of

making statements in email. So she had a different structure and grammar for English language and I being a foreign student I had my own. It was not as if she was right and I was wrong, or I was right and she was wrong. It was all about persuading yourself to others the way people are used to knowing things...

Niyati (female) gave an example of how even one's actions fail to be understood if one's communicating language is not proper American speech:

I saw something else, small wooden flowery thing and I wanted to buy them. I wanted decorative pins to attach [to] them I asked the store personal number of things in [through] actions but could not speak English well, so she could not understand it. At the end I was tired because she could not understand me and then later I gave up.

Shivkumar (male) discusses how much difference the pace of speaking can make and the need to learn to speak more slowly.

I would say it is not accent problem. It is just that I had to slow down. When we come from India, we generally speak little faster because we don't have any reference point to slow down. So we always speak faster. So when I came to the US one thing I learned through experience is that you have to slow down. You can write, read or communicate but you have to really slow down so that people can comprehend what you are saying. That is the only thing I had to do. And I had to do it not because somebody told me. It is just that, people would ask me to repeat myself more than one time. So I was kind of like, I need to slow down a little bit...

Understanding the above-mentioned scenario from the standpoint of the strengths perspective, using 'resilience': most of the respondents struggled with language but met this challenge overtime, 'empowerment' respondents used other resources around them (friend, supervisor) who could assist them and help them overcome the challenge of Language (Saleebey, 1996) and Coping Theory (Pearlin and Schooler, 1978), all the respondents have mentioned areas where they feel that they need some assistance or need to work on improvements, but all these immigrants are nonetheless surviving in the U.S.

It means that in spite of their feeling of inadequate English they are surviving in an English based culture. All of the above mentioned respondents illustrated the use of internal and external resources: speaking through actions in conversational English, seeking the help of a Hindi-speaking friend or supervisor proficient in English as a support in translating, reading key notes or closed captions, talking slowly, repeating words and sentences, taking more time to write, using Google translator, and others. These can be seen as strengths, as examples in fact of active coping.

The fact that respondents were so focused on the specific aspects of language where they were stronger or weaker suggests that they were aware of the impact of these weaknesses in specific areas of their lives, such as specific requirements of social life or job performance. One could say that their strengths in language might drive their choices, for example, in terms of career, or that their weaknesses might limit their choices, depending on whether one was looking at this distinction from a model of stress or from the strength based model of coping.

**Education.** Berry (1997) describes education as a protective factor against negative adaptation and shows its association with income, occupational status and support networks during the process of acculturation. Even though education is identified as one of the determinants of the acculturative process, much research has not been done on this aspect. The present research briefly explored this variable, hypothesizing that it might be one of the variables strongly contributing to acculturative stress. During the interviews respondents discussed the impact of their education on their stress and ability

to cope, yet it is not clear whether it results in regular day-to-day stress or specifically acculturative stress.

Also the researcher has not asked whether the respondents pursued their educational background in India or in the United States. The medium of language as well as the cultural environment in which an individual was educated might have an impact on the formation of his/her character and personality, equipping him/her with resources useful in the United States.

Although no statistically significant relationships were found between stress and level of education, there was a statistically significant negative correlation between one coping sub-strategy, focus on and venting of emotions, and level of education. In other words, with more education respondents tended to use coping strategy less. This seems to be consistent with a belief widely held in India, that with more education one is expected to learn ways to restrain one's emotions. After an emotional outburst, a young person might be chastised by a parent, "What good is your education if you can't find words to express your feelings and have to resort to tears?" The meaning of "expressing emotions" is widely understood to be non-verbal expression; when a well-educated individual engages in a highly articulate verbal expression of hurt, outrage, or anger, this would not be considered "venting of emotions".

Several respondents identified that their education allowed them improved job opportunities, increased exposure to English language and increased peer groups, thus enhancing their ability to cope and decreasing their level of stress. In contrast, some

respondents spoke of the frustration and disappointment that after achieving a high level of education and some professional experience, they were not successful at finding a suitable job. This frustration (that education has not led easily to a suitable job) is interwoven into their comments about the impact of immigration status, (see below).

Thus, education can be considered as an indirect and unreliable contributor to minimizing acculturative stress on one hand, but this result awaits further study. On the other hand, based on the findings of the present research study, higher levels of education could not act consistently as a buffering agent in decreasing acculturative stress because immigrants with good educational level and good command over English often experienced acculturative stress because of many reasons one of that was their expectations were not met, in terms of opportunities they thought their education should bring them. This observation too requires further detailed research.

**Pre-immigration conversations/ preparations.** This area is highly understudied and should be explored more through questions exploring how and why pre-immigration experiences are important, what are the various types of pre-immigration experiences, and how these experiences can help an individual prepare for immigration. In the present research study this area was studied briefly but the researcher did get responses which on analysis indicated that planning and preparing before coming to U.S. may have helped respondents to avoid stressful situations beforehand which might have resulted in lower levels of acculturative stress. Niyati (female) mentioned that because her husband, who

had been in the United States, helped her plan her trip to United States, she did not face many problems while coming and after arrival.

Oh yes my husband helped me out in every way to prepare for my trip. We used to go to cyber café together and look out for items to be carried to US. We took the visa date together so that my husband can guide me during the visa interview. The entire plan, preparing documents and preparing files everything was done by my husband. My husband prepared me for the interview; I can say that he did everything from 'A to Z'.... No I think Indian clothes won't work here in cold weather. They are very thin; moreover winter clothes won't stop the cold. So I only brought my formal sweaters here while my husband brought outer coats and jackets for me at the airport.

Another respondent, Gauri, mentioned that her husband had told her to bring a big warm coat to U.S., and that this advice helped her when she came first to Chicago. Ragini (female) expressed her difficulty and frustration as follows, since she was not well-prepared in advance:

...It did, because I feel it was a new country, new atmosphere altogether and I did not know how I should prepare myself. At the immigration office when the officer asked me about which country I belong to? For how much time I will stay in this country and blah blah blah? If they had provided me with a pamphlet or something I would have been well aware. If they would have send me anything like this is what America is all about etc., then I would have been prepared. I was absolutely not aware about what I was getting into.

Also, while exploring this question in the qualitative interviews, the researcher found a positive relationship between decreased stress levels and improved coping skills related to enhance pre-immigration preparation among nine out of ten respondents. It appears that more preparation for immigration, especially related to weather, meant less stress and better coping skills for the respondent. Most of the Asian Indian immigrants have a tendency to bring things to a foreign land, these are the things they like to use and

love to remember their home through utensils, spices, home-made food items (that can last), photo frames and many other. Understanding this as using physical reminders of home within a unfamiliar environment reminds us the concept of “relatedness” in the ecological perspective (Germain and Gitterman, 1995) which is based on attachment theory (Bowlby, 1973) addresses the concept of attachment Based on the findings and reactions of these respondents it is evident that pre-immigration advice can be considered a form of social resource and coping support.

### **Key Findings Regarding Immigration and Employment**

*What is important for you to feel settled here?* Immigration status and employment are interwoven themes with each other and also have a strong association with an individual’s financial security. (Immigrants earn according to their type of employment, which is based on their immigration status.)

**Immigration.** A review article by Tania Thomas (1995) on acculturative stress and adjustment of immigrant families addresses multiple stressors that impact acculturation in immigrant families, including: lack of skills in English language, employment status, educational background, family life and sociopolitical and immigration status. Also a study done on Mexican immigrants by Hovey (2000) concludes that adequate financial resources may help reduce acculturative stress among these immigrants. Another study on Latino students addresses financial problems and academic preparation as ‘stress burdens’ with a relationship to acculturative stress



(Padilla, Alvarez, & Lindholm, 1986; Rodriguez, Myers, Morris, & Cardoza, 2000; Crockett, Iturbide, Torres Stone, McGinley, Raffaelli, & Carlo, 2007).

Even though the present findings did not identify any statistically significant relationship between immigration status and stress or coping, six of the coping measures had negative relationships with immigration status. Moreover the simple trend bar graph showed those respondents on employment adjustment of status (between work visa and green card), work visa, citizens, and respondents on derivative visa, all experienced higher levels of stress.

The interview participants also identified concerns related to immigration status and stress. Payal (female) seems to feel that immigration status undermines her feeling at home:

I think it is my immigration at least that is how I feel according to my personality. It is hard to keep your personality away from immigration because we express our personality according to our culture. But let me put a linchpin on my immigration, I think the issue around feeling at home here is the biggest stress that I have here...

Hahn (2010) studied the issue of coping with acculturative stress and depression among international students on student visa (F1). The findings reveal that those students who came from a collectivistic society and those who had strong religious beliefs were likely to have more acculturative stress than the others presumably because of the predominant individualist values and heterogeneous religious beliefs in U.S. culture. The findings of this research study demonstrate the interconnectedness between themes of a close-knit family system, religious beliefs, immigration status and acculturative stress.

A few of the respondents discussed their fears related to losing their status and discussed not wanting to settle down in the United States until their immigration status was decided or became more stable. Niyati (female) expresses her concerns about the impact of immigration status on the big decisions she and her husband make in life:

Definitely it impacts on a lot of our decisions. For example if I want to buy bigger furniture I have to think twice because I don't have my own home, I live in a rented apartment. If I want to decorate my house, I have to think so many times. If we have to buy a house my husband needs to see if his job is secured, if he has a permanent status, he can buy a house and then pay the mortgage etc. So it impacts a lot.

Krish (male) who is on a work visa (H1B), talked explicitly about his concerns and fears because of his present immigration status.

I have to think a lot before travelling out of the country because sometimes my work visa, because it is issued for a certain date and after that if you travel outside, you have to go to your home country or some other country outside to get it stamped again. Sometimes I also have heard that people are facing problems getting it stamped again and I don't want to face that. So it kind of affects how many times I travel out of the country or go to my country. For example, me and my wife thought of going to Europe last year but then we thought about visa re-issue and then we changed our minds....One of the biggest things is that I am not buying the house here in the US because I don't know when, for example if I go to India and I don't have reissue of my visa then I can't come back here. So what will happen to my house? Rest of the things can be sold pretty easily. I can dispose my car and sell of my furniture and whatever I have but what do you do with the house. It is not easy to sell a house in a week or two. Definitely I am not buying the house because I don't have permit here.

Another striking finding was about immigrants who came to the U.S. at a later age. In the present research those respondents who were older than 36 when they arrived experienced a higher level of stress as compared to other respondents, irrespective of their immigration status, (including those who had achieved permanent resident or citizen

status). This indicates that being older and, more importantly, immigrating at an older age, was a stronger predictor of stress level on the SAFE-R measure than type of immigration status. This stress may be related to difficulties with English language, job issues, health concerns, stress related to parenting/running a family, and perhaps many interrelated aspects of life. (Thomas, 1995). Brunette and Mui (1994) found age to be correlated with depressive symptoms. (Mehta 1998 and Takeuchi, Alegri and Williams 2007)

**Employment.** Many researchers have found associations between financial issues and acculturative stress: Hovey (2000) in his study on Mexican immigrants addressed financial resources as a buffering agent against acculturative stress; Crockett (2007) in a study on acculturative stress, social support and coping among Latino students in the United States found that financial problems and insufficient academic preparation both seemed to contribute to acculturative stress; Hahn (2010) reported that international students' experience of acculturative included experiencing academic burdens, language barriers and financial difficulties.

The present study supports the above mentioned findings about the relationship of finance with acculturative stress. Although the quantitative scores did not identify a significant correlation between employment or income and stress or coping, the qualitative data indicated that respondents who were unemployed had the highest level of stress, as compared to people who were employed, whether part time or full time. Many of the respondents on derivative and student visa status were unable to work because of

their visa status although their education had prepared them for working and they wished to work. Also most of the respondents on derivative visa were married women who had higher levels of stress; this finding may explain the integrating theme of gender, marriage, employment and stress understanding the concepts of “ecological perspective”. These respondents discussed that this limitation led them to be unemployed and in turn left them feeling frustrated and stressed.

Smriti (female), who is unemployed, opened up about her feelings related to immigration status, its relationship with employment, and the impact on family life:

...So everything goes on one family member in terms of paying so I can study now, my husband has to take care of everything in terms of money. It is kind of burden on my husband. I am capable enough for earning myself but due to only reason, visa status, I cannot work. Companies are willing to work with me but are not willing to give me visa, so my mind gets occupied with how I can convert my spouse visa so that I can work... My present immigration state is H4 which I already said. That is spouse visa or dependent visa, so it has a lot of restrictions on working. So I am coming from India with my Bachelor’s degree and 4 years of work experience but still due to my immigration status I cannot work in the US officially which is very frustrating sometimes.

Aditi (female), who is also on a derivative visa (H4) which does not permit her to work, expresses her thoughts:

I am 25; I came to the US at 23. I think I was not able to do much productive work at very young age when I should be able to work very hard, earn a lot. So I think in these 2 years, I have not done much.

Kuo (2004), as cited by Eustace (2007), found that one of the largest sources of stress among international students was finances. The majority of the students from other countries pay their tuition through loans or personal and family funds (Institute of

International Education, 2006), but these resources are not enough. For those who rely on assistantships, the situation is even worse. Restrictions related to employment based on their immigration status amplify these sources of stress and may thus amplify their acculturative stress.

In the present study a trend was seen in which those who identified themselves as self-employed or were volunteering reported less stress than those who were employed or those who were unemployed. A possible explanation may be that immigrants who are employed and have a full time job may feel stressed because of uncertainty created by their temporary immigration status (an interwoven theme with employment), and financial responsibility towards family, while the respondents who were unemployed perhaps felt stressed by their inability to find a job despite their qualifications, and willingness to work, even when they identified available jobs, but could not work because of their immigration status. These results of the present study highlight the importance of a job or employment in the ability to feel secure, financially and emotionally.

### **Relationship of Present Research Study with Theories**

The present study on acculturation stresses and coping approaches of Asian Indians falls within the body of research on acculturative stress (Berry, 2006) models, Coping Theory (Lazarus, 1993; Pearlin and Schooler, 1978), ecological perspective (Germain & Gitterman, 1995) and strengths perspective (Saleebey, 1996). This study is unique, in terms of its contribution from a cross-cultural perspective of its substantial

findings and information. It thus expands upon previous research and broadens the application of theories.

Using the lens of the ecological perspective, this study of the Asian Indian population contributes previously unidentified aspects of social support, coping and environmental influences, features which are different from those typically found in most American communities and perhaps even among most immigrant communities. The model itself is demonstrated to be useful, yet in need of expansion. By adding new and unique components for consideration using the ecological perspective, this study may expand the breadth of this model so that it is applicable to a wider range of populations.

Some of the coping patterns and styles found among this Asian Indian population provide unique findings which can expand the applicability of the Coping Theory (Lazarus, 1993; Pearlin and Schooler, 1978). Coping patterns such as resilience, restraint, religious coping, creative diversion and recreation are just some examples of coping patterns which appeared in unique applications among the findings of the present research. The addition of these new and different types of coping mechanisms to coping theory and to the knowledge base of practitioners such as social workers, health care providers and policy makers, may contribute improving the effectiveness of their efforts to serve this population.

Extending the coping theory is the strengths perspective (Saleebey, 1996): a model that looks at the world from the standpoint of the client as well as considers environment factors and its impact on individuals: in short it sees a person in

environment in totality. The Asian Indian population studied in this research project demonstrates many inherent individual and community strengths, some of which have been discussed in the findings of this research study. The coping scales might be considered to assess “coping with stress in adversity”, viewed from the strengths perspective (Saleebey, 1996), findings from the coping scale can be seen to point to strengths of the respondents (religious coping or spiritual coping in its different forms, inherent coping mechanisms of denial and yet to overcome stress in reality, means not rejecting or denying the reality). The interviews also brought forth examples, both directly and indirectly, underlying strengths and coping methods that are perhaps specific to this population. By exploring and explaining strengths of Asian Indians the researcher has made a humble attempt to open a small gateway into a very interesting community and into knowing their characteristics. Such understanding can be of assistance in designing future studies and may be extended as well to understanding and working with other immigrant populations.

Much has been said about acculturative stress theory and its various components which are based on various other immigrant populations but not Asian Indians. While doing the present study the researcher stumbled on some previously unknown findings related to such areas as gender and stress, between age and stress, different types of stresses in youngsters and elders; relationship of ethnic enclave and social support to stress, which merit further study.

It also seems important to consider the impact of an accumulation of risk factors on stress and coping. While this current analysis did not analyze how multiple independent variables might work together and aggravate or remediate acculturative stress and coping (it would be optimal to have a larger and randomized sample to carry out such an analysis), from a theoretical perspective such interactions are likely. The interview data also are sufficiently rich to suggest that this happens. For instance, many interviewees mentioned combinations of stressors, which were related to frustration towards not getting a job in spite of having educational qualification and job availability or age related stress, culture related role stress to name a few stressors in this population which doubles the impact of acculturative stress.

### **Limitations of this Study**

For this study there were many independent variables and it was challenging to find a relationship between them and the stress and coping patterns of this population. Because of these challenges, there were several limitations of this study.

The small number of respondents and the limited geographic diversity from which they were recruited reduce the generalizability of the findings. For the small sample size, the large number (14) of hypotheses may have increased the risks to reliability, both for those hypotheses that showed a statistically significant relationship and /or those which did not. All participants were voluntary and well informed as to the nature of the study; therefore, it must be considered that Asian Indians who would otherwise have qualified



but were not motivated enough to volunteer to participate might have provided different responses.

Some of the quantitative and qualitative results were contradictory to each other. One reason for this, again, may be that the quantitative scale was not tested for cultural sensitivity; whereas the researcher collecting the qualitative data belonged to the same ethnicity as the respondents. The researcher might have been able to get the real and correct responses from the respondents during the interviews in a manner which they could not demonstrate while filling out the questionnaires.

The use of self-report survey forms and interviews can increase some risks to the reliability of the answers, as mentioned in chapter 3. In general, in a self-report study without secondary sources, it is not possible to check the factual accuracy of the responses, nor whether other observers would have agreed with the observations of these respondents. However, face-to-face interviews were useful in exploring the meanings according to the respondents, thus increasing the likeliness of capturing their true responses.

The quantitative scales were not standardized or evaluated for cultural sensitivity and specificity for Asian Indians and had not been previously used or tested with Asian Indian immigrants. Some of the concepts in the statements are difficult to interpret for this population. The Socio-Demographic Information Form designed by the researcher, although it was an insiders' perspective, also had not been formally pre-tested for validity and reliability.

The length of the survey (ninety standardized statements in the two instruments combined), plus the Socio-Demographic Information Form, created a long enough first phase to tire some respondents, whose answers might have become less reliable as they fatigued. Although the interviews were only conducted with volunteers who knew the probable length, and were interested, (one and a half hours), this concern exists theoretically as well for other research studies

It is possible that the cultural tendency of Asian Indians to be private about sharing feelings about personal experiences (such as adjusting to a new culture), and to avoid recognizing the psychological pressures of adjustment in a foreign country as cultural shock or acculturative stress, may have had an impact on their responses to the questionnaires and even in the interviews because they might have just learned to live with the challenges without external help or intervention.

### **Strengths of this Study**

This is one of the few mixed-methods explanatory studies that address issues related to Asian Indian immigrants an understudied population, and explores various stress and coping mechanisms as well as explains their patterns. This study offers many insights for further research with this population. The results of the study were obtained through both quantitative and qualitative methods; this mixed-method resulted in triangulation of data and therefore improved the scope, applicability of results and enhanced the validity of the findings. Because participants were recruited from purposively chosen settings, and characteristics including gender, age, immigration

status, financial conditions, and length of time since immigration, maximum generalizability for the small sample was achieved. The completion rate was 100%. Also all the instruments were translated and back translated increasing the reliability, validity and cultural competence of the research study. By using a wide scope of questions, in simply language, the researcher made the interviews interesting. Maintaining a cordial, objective but informal, atmosphere, and by being of their own ethnicity, she maximized the quality and reliability of the information.

### **Influence of Social Work on this Study**

There was a lot of influence of social work on the present research study. First, it was the social work professional perspective in India as well as United States, gained in both social work experience and social work training, which led the researcher to choose this topic. Social work values of empathy, compassion, and utilizing the strengths perspective, as well as “starting where the client is”, directed the decision to translate the instruments into a language more comfortable for some of the respondents. Conducting the research study at a place convenient for the participants; valuing and inquiring about their feelings as well as their concrete experiences, in diverse dimensions, throughout this study, express the psycho-social-spiritual approach to understanding human beings in their ecological reality. These were values were learned from the field of social work and infused into the present research study.

Also, the present research is guided by core social work theory and practice models. These models facilitate an understanding of the complexity of the circumstances

of the participants as well as establishing the breadth of parameters of human experience that must be included when learning about and documenting the experiences of specific individuals and groups.

The ecological systems model sees the person holistically in the environment and understands the complexity of the personal, psychological, social, spiritual, and environmental components; Coping theory is about adapting and dealing with the situation using internal and external resources and strengths, while the strengths perspective emphasizes the potentials and strengths in and of the client. All these theoretical models have a central place in social work because they look at both the individual and the individual-in-social context. Thus, it is important to note that field of social work is diverse and multi-faceted which addresses complexities of human behaviors and it had a lot of influence on the present research study and its implications on other fields.

### **Social Services for this Population**

In prior research studies, the experience of acculturative stress has been addressed among immigrant populations but many changes remain to be implemented at the levels of agency services and public policy to help the various immigrant groups living in the United States. Based on the observations and findings of the present study, the researcher would like to suggest some implications in these areas.

- University and employer-based offices for international students, faculty, and staff might implement many services to make the initial days and months easier for immigrants.
- Staff or volunteers to greet newly arrived students, employees, and even visiting faculty at the airport or point of arrival. These greeters should be familiar with how to provide hospitality in ways that are meaningful to the immigrant, such as driving them or accompanying them to their first housing situation, and ensuring that food is available immediately; showing them how to use the cooking facilities, bathing, and other day to day essential resources in their new “home”, introducing them to anyone else living there, providing directions and schedule for their first few days.
- English language tutoring classes which emphasize speaking and use of American English, particularly for those who have spoken English in another country. These should continue to be available, because it may take some time before the English-speaking immigrant will discover what their language learning needs are.
- Orientation seminars introducing new immigrants to features of everyday life such as counting currency, finding and utilizing banks and, ATM machines, using vending machines, reading road maps and understanding direction, finding street names, using public transportation, finding shops, and using gas stations; precautions during different weather conditions, and when moving about; how to access important offices like social security office, post office, immigration

office, and university or employer's offices; appropriate greeting styles and common conversational topics, and other conveniences necessary for day to day survival.

- Host families and individuals, temporary housing arrangements, holiday invitations.
- Information about culturally competent organizations for immigrants such as Apna Ghar and Asian Human Services in Chicago. In light of the reluctance of Asian Indians and other Asian immigrants to recognize the need for outside help, perhaps these groups could partner with the university or employer, hosting some of the orientation sessions within their agencies, thus making the newcomers feel more comfortable should they need to return for additional services. The important services and information needed from/ offered by such agencies include legal rights regarding education, insurance, employment, immigration, renting housing; counseling and information regarding family stress – many kinds of information and referral, with guidance.

In fact, recruiters abroad could be trained, and recruitment pages on websites could be reviewed utilizing the insights found in such research as the present study, so that individuals in preparing to go to the United States might have more realistic expectations.

All agencies which provide social services, health and medical services, and psychological services, as well as the human resources departments of employers, and international student services, would benefit from receiving training seminars on specific

needs of this specific population. For example, because this group does not tend to seek services and often use coping style of denial, such programs' staff need training to recognize needs and provide appropriate services. At the same time, the chosen style of coping for a given cultural group of immigrants should be understood, in order to identify find the strengths within that approach and develop assistance grounded in this understanding.

Social service agencies can partner with religious institutions such as temples and with cultural organizations, to provide information to immigrants, and to enhance their own ability to meet the needs of Asian Indian clients. Staff recruitment where the local community is receiving Asian Indian immigrants should encourage applications for staff positions from culturally congruent individuals from the Asian Indian communities.

A discussion of how the immigration policies of the United States might be changed to make the experience less stressful for immigrants is beyond the scope of this paper. However, it is appropriate for knowledgeable social workers to advocate for and work on developing changes to immigration policy in order to reduce the additional stress this aspect adds to the stress of cross cultural adaptation.

### **Contributions to Social Work**

The long term goals of this study are to contribute to the discussions related to the needs of marginalized groups, specifically Asian Indians, in such a way as to move towards improving society through improving their situation. Social workers practicing with this population can use these findings to better calibrate services and also to predict

those Asian Indian immigrants who might be more at risk for acculturative stress, also social work research can benefit from mixed methodology approach to explore deeper understanding for immigrant populations as well as the modifications in the theoretical approach can make them more culturally sensitive and broadly application to many immigrant populations. Educators and employers can consider the language issues mentioned in the present research study and improve adaptation of Asian Indians in new settings. Also policies for Asian Indian immigrants can consider issues related to acculturation and coping and revise and redouble supportive services for this immigrant community. These goals fall within the advocacy paradigm of the researcher and the field of social work. If the results can assist those who can bring about political and social changes necessary to improve their conditions, and provide a voice for this much-neglected population, then the hopes of the researcher will be achieved.

### **Contributions to Future Research**

This research study has relevance not only for Asian Indians in specific, but also for other immigrant groups. At the university, students of other ethnic groups, including Chinese, Pakistani, and Asian Indians born and brought up in the United States, showed interest and desire to participate and to give their opinions, even though they did not qualify for the study. At the temple, participants from Malaysia showed interest and filled out the forms, but those forms had to be discarded because they did not meet the criteria of this study.



This study sheds some light on the question of utilizing researchers of the same ethnicity as that of their subjects, in that subtleties of subjects' responses can be explored in culturally sensitive depths, particularly through interviews. In addition, the difficulty of translating and back translating instruments designed in one language into another language, across a wide cultural gap, was demonstrated, perhaps most notably when some findings from the standardized questionnaire were contradicted by the findings of the interviews. Further researchers would do well by keeping these challenges in mind.

Social support has often been examined as a contributor to the happiness of individuals, and especially to the successful adjustment of immigrants. This study is no exception. Although this theme was interwoven with others and might have been assigned to any of the several groups of key findings discussed in this chapter, it was assigned to the collection of themes related to a sense of home.

The respondents, because of technology and practice, often had frequent, even daily, telephone contact with important family members in India and the U.S. Most respondents reported that it was not important to them whether their neighborhood was predominantly Asian Indian or not. Nonetheless, most if not all indicated in one way or another that the physical absence of their dear ones, and the absence of familiar ways of socializing with neighbors, contributed to their feeling that "this is not home", and to their stress in the process of "getting comfortable here."

This finding may provide indicators for both research and service planning, on such topics as how to help international students and workers succeed in the United

States. Further studies might also explore whether this connection between the experience of loneliness and loss in the physical absence of a specific social support network is of relevance in studying the relationship of support network to successful adjustment of other immigrant and non-immigrant populations.

One of the most challenging issues in doing research on the adjustment of Asian Indian immigrants is their characteristic tendency, as observed by Yeh and Inose (2002), to keep to self or endure rather than confront when they had problems (p. 78). This cultural stigma attached to emotional expression appears perhaps to be greater for Asians than for other immigrant populations. Thus, further research is needed on ways to establish true communication with these populations in the United States, in order for resources to be made accessible and acceptable.

Moreover, cultures that emphasize collectivism and interdependence encourage willingness to sacrifice and endurance in the face of adversity (Marsella, 1993). In relation to this, it would be important to explore the impact of not expressing one's concerns or feelings (Lee, Koeske, Sales, 2004, p. 402) and whether there are culturally specific coping strengths that help some immigrant groups to overcome or minimize what most social workers in the United States would expect to be negative consequences. Somatization of stress is an essential factor that needs to be taken into account, along with anxiety, depression, and interpersonal problems, in order to address the mental health symptoms of immigrants and international students. But in addition it is important to identify the culturally specific forms of coping, the internal and culturally specific

strengths that have resulted in the positive successes of so many immigrants from Asian countries who have come to the United States.

There is not a great deal of discussion in India or among Indians about psychological reactions to immigration, or cultural shock. It would be worthwhile to combine a programmatic intervention of sending university and business recruiters to India to meet with potential immigrants and convey some of the real challenges they may face.

## CHAPTER VI

### CONCLUSIONS

The present study addressed acculturative stress and coping patterns of Asian Indians living in the United States. A review of the literature reveals that many studies have been done on the impact of acculturation and acculturative stress among other immigrant populations but very little research or clinical reports have specifically focused on Asian Indian immigrants. The present study makes an important contribution not only for this population but also for social workers, researchers, health care practitioners and policy makers who deal with this group. This study explored and attempted to explain unique ways that people of this community experience acculturative stress and develop culturally specific coping mechanisms.

This study included a number of variables based on past research studies and possible additional areas of interest. Many research studies related acculturative stress theory and coping theory while understanding acculturation in immigrant populations, but the present research is one of its kind in that it is a mixed-methods study and it explored the issues of stress and coping through acculturative stress theory, coping theory and ecological and strengths perspectives, a rare combination of theories that explores this phenomenon of acculturation holistically.

The study addressed two research questions: (1) What are the acculturative stress experiences and coping strategies used by first generation Asian Indians living in the

United States? and (2) What patterns can be identified through an in-depth culturally informed exploration of these acculturative experiences and coping strategies? There were fourteen secondary hypotheses: (1) The type of place (rural/urban) in which an immigrant had lived in India may have an impact on his/her level of acculturative stress and coping strategies utilized in the U.S (2) Changes in climatic conditions may have an impact on acculturative stress and coping strategies. (3a) The age of an individual on first arrival in the United States may correlate with level of acculturative stress experienced and coping strategies utilized. (3b) The present age of an individual may correlate with the level acculturative stress and coping strategies utilized. (4) The length of time since arrival in the United States may correlate with level of acculturative stress and coping strategies utilized. (5) The level of education may correlate with level of acculturative stress and coping strategies utilized. (6) Language proficiency in terms of speaking, reading, writing and understanding English may be correlated with level of acculturative stress and coping strategies utilized. (7) Whether or not the respondent lives in an ethnic enclave may have an impact on his or her level of acculturative stress and coping strategies utilized. (8) The respondent's visa or immigration status may correlate with level of acculturative stress and coping strategies utilized. (9) Employment and adequate income may correlate with level of acculturative stress and coping strategies. (10) The gender of an individual may correlate with level of acculturative stress and coping strategies utilized. (11) Having had pre-immigration conversations with individuals who lived or had lived in the United States may have an impact on acculturative stress and

coping strategies utilized. (12) Strong social support may correlate with level of acculturative stress and coping strategies utilized. (13) Availability and participation in religious practices and spiritual support may correlate with level of acculturative stress and coping strategies utilized. (14) Participation in recreational activity may have an impact on level of acculturative stress and coping strategies utilized.

Mixed methodology was used to address these research questions and hypotheses. All the hypotheses were addressed by both quantitative and qualitative measures except the hypotheses on climate and pre-immigration conversations, which were addressed only through the interviews. The research study was conducted in two phases: In Phase-One, quantitative instruments were distributed to 54 respondents while Phase -Two consisted of 10 in-depth interviews with a subset of the original sample. The quantitative data was obtained through English and Hindi versions of the SAFE-R and COPE standardized instruments and analyzed using SPSS software, while the tape recorded interviews (qualitative data), were recorded, transcribed and analyzed manually to find specific stress and coping patterns in this population.

The key findings were organized into five groups categorized by these questions: (1) What makes you feel different within the group and outside (the findings related to age, gender and length of time)? (2) What does 'Home' mean to you (the findings related to ethnic enclave, social support, type of location in India, climate, festivals and food)? (3) What keeps you happy and motivated (the findings related to recreational and religious activities)? (4) How do you communicate with others around you (findings related to language, education and pre-immigration conversations)? (5) What is important

for you to feel settled here (findings related to immigration status and employment)?

Since a lot of themes were interwoven, many findings could be seen fitting into more than one group and integrating with each other.

The first research question was explored through many hypotheses, some of the hypotheses did not find significant correlations but they found relationships of various variables with stress and coping during the qualitative interviews. Thus in response to the first overall research question, the study found that Asian Indians do experience acculturative stress based on their age, type of location in India, gender, language proficiency, immigration status, employment and income situation. Even though the change in climate was an area of concern, climate showed a neutral relationship with acculturative stress; similarly surprising was the finding that higher education did not decrease acculturative stress. In response to the second research question specific patterns of acculturative stress and coping were explored through interviews: using social support through family was found to be both a positive coping pattern and a source of stress. Most of the respondents found some solace through religious activities, described in diverse words and expressions. Even though most of the respondents were not directly in touch with their neighbors on a day-to-day basis, living in an ethnic enclave provided some sense of security and belonging. Specific types and differences were found in stress and coping patterns among males and females, pre-immigration conversations with friends and family helped the immigrants to prepare better for moving to the United States and showed a positive impact on coping. Almost all the respondents found

recreational activities in various forms to serve as positive coping method in this particular community.

To gather information on the quantitative data, SAFE-R and COPE scales were used; during analysis of data based on these scales a significant correlation was found among of the measures of the scales in twelve of the hypotheses. On further exploring the hypotheses through interviews, the researcher identified many coping and stress patterns. Significant correlations were not found on many of the subscales during the analysis of the quantitative data: this may be explained by smaller sample size, lack of cultural sensitivity of the instruments, or the administration of the scales, and length and language of the scales.

The findings of the present study lead to a more in-depth understanding of Asian Indian immigrants useful for social work practitioners for risk prevention and more accurate calibration of services to this population' needs, in part because the data include very powerful and rich reports from the Asian Indian respondents. The outcomes of the present study addressed the relationship of age (present and age during first arrival in U.S.), gender, length of time, climate, type of place from where immigrant comes from, level of education, English language proficiency, ethnic enclave in U.S., visa or immigration status, employment and income, pre-immigration conversations, social support and religious activities with acculturative stress and coping. It was found that adolescents and elders a higher level of acculturative stress as compared to other Asian Indian immigrants; length of time did not show impact on the stress and coping but gender did, where females showed higher level of stress as compared to males; in terms



of ethnic enclave, respondents missed their homes in different forms which included festivals, food, type of place they live and difference in climatic conditions; family was found to be both a source of support as well as a stressor; Asian Indians had various coping styles which included religious and recreational coping; all the respondents felt proficiency of English language in various forms (reading, writing, speaking and understanding) as a stressor while higher level of education did not ameliorate acculturative stress and last pre-immigration conversations and preparations helped the Asian Indian immigrants to plan better, which helped to prepare and cope better before coming to a foreign land resulting in avoiding acculturative stress.

The quantitative correlations and the qualitative in-depth interviews added to deeper understanding of four different theoretical models. Understanding the ecological perspective, the present study relates to aspects of familial social support, impact of socio-cultural environment on the behaviors and attitudes of Asian Indians since this is a close-knit community where family is the most important social institution. Some of the specific coping patterns the respondents revealed were: religious coping, social support, coping by recreational and creative activities and coping through denial.

The present study looks at Asian Indian population from the strengths perspective (Saleebey, 1996), as individuals and community with inherent strength and specific ways of coping. This population has a style to deny acculturative stress yet accept the reality and deal with it as “coping with stress in adversity”. Expanding the model of acculturative stress, the present research focuses more on the four dimensions of acculturation, where different age group immigrants fit in the model; youngsters or

adolescent immigrants move more towards assimilation and integration, while elderly moves more towards segregation and sometimes marginalization.

Summarizing all the findings the study found that Asian Indians are a unique population: even though they experience acculturative stress just like any other immigrant populations, their level of acculturative stress is different and they have different stress and coping patterns. These unique characteristics offer interesting areas to explore further. Further research into the unique ways and mechanisms of coping in this community may extend and add to all the four theories mentioned in chapter 2 in different arenas.

Because the present research is conducted on a small group of Asian Indians who came from only two cities of U.S, caution must be used before generalizing from the results. However, even effort was made to recruit and select participants in a way that would maximize the heterogeneity of the sample on a variety of socio-economic dimensions. The researcher was very cautious and attentive while administering the instruments, translating and back translating the instruments and also before conducting the interviews so as to bring out the most honest and truthful responses possible.

The process of acculturation affects different people in different ways. Its impact varies based on many factors in the environment, personality, attitude, and previous ways of adapting, just to name a few. The process of acculturation and its various phases are very important phenomena to study and in order to understand the different behaviors of people affected by immigration. Research on such a topic thus contributes insights for immigrant populations and for social work practice, research and policy with these

populations. There is a dire need for culturally specific instruments and interventions to ensure that social work is based on genuine understanding of specific immigrant populations. At a policy level, it is essential to design simple processes and immigration policies to reduce the level of stress among immigrants. This can be done by making the routine procedures for immigration faster, smoother and less complex to help immigrants live with less uncertainty in a foreign country. It is important to note that immigrants are a very important resource with a great deal to contribute and it is important to understand their problems and ways of coping to enable their positive energies to be used for the future growth of the country.

APPENDIX A  
VISA DEFINITIONS

## VISA/IMMIGRATION STATUS DEFINITIONS

**Adjustment of Status (AOS)**

The Immigration and Nationality Act (INA) permits the change of an individual's immigration status while in the United States from nonimmigrant or parolee (temporary) to immigrant (permanent) if the individual was inspected and admitted or paroled into the United States and is able to meet all required qualifications for a green card (permanent residence) in a particular category. The common term for a change to permanent status is “adjustment of status.”

Adjustment of status is the process by which an eligible individual already in the United States can get permanent resident status (a green card) without having to return to their home country to complete visa processing.

<http://www.uscis.gov/portal/site/uscis/menuitem.eb1d4c2a3e5b9ac89243c6a7543f6d1a/?vgnextoid=2da73a4107083210VgnVCM100000082ca60aRCRD&vgnnextchannel=2da73a4107083210VgnVCM100000082ca60aRCRD>

Adjustment of Status is the procedure for applying for U.S. permanent residence (a "green card") while living in the United States. Applicants submit a written application and later attend an interview at a local USCIS (U.S. Citizenship and Immigration Services) office. Adjustment of status is available only to certain people. Not only does the immigrant have to be eligible for a green card in the first place, he or she must also (with some exceptions), be staying in the U.S. legally, with a visa or other status. During the application process and until approved, he or she may remain in the United States while awaiting the “green card.”

<http://www.nolo.com/dictionary/adjustment-of-status-term.html>

**B1 or Business Visa**

The visitor visa is a type of nonimmigrant visa for persons desiring to enter the United States temporarily for business (B-1) or for pleasure, tourism or medical treatment (B-2). International travelers with visitor visas comprise a large portion of temporary visitor travel to the United States every year.

[http://travel.state.gov/visa/temp/types/types\\_1265.html](http://travel.state.gov/visa/temp/types/types_1265.html)

**Employment Authorization Document (EAD)**

Certain aliens who are temporarily in the United States can be eligible to apply for permission to work. This permission is not a visa but is often derived from a benefit of a particular visa status. Aliens who require an EAD include asylum seekers, foreign students and refugees. The EAD is also available to some people whose status is AOS.

<http://www.osp.state.nc.us/hr/Foreign%20Nationals/eadfaq.htm#def1>

**F1 or Student Visa**

The United States welcomes foreign citizens who come to the U.S. to study or participate in an exchange program. Before applying for a visa, all student and exchange visitor applicants are required to be accepted and approved for their program. When accepted, educational institutions and program sponsors will provide each applicant the necessary approval documentation, to be submitted when applying for a visa.

[http://travel.state.gov/visa/temp/types/types\\_1270.html](http://travel.state.gov/visa/temp/types/types_1270.html)

The F-1 visa is a foreign student visa issued by the US Citizenship and Immigration Services (USCIS). The non-immigrant category is valid usually for

the period of study including grace period. An F-1 student must obtain an Employment Authorization Document (work permit) before beginning any off campus employment. [www.trusa.org](http://www.trusa.org)

### **F-2 or Student's Dependent's Visa**

This visa is a non-immigrant (temporary) visa that authorizes the dependents of the F-1 Visa holders to enter into the United States. The F-2 visa is available for spouse and minor children of the F-1 visa holders. F-2 visa holder can stay in the United States as long as the F-1 visa holder remains in lawful status.

**[www.trusa.org](http://www.trusa.org)**

### **Green Card/ Green Card Holder**

A Green Card holder or *permanent resident* is someone who has been granted authorization to live and work in the United States on a permanent basis. As proof of that status, a person is granted a resident card, commonly called a “Green Card.” <http://www.uscis.gov/portal/site/uscis>

### **H-1-B Visa or “Work Visa”**

The “work visa” is for persons in specialty occupations which require the theoretical and practical application of a body of highly specialized knowledge requiring completion of a specific course of higher education. U.S. businesses use the H-1B program to employ foreign workers in specialty occupations that require theoretical or technical expertise in specialized fields, such as scientists, engineers, or computer programmers.

The visa applicant must be sponsored by an employer, and the job must be one in a defined list of job areas, as outlined by the law. The worker can

typically stay for a maximum of six years, after filing a three-year extension after the first three years. In most cases, the worker must have already attained at least a Bachelor's degree in the related field.

The validity of H-1 through H-3 visa may not exceed the period of validity of the approved petition or the number of months shown, whichever is less.

#### **H4 / Derivative H-4, L-2, O-3, and P-4 Visas**

These visas are issued to accompanying or following-to-join spouses and children, and may not exceed the validity of the visa issued to the principal alien.

#### **L-1 and L-2 Visas**

These visas are for transferees who, within the three preceding years, have been employed abroad continuously for one year, and who will be employed by a branch, parent, affiliate, or subsidiary of that same employer in the U.S. in a managerial, executive, or specialized knowledge capacity.

[http://travel.state.gov/visa/temp/types/types\\_1271.html](http://travel.state.gov/visa/temp/types/types_1271.html)

#### **U.S. Citizen**

1. An individual born in the United States.
2. An individual whose parent is a U.S. citizen.\*
3. A former alien who has been naturalized as a U.S. citizen
4. An individual born in Puerto Rico.
5. An individual born in Guam.
6. An individual born in the U.S. Virgin Islands.

To become a citizen after birth, you must: (1) Apply for “derived” or

“acquired” citizenship through parents, or (2) Apply for naturalization.

<http://www.uscis.gov/portal/site/uscis/menuitem.eb1d4c2a3e5b9ac89243c6a7543f6d1a/?vgnextoid=a2ec6811264a3210VgnVCM100000b92ca60aRCRD&vgnnextchannel=a2ec6811264a3210VgnVCM100000b92ca60aRCRD>



APPENDIX B  
SAFE-R SCALE (ENGLISH)

## SAFE

Below are a number of statements that might be seen as stressful. For each statement that you have experienced, circle only one of the following numbers (1, 2, 3, 4, or 5), according to how stressful you find the situation.

If the statement does not apply to you, circle number 0: Have Not Experienced.

0 = HAVE NOT EXPERIENCED  
 1 = NOT AT ALL STRESSFUL  
 2 = SOMEWHAT STRESSFUL  
 3 = MODERATELY STRESSFUL  
 4 = VERY STRESSFUL  
 5 = EXTREMELY STRESSFUL

## STATEMENTS

|  |   |   |   |   |   |   |
|--|---|---|---|---|---|---|
| 1. I feel uncomfortable when others make jokes about or put down people of my ethnic background. ....    | 0 | 1 | 2 | 3 | 4 | 5 |
| 2. I have more barriers to overcome than most people. ....   | 0 | 1 | 2 | 3 | 4 | 5 |
| 3. It bothers me that family members I am close to do not understand my new values. ....                 | 0 | 1 | 2 | 3 | 4 | 5 |
| 4. Close family members have different expectations about my future than I do. ....                      | 0 | 1 | 2 | 3 | 4 | 5 |
| 5. It is hard to express to my friends how I really feel. ....   | 0 | 1 | 2 | 3 | 4 | 5 |
| 6. My family does not want me to move away but I would like to. ....                                     | 0 | 1 | 2 | 3 | 4 | 5 |
| 7. It bothers me to think that so many people use drugs. ....  | 0 | 1 | 2 | 3 | 4 | 5 |
| 8. It bothers me that I cannot be with my family. ....   | 0 | 1 | 2 | 3 | 4 | 5 |
| 9. In looking for a good job, I sometimes feel that my ethnicity is a limitation. ....                   | 0 | 1 | 2 | 3 | 4 | 5 |
| 10. I don't have any close friends. ....   | 0 | 1 | 2 | 3 | 4 | 5 |
| 11. Many people have stereotypes about my culture or ethnic group and treat me as if they are true. .... | 0 | 1 | 2 | 3 | 4 | 5 |
| 12. I don't feel at home. ....   | 0 | 1 | 2 | 3 | 4 | 5 |
| 13. People think I am unsociable when in fact I have trouble communicating in English. ....              | 0 | 1 | 2 | 3 | 4 | 5 |
| 14. I often feel that people actively try to stop me from advancing. ....                                | 0 | 1 | 2 | 3 | 4 | 5 |
| 15. It bothers me when people pressure me to become part of the main culture. ....                       | 0 | 1 | 2 | 3 | 4 | 5 |
| 16. I often feel ignored by people who are supposed to assist me. ....                                   | 0 | 1 | 2 | 3 | 4 | 5 |
| 17. Because I am different I do not get the credit for the work I do. ....                               | 0 | 1 | 2 | 3 | 4 | 5 |
| 18. It bothers me that I have an accent. ....  | 0 | 1 | 2 | 3 | 4 | 5 |

0 = HAVE NOT EXPERIENCED  
 1 = NOT AT ALL STRESSFUL  
 2 = SOMEWHAT STRESSFUL  
 3 = MODERATELY STRESSFUL  
 4 = VERY STRESSFUL  
 5 = EXTREMELY STRESSFUL

## STATEMENTS

|   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| 19. Loosening the ties with my country is difficult. ....   | 0 | 1 | 2 | 3 | 4 | 5 |
| 20. I often think about my cultural background. ....  | 0 | 1 | 2 | 3 | 4 | 5 |
| 21. Because of my ethnic background, I feel that others often exclude me from participating in their activities. .... | 0 | 1 | 2 | 3 | 4 | 5 |
| 22. It is difficult for me to "show off" my family. ....  | 0 | 1 | 2 | 3 | 4 | 5 |
| 23. People look down upon me if I practice customs of my culture. ....  | 0 | 1 | 2 | 3 | 4 | 5 |
| 24. I have trouble understanding others when they speak. ....   | 0 | 1 | 2 | 3 | 4 | 5 |
| 25. I feel guilty because I have left family or friends in my home country. ....                                      | 0 | 1 | 2 | 3 | 4 | 5 |
| 26. I feel that I will never gain the respect that I had in my home country. ....                                     | 0 | 1 | 2 | 3 | 4 | 5 |
| 27. I worry about the values that my children are being exposed to in this country. ....                              | 0 | 1 | 2 | 3 | 4 | 5 |
| 28. My children have adapted faster to this country than I have. ....   | 0 | 1 | 2 | 3 | 4 | 5 |
| 29. I worry that my children will forget their traditions or heritage. ....   | 0 | 1 | 2 | 3 | 4 | 5 |
| 30. I worry that my children have different values than what I try to teach them. ....                                | 0 | 1 | 2 | 3 | 4 | 5 |

APPENDIX C  
COPE SCALE (ENGLISH)

## COPE SCALE

We are interested in how people respond when they confront difficult or stressful events in their lives. There are lots of ways to try to deal with stress. This questionnaire asks you to indicate what you generally do and feel when you experience stressful events. Obviously, different events bring out somewhat different responses, but think about what you usually do when you are under a lot of stress.

Then respond to each of the following items by blackening one number on your answer sheet for each, using the response choices listed just below. Please try to respond to each item separately in your mind from each other item. Choose your answers thoughtfully, and make your answers as true FOR YOU as you can. Please answer every item. There are no "right" or "wrong" answers, so choose the most accurate answer for YOU--not what you think "most people" would say or do. Indicate what YOU usually do when YOU experience a stressful event.

- 1 = I usually don't do this at all
- 2 = I usually do this a little bit
- 3 = I usually do this a medium amount
- 4 = I usually do this a lot

1. I try to grow as a person as a result of the experience.
2. I turn to work or other substitute activities to take my mind off things.
3. I get upset and let my emotions out.
4. I try to get advice from someone about what to do.
5. I concentrate my efforts on doing something about it.
6. I say to myself "this isn't real."
7. I put my trust in God.
8. I laugh about the situation.
9. I admit to myself that I can't deal with it, and quit trying.
10. I restrain myself from doing anything too quickly.
  
11. I discuss my feelings with someone.
12. I use alcohol or drugs to make myself feel better.
13. I get used to the idea that it happened.
14. I talk to someone to find out more about the situation.
15. I keep myself from getting distracted by other thoughts or activities.
16. I daydream about things other than this.
17. I get upset, and am really aware of it.
18. I seek God's help.
19. I make a plan of action.
20. I make jokes about it.

21. I accept that this has happened and that it can't be changed.
22. I hold off doing anything about it until the situation permits.
23. I try to get emotional support from friends or relatives.
24. I just give up trying to reach my goal.
25. I take additional action to try to get rid of the problem.
26. I try to lose myself for a while by drinking alcohol or taking drugs.
27. I refuse to believe that it has happened.
28. I let my feelings out.
29. I try to see it in a different light, to make it seem more positive.
30. I talk to someone who could do something concrete about the problem.
  
31. I sleep more than usual.
32. I try to come up with a strategy about what to do.
33. I focus on dealing with this problem, and if necessary let other things slide a little.
34. I get sympathy and understanding from someone.
35. I drink alcohol or take drugs, in order to think about it less.
36. I kid around about it.
37. I give up the attempt to get what I want.
38. I look for something good in what is happening.
39. I think about how I might best handle the problem.
40. I pretend that it hasn't really happened.
  
41. I make sure not to make matters worse by acting too soon.
42. I try hard to prevent other things from interfering with my efforts at dealing with this.
43. I go to movies or watch TV, to think about it less.
44. I accept the reality of the fact that it happened.
45. I ask people who have had similar experiences what they did.
46. I feel a lot of emotional distress and I find myself expressing those feelings a lot.
47. I take direct action to get around the problem.
48. I try to find comfort in my religion.
49. I force myself to wait for the right time to do something.
50. I make fun of the situation.
  
51. I reduce the amount of effort I'm putting into solving the problem.
52. I talk to someone about how I feel.
53. I use alcohol or drugs to help me get through it.
54. I learn to live with it.
55. I put aside other activities in order to concentrate on this.
56. I think hard about what steps to take.
57. I act as though it hasn't even happened.
58. I do what has to be done, one step at a time.
59. I learn something from the experience.
60. I pray more than usual.

APPENDIX D  
SOCIO-DEMOGRAPHIC INFORMATION FORM (ENGLISH)

## SOCIO-DEMOGRAPHIC INFORMATION FORM

**PERSONAL AND FAMILY INFORMATION**

1. Age (presently)
2. Age (when you first came to United States)
3. Gender
4. Marital status
5. Years married
6. Number of children
7. Ages of children
8. Household composition (Type of family members)

**INFORMATION ON EDUCATION AND LANGUAGE**

1. Educational level
  - a. PhD
  - b. Master's
  - c. Bachelor's
  - d. 12<sup>th</sup> grade or more than 12<sup>th</sup> grade
  - e. Less than 10<sup>th</sup>
  - f. Any other \_\_\_\_\_
2. Your specialization is in which field (educationally)? \_\_\_\_\_
3. Which language do you know the best?
  - a. English
  - b. Hindi
  - c. Both English and Hindi
  - d. Gujarati
  - e. Both Gujarati and English
  - f. Any other \_\_\_\_\_
4. How well do you speak and understand English?
  - a. Very well
  - b. Fairly well
  - c. Somewhat
  - d. Not very well
  - e. Not at all
  - f. Any other \_\_\_\_\_
5. What language do you primarily speak at your home here in United States?
  - a. English
  - b. Hindi
  - c. Both English and Hindi
  - d. Gujarati
  - e. Both Gujarati and English
  - f. Any other \_\_\_\_\_



**BACKGROUND INFORMATION**

1. You come from which state in India? \_\_\_\_\_
2. You come from which city in India? \_\_\_\_\_
3. You stay in which city in the United States? \_\_\_\_\_
4. How many friends do you have in your neighborhood? \_\_\_\_\_
5. With whom do you now live in United States?
  - a. Relatives
  - b. Asian Indian roommate
  - c. Roommate of other ethnicity
  - d. Parents
  - e. Alone
  - f. Any other \_\_\_\_\_

**EMPLOYMENT AND FINANCIAL INFORMATION**

1. What is your employment status? (You can choose more than one answer.)
  - a. Full time
  - b. Part time
  - c. Self employed
  - d. Volunteer
  - e. Unemployed
  - f. Any other type of job \_\_\_\_\_
2. You are working with this company/organization/firm since how long? \_\_\_\_\_
3. What is your household income per year (in U.S. Dollars)?
  - a. Less than 30,000
  - b. Up to 30,000
  - c. 30,000 – 50,000
  - d. 50,000 – 70,000
  - e. More than 70,000
  - f. No fixed income
4. Is your employment related to your field here in United States?
  - a. Yes
  - b. No
  - c. Partly related
  - d. Any other \_\_\_\_\_
5. Are you happy with your job?
  - a. Yes
  - b. No
  - c. Partly happy
  - d. Any other \_\_\_\_\_

**IMMIGRATION INFORMATION**

1. What is your present immigration status?
  - a. Business visa (B1)
  - b. Work visa (H1)
  - c. Student visa (F1)
  - d. Student's Dependent's visa (F2)
  - e. Derivative visa (H4)
  - f. Employment Adjustment of Status (EAD)
  - g. Green Card Holder
  - h. Citizen
  
2. Approximate number of Asian Indians in your neighborhood/school/employment.
  - a. Many Indians
  - b. A few Indians
  - c. None (I or my family are only one)
  - d. Any other \_\_\_\_\_

**SOCIAL CONTACT**

1. How do you maintain day to day social contact with people in India? (You may choose more than one answer)
  - a. Phone
  - b. Email
  - c. Chat
  - d. Meet in person
  - e. Any other \_\_\_\_\_
  
2. How frequently do you maintain social contact with your parents or family members in India?
  - a. Daily
  - b. Once a week
  - c. Once a month
  - d. Once in six months
  - e. Once a year or only during holidays, festivals or occasions
  - f. Only when I get time or when family puts pressure
  - g. Rarely or never
  - h. Any other \_\_\_\_\_
  
3. How frequently do you maintain social contact with your relatives in India?
  - a. Daily
  - b. Once a week
  - c. Once a month
  - d. Once in 6 months
  - e. Once a year or only during holidays, festivals or occasions
  - f. Only when I get time or when family puts pressure

- g. Rarely or never
  - h. Any other \_\_\_\_\_
4. How often do you meet your family members face to face who are in India?
- a. Once in 6 months
  - b. Once a year or only during holidays, festivals or occasions
  - c. Once in two years
  - d. Only when I get time or when family puts pressure
  - e. Rarely or never
  - f. Any other \_\_\_\_\_
5. How many family members do you have in Unites States?(approximate number) \_\_\_\_\_
6. What is your frequency of social contact with your family members in United States?
- a. Daily
  - b. Once a week
  - c. Once a month
  - d. Once in 6 months
  - e. Once a year or only during holidays, festivals or occasions
  - f. Only when I get time or when family puts pressure
  - g. Rarely or never
  - h. Any other \_\_\_\_\_
7. How many friends do you have in United States? (approximate number) \_\_\_\_\_
8. What is your frequency of social contact with friends in United States?
- a. Daily
  - b. Once a week
  - c. Once a month
  - d. Once in 6 months
  - e. Once a year or only during holidays, festivals or occasions
  - f. Only when I get time or when family puts pressure
  - g. Rarely or never
  - h. Any other \_\_\_\_\_
9. What is your frequency of social contact with your neighbors?
- a. Daily
  - b. Once a week
  - c. Once a month
  - d. Once in 6 months
  - e. Once a year or only during holidays, festivals or occasions
  - f. Only when I get time or when family puts pressure
  - g. Rarely or never
  - h. Any other \_\_\_\_\_

10. What type of activity you do with your family and friends in United States? (Can choose more than one answer)

- a. Indoor games and other activities
- b. Watching T.V. or movies
- c. Outdoor games and activities
- d. Social gathering
- e. Clubbing
- f. Shopping
- g. Travelling
- h. Camping
- i. Any other \_\_\_\_\_

11. What is your favorite hobby in United States?(Can also choose from below)

- a. Watching T.V. or movies
- b. Browsing computer
- c. Shopping
- d. Walking
- e. Gardening
- f. Travelling
- g. Camping
- h. Playing games
- i. Meeting friends
- j. Any other \_\_\_\_\_

12. In general, how much time do you spend, engage in these hobbies?

- a. Daily
- b. Once in a week
- c. Once a month
- d. Once in 6 months
- e. Once a year or only during holidays, festivals or occasions
- f. Only when I get time or when family puts pressure
- g. Rarely or never
- h. Any other \_\_\_\_\_

13. Are you involved with any religious organizations? If yes name \_\_\_\_\_

14. How often do you join in organized religious activity?

- a. Daily
- b. Once in a week
- c. Once a month
- d. Once in 6 months
- e. Once a year or only during holidays, festivals or occasions
- f. Only when I get time or when family puts pressure
- g. Rarely or never
- h. Any other \_\_\_\_\_

15. Do you engage in any religious or spiritual practices at home, such as prayers, meditation or others? If yes name them \_\_\_\_\_

16. How often do you engage in religious or spiritual practices at home?

- a. Daily
- b. Once in a week
- c. Once a month
- d. Once in 6 months
- e. Once a year or only during holidays, festivals or occasions
- f. Only when I get time or when family puts pressure
- g. Rarely or never
- h. Any other \_\_\_\_\_

APPENDIX E  
FACE-TO-FACE INTERVIEW GUIDE (ENGLISH)

## FACE-TO-FACE INTERVIEW GUIDE

**1. Where do you come from in India?**

- What part of India do you come from? What was your hometown like? (Probe: Was your hometown a city, town, or village?)  
How was the weather in your hometown? (Probe: Cold, sunny, hot, rainy, unpredictable)
- Is your present place of residence a city, town or village? (Probe: compare it with your home town in India).

**2. How is the climatic condition here in the U.S. where you live?**

- How is your present place of residence different from that in India? (Probe: Compare it with type of place, weather, type of people, shops etc.)
- How well are you able to adjust here? How have you overcome the differences? What are your major challenges here?
- What did your day-to-day schedule look like in India? (Probe: How was your day-to-day life style in India?)  
In what ways did it change when you came to the U.S.? Was there a negative or a positive impact on you personally because of that?
- Think of a day or a situation when you felt drastic difference in lifestyle here and in India. How did you manage that change? (Probe: How did you try to adapt to those differences here?)

**2. At what age did you come to the U.S.?**

- At what age did you come to the U.S. for the first time? Do you feel you came to the U.S. at an appropriate age? (Probe: Do you feel that you should have come to the U.S. younger or older? Why do you think that way?)
- When you came to the U.S. did you face any difficulty because of your age? (Probe: Age restrictions kept you from getting a job of your choice, unable to become independent, unable to earn money, etc.). What made it so difficult? How did you handle it?

**3. What is your level of education?**

- What was your level of education when you first arrived in this country? Did you have to pursue any education here to get a job?
- What is your present level of education? Do you think your present level of education helped you in any way to adjust in a different country like the U.S.? (Probe: Think of a situation where your educational qualifications helped you get a job or challenged you in any way. You may give examples related to job, volunteering, or other activities that you do to pass your time.)

**4. How proficient is your language?**

- How independent and comfortable are you in English while communicating alone in different situations? (Probe: Communication at grocery store, while commuting, talking to the doctor, giving interview, restaurant, etc.)
- How comfortable are you writing in English? (Probe: Writing an e-mail, letters, filling out forms, etc.)



- How comfortable are you in reading English? (Probe: Reading English instructions in maps, buses, trains, academic reading required for employment, interpreting e-mails, etc.)
- Do you find it frustrating when you are unable to make other people around you understand your feelings, thoughts, or point of view in English? (Probe: Do you feel the English you spoke in India is different from English spoken in the U.S.?)  
  
During such situations how do you manage and still communicate to make the next person understand your point of view?

**5. How long have you been in the U.S.?**

- How long have you been living in the U.S.? Do you remember your first day when you landed in the U.S.? Can you describe to me how you felt at that time? (Probe: Were you confused, excited, uncertain, optimistic, scared, etc.).
- After this much time in the U.S. do you feel different than before? (Probe: What are your feelings now after staying here for some time: confused, sad, uncertain, excited, relaxed, comfortable, etc.?)
- Do you feel confident to travel alone; do you do some activities alone that you could not do before? Please describe them. (Probe: Day-to-day activities of which initially you were scared, traveling, driving a car, remembering road routes, going to strange places in your town, etc.)

- How is your life here? (Probe: Do you feel as comfortable here as in India?)  
If not, what do you do to adjust here or to make your life easier? (Probe: Give examples about travel, shopping, managing your day-to-day activities, etc.)

**6. What type of neighborhood do you live in here in the U.S.?**

- How do you describe your neighborhood? (Probe: How friendly are your neighbors? Do they help you in times of need? In your neighborhood how far are the stores, pharmacy, hospitals, employment, or school from your home?)
- Why did you choose to be in this neighborhood? Do your neighbors belong to the same ethnicity as you? Does the ethnicity of your neighbors make a difference towards how you feel about your neighborhood? (Probe: If you have more Asian Indian neighbors, does that make you feel safe or does it have any negative impact on you, i.e., suffocate you at times because of their interference?)

**7. What is your present immigration status?**

- You are residing in the U.S. on which visa status? Does it affect where and what type of work/job/school program you may do here? Can you please describe how your immigration status impacts your ability to work? (Probe: Does your immigration status impose any restrictions on you?)
- Does your immigration status impact big decisions in life? (Probe: Buying your own house, relocating to another city, marriage, driving a car, attending a different university, or contacting a different employer.)

- Does your present immigration status keep you worried about your survival in the U.S.?
- Please explain what you do to overcome the restrictions, if any, imposed by your immigration/visa status. (Probe: Think about alternative jobs, think about added income, think about relocating alone and living separately from your family, etc.)

**8. How is your present job?**

- What is your job? Is this job secure? Do you have a steady income? How long have you been working in the U.S.?
- Do you earn enough money to support yourself and your family (if you are supporting a family)?
- If you have/had a financial crisis, how did you overcome that? (Probe: Do you have any backup plans in mind during times of unemployment or financial constraints?)

**9. How stressed out do you feel?**

- What kinds of things/issues give you stress? (Probe: Family problems, job issues, marital problems, issues being a foreigner, etc.)
- What are the signs that make you feel that you are stressed out? (Probe: You are exhausted, feel burned out, feel hopeless, feel depressed, feel there is no way out, etc.)

- How do you try to adjust or overcome stress or what do you do when you feel stressed? (Probe: Are there things you try to do to forget your stress? Do you talk to anyone about it?)
- Think about a situation when your adjustment techniques were different from the techniques used by a person of the opposite gender (or your spouse or friend) in a similar situation. (Probe: Think about examples from trouble at job, quarrels at home, transportation, issues related to friends or family, feeling lonely, etc.)

#### **10. Pre-immigration experiences and preparation**

- Did you already have family or friends in the U.S. before you arrived here for the first time? Did they direct you to plan and prepare about things to be taken care of before coming here? (Probe: Things to carry while travelling for the first time, details about transportation, money, food, etc.)
- Did a friend or a family member come to pick you up at the airport when you came to the U.S. for the first time? Did it help you to make the immigration process smooth?
- If nobody came to pick you up in the U.S., how did you manage to get to your destination? (Probe: How did you reach your school or a place/home in the U.S.? Did you take a taxi, bus, or public transportation? Whom did you ask about the route, transportation, etc.?) Was it hard to trust someone since you did not know anyone when you came to the airport?

- Was it stressful to be all by yourself or to be away from your family for the first time? How did you overcome that stress or feeling? (Probe: Did you cry, did you talk to a friendly stranger, did you call up your family members immediately, did you talk to a teacher/professor/friend, etc.?)

### **11. Friends and family**

- How often do you talk to or meet with your family or relatives here or in India since coming to the U.S.? By what means do you keep in touch with them? (For example, phone, internet, chat, e-mail, meeting, etc.) Do you keep in touch with them because you are forced to or because you love to do that?
- What impact does keeping in touch with your family have on you? (Probe: Gives you stress, gives you relief, helps you share your problems, lets you vent about your stress, helps you alleviate your stress.)
- Have you made friends in the U.S.? Are they of Asian Indian descent or do you have friends of different ethnicities? How often do you talk to or meet with them? By what means do you keep in touch with them? (For example, phone, internet, chat, e-mail, meeting, etc.) Do you keep in touch with them because you are forced to or because you love to do that?
- Does keeping in touch with friends have a positive or negative impact on you? Do your friends help you alleviate stress? How?

### **12. Other coping methods to decrease stress**

- Do you take time to meditate or pray or engage in any religious practices or rituals? Do you have a place to pray at home? How often do you do this

activity? (Probe: Give examples of praying, meditating, visiting a temple, or participating in this affiliation. How many times do you do this in a day or week or year?)

- Why do you meditate? Does it help you in any way? Explain how it helps.
- What type of activities do you do during your pass time? Do you perform them indoor or outdoor? Can you describe those activities to me? What impact do they have on your level of stress? How many times do you engage in those activities?

APPENDIX F  
RECRUITMENT DIALOGUE (ENGLISH)

## RECRUTIMENT DIALOGUE FOR PARTICIPANTS

### Phase-One (Quantitative questions: SAFE-R and COPE scales)

Hi! Would you spare a minute to talk with me? In which language will you feel more comfortable Hindi or English? *(If the interested person says Hindi/ English the researcher will explain everything now onwards in that language.)*

Hello my name is Ritu, I am a PhD student at Loyola University, Chicago. I am doing a research study about Asian Indians in United States. I am looking for people from foreign country who would want to share some of their thoughts related to adapting to life in new culture in a foreign country. Would you be willing to participate in this research study? Your honest response and little time would be a great contribution not only for this research study but potentially for Asian Indians in so many different ways *(If the participants ask the researcher about ways to help people from foreign country the researcher can explain one or two ways).*

First I would like to ask you some questions to see whether you qualify to participate in this research study.

1. What is your age?
2. In which year did you arrive in United States?
3. What is your visa status at present?
4. How do you want to define yourself in terms of your ethnicity? (Prompts: Asian, Indian, South Indian, Gujarati, Punjabi etc.)
5. Were you born and brought up in India?
6. Do you read, write and speak either Hindi or English?



*(If the interested candidate qualifies the researcher will continue with the following questions or else the researcher will thank the interested person and move to the next person)*

Since you qualify for this research study, would you like to know more about the research study? *(If the interested respondent shows affirmation the researcher will give more information about the research study and will let them know how they can participate in as follows)*

This is a two-phase research study. If you decide to participate you will first fill out two questionnaires which will take about 30 minutes. Later on if you are selected for the second phase then you can voluntarily participate in a more detailed face to face interview. Do you want to participate in a face to face interview? If you want the researcher to contact you for the interesting interview portion later, would you please provide your contact information with which you feel comfortable to be contacted? *(If the interested participants want to give their contact information the researcher will note the contact information and immediately keep the information in a folder which will remain with her only. If the respondents are not willing to give their contact information but are still interested to fill out the SAFE-R and COPE scales the researcher will provide them the forms, allow them to fill out the forms, collect their responses and thank them for their important contribution.)*

Contact information of the respondent (those who are willing to share their contact information):

1. Name
2. Phone number and/or Email address (preferred contact method of the respondent)
3. Mailing address (If the respondent want the researcher to send a copy of research findings)

This research study is completely voluntary so you have right to decline participation or withdraw at any time. If you want to participate and do not want to respond to any particular question that is fine too. You can do that without any fear or penalty.

Do you want to fill out 30 minute questionnaire and make an important contribution in the area of research for Asian Indians? Before filling out these questionnaires it is important for you to sign the consent form. Do you have any questions so far? *(Researcher will answer any and all questions and narrate the consent form to the interested participant. Researcher will narrate the consent form in a language comfortable to the participant and obtain their signature on the form. The researcher will then give the SAFE-R and COPE scales to the participants which they can fill out at a place convenient to them, preferably before leaving the general area, and return to the researcher.)*

Phase-Two (Qualitative questions) *The researcher will contact the selected participants for face to face interview either through email or phone (whatever contact information they have provided to the researcher.)*

*(On phone or in email)* Hi do you recall I am Ritu Thaker, a PhD student at Loyola University, Chicago. You helped me by filling out some questionnaires (We met

at temple, building below the Indian Consulate, etc.) on \_\_\_\_\_ date/day. You have been selected for the face to face interview, would you like to participate in an interview?

We can select a place and time comfortable to you, and I can meet you there. We can sit and talk about this research study. There will be twelve interesting questions which will take approximately 1 hour depending on your responses. This interview will be audio recorded so that the researcher does not miss any important information provided by you. Are you willing to participate in the interview? *(If the respondent wants to participate, the researcher can ask for a place and time convenient to the respondent).* When are you available and where can we meet?

APPENDIX G  
CONSENT FORM FOR SURVEY (ENGLISH)

## SURVEY CONSENT FORM (1) TO PARTICIPATE IN RESEARCH

**Project Title:** Acculturative stress and coping strategies used by Asian Indians living in the United States: A quantitative and qualitative inquiry.

**Researcher(s):** Ritu Thaker, M.S.W.

Faculty Sponsor: Katherine Tyson McCrea, Ph.D., Professor

### **Introduction**

You are being invited to be a participant in a research study about acculturative stress and coping strategies utilized by Asian Indians living in the United States, conducted by Ms. Ritu Thaker, the School of Social Work at Loyola University, Chicago. You are eligible to participate in this research if you are an Asian Indian living in the United States not more than 10 years. Before you agree to participate in this research study, please read this form and ask any questions you may have. (If you have any doubts about discussing your immigration status, please do not volunteer to participate.)

### **Voluntary Participation**

Participation in this study is voluntary. If you do not wish to be in this research study, you have a right to deny participation. If you decide to participate and later on want to withdraw from participation or do not want to answer any questions, you are free to do so without any penalty. Your decision to participate or not to participate or to withdraw later will have no impact on any other aspect of your relationship with Loyola University, Ms. Thaker, or with the organization through which she contacted you.

### **Why is this research being done?**

It is known that different individuals respond to the challenges of living in a new country in different ways. So far, there has been very little research reported on the adjustment process used by Asian Indians. This research has the goal of contributing to knowledge about the coping methods of this group. Such information may be used to directly assist members of the Asian Indian community and to assist social service and other organizations in providing appropriate resources.

### **What procedures are involved and what will participants be asked to do?**

- 1) You will be asked to complete two questionnaires as a part of doctoral dissertation research entitled, "Acculturative Stress and Coping Strategies Used by Asian Indians Living in the United States: A Quantitative and Qualitative Inquiry," taking about 30 minutes in all (although you can complete them more quickly or slowly as you wish). Both personal and general questions will be

asked. The name of the questionnaires are the “Revised - Social, Attitudinal, Familial, and Environmental Scale” (SAFE-R) and the “COPE Scale”.

- 2) If you agree and if you are selected for the second phase, you will be contacted for a detailed interview. At this time it is not known how long the study will last or how long it may be between your completion of the questionnaires and the contact for the interview. For this reason you are asked to provide the researcher with more than one way to contact you, in case you change your contact information. This contact information is maintained separately from answers to questions on the questionnaires in order to protect your privacy.
- 3) Surveys will be conducted in a scientifically objective and respectful manner. There are no right or wrong, acceptable or unacceptable responses, and all your contributions are important.
- 4) You may decline to answer any questions for any reasons (you do not need to state your reason), and even if you agree to participate at this time, you are free to withdraw at any time.
- 5) Approximately 50 participants will be selected for the research survey.

### **Risks and Discomfort**

- 1) There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life. This means that it is possible that in discussing personal experiences some respondents may experience some feelings of discomfort or anxiety.
- 2) If you feel you might have been injured in any way through your participation in this research study, please contact the researcher’s advisor, Dr. Katherine Tyson McCrea, PhD, Professor, School of Social Work, Loyola University, Chicago, at 312-915-7028. You may be referred for counseling or other treatment if indicated, but there will be no compensation for the cost, if any, of this treatment, unless required by law.

### **Direct and Indirect Benefits**

- 1) There are no direct benefits to the participant for this research study, but as a participant you have the opportunity to contribute your own views and experiences to the development of broader understanding and of services for people of Asian Indian ethnicity. Some people may find the questionnaires and the interview themselves interesting and enjoyable.
- 2) Findings of this study may help immigrant populations in general to recognize acculturative stresses and overcome them through various coping strategies.
- 3) A clearer understanding of how acculturative challenges affect foreign people and what coping strategies are used with what benefits, by and for Asian Indians as a group, will contribute to the development of appropriate educational, community,

and health services. This project may contribute to learning about how immigrants manage in general.

### **Privacy and Confidentiality**

- 1) The only persons who should know that you are a research participant in this study are yourself and the researcher. Although there are only 50 participants, nothing about the fact that you are participating says anything about you other than that you are an Asian Indian and an adult.
- 2) No identifying or identifiable information about you or any other research participant will be given to anyone, including other members of the research team, by either the participant or the researcher. All identifying information is disguised before being shared with anyone other than the researcher. Any information that is obtained in connection with this study and that can be identified with you will remain confidential.
- 3) When the results of the research study are published or discussed in conferences, no information will be included that will reveal your identity, either as a participant or in connection with any information reported from the study. All reports and discussions will be confined to general categories or will be adequately disguised to conceal the identity of the participants. No respondent's name or identity will be used.
- 4) All research materials, including completed questionnaires, consent forms, and any other research material that may have information of any kind regarding the participant, will be stored in a locked cabinet to which the researcher alone will have access.
- 5) All the material, including the filled out forms, audio recorded tapes and questionnaires, will be stored with pseudonyms and used only for the purpose of the research.

### **Cost and Compensation**

The only cost for participating in this study will be the time necessary to fill out the survey and any travel or parking expenses. No participant will be reimbursed for any cost for participating in this study.

### **Contacts and Questions**

If you have questions about this research study, please feel free to contact Ritu Thaker at [rthaker@luc.edu](mailto:rthaker@luc.edu). She is a researcher and doctoral student at Loyola University Chicago in the School of Social Work; this research is for her doctoral dissertation. You may also contact her faculty advisor, Dr. Katherine Tyson McCrea, at 312-915-7028.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at 773-508-2689.

**Statement of Consent**

Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and have agreed to participate in this research study. You will be given a copy of this form to keep for your records.

Thank you for your interest in this study.

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**Participant's Signature**

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**Date**

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**Researcher's Signature**

---

**Date**



APPENDIX H  
CONSENT FORM FOR INTERVIEW (ENGLISH)

## INTERVIEW CONSENT FORM (2) TO PARTICIPATE IN RESEARCH

**Project Title:** Acculturative stress and coping strategies used by Asian Indians living in the United States: A quantitative and qualitative inquiry.

**Researcher(s):** Ritu Thaker, M.S.W.

**Faculty Sponsor:** Katherine Tyson McCrea, Ph.D., Professor

### **Introduction**

You generously agreed to complete a survey for a dissertation research study “Acculturative stress and coping strategies used by Asian Indians living in the United States: A quantitative and qualitative inquiry” conducted by Ms. Ritu Thaker, School of Social Work at Loyola University, Chicago. Since you qualify and are randomly selected for the second phase you are being invited to be a participant in the second phase, which entails an in-person interview that normally would take about 60-90 minutes to complete (although if you agree to participate, you can have a shorter or longer interview, as you wish.)

We ask that you read this form and ask any questions you may have before agreeing to participate in the detailed interview for this research study.

### **Voluntary Participation:**

Participation in this study is voluntary. If you do not wish to be in this research study, you have a right to deny participation. If you decide to participate and later on want to withdraw from participation or do not want to answer any questions you are free to do so without any penalty. Your decision to participate or not to participate, or to withdraw later, will have no impact on any other aspect of your relationship with Loyola University, Ms. Thaker, or with the organization through which she contacted you.

### **What procedures are involved and what will participants be asked to do?**

- 1) You will be asked to discuss your immigration experiences in United States. There are twelve questions which will be asked and you can share your thoughts based on your own experience. You do not have to answer any question you would prefer not to answer.
- 2) This face-to-face interview will be conducted in a mutually acceptable location, at a mutually agreeable time, and in privacy. The interview will last approximately one and one half hours.
- 3) All interviews will be audio tape recorded. In the transcription of the interview, your identity will be concealed so no one will be able to connect you with your answers in the interview.

- 4) Interviews will be conducted in a scientifically objective and respectful manner. There are no right or wrong, acceptable or unacceptable, responses, and all your contributions are important.
- 5) You may decline to answer any questions for any reasons, (and you do not need to state your reason), and even if you agree to participate at this time, you are free to withdraw at any time.
- 6) Approximately ten (10) participants will be selected for interview questions.

### **Risks and Discomforts**

- 1) There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life. This means that it is possible that in discussing personal experiences some respondents may experience some feelings of discomfort or anxiety, during the interview, or later.
- 2) If you feel concerned in any way about your participation in this research study, please contact the researcher's advisor, Dr. Katherine Tyson McCrea, PhD, Professor, School of Social Work, Loyola University, Chicago. You may be referred for counseling or other treatment if indicated, but there is no compensation for the cost, if any, of this treatment, unless required by law.

### **Direct and Indirect Benefits:**

- 1) There are no direct benefits to the participant for this research study but as a participant, you have the opportunity to contribute your own views and experiences to the development of broader understanding of services for people of Asian Indian ethnicity. Some people may find the questionnaires and the interview themselves interesting and enjoyable.
- 2) Findings of this study may help people from other countries in general to recognize acculturative stresses and overcome them through various coping strategies.
- 3) A clearer understanding of how acculturative challenges affect people from foreign countries and what coping strategies are used by them with what benefits, by and for Asian Indians as a group, will contribute to the development of appropriate educational, community and health services. Even this small project may contribute to learning about how immigrants manage in general.

### **Privacy and Confidentiality:**

- 1) The only persons who should know that you are a research participant in this study are yourself and the researcher. Although there are 10 participants, nothing about the fact that you are participating says anything about you other than that you are an Asian Indian and an adult.

- 2) No identifying or identifiable information about you or any other research participant will be given to anyone, by either the participant or the researcher, including not to other members of the research team. All identifying information is disguised before being shared with anyone other than the researcher. Any information that is obtained in connection with this study and that can be identified with you will remain confidential.
- 3) When the results of the research study are published or discussed in conferences no information will be included that will reveal your identity, either as a participant or in connection with any information reported from the study. All reports and discussions will be confined to general categories or will be adequately disguised to conceal the identity of the participants. No respondent's name or identity will be used.
- 4) The audio tape recording of your interview will be kept only until the research project is completed. It will be transcribed in a disguised form, protecting your identity and your privacy. The tapes will not be used for any other purposes. Technically, you are entitled to listen and review the audio-tapes if you want to, but time constraints make this essentially impossible.
- 5) All research materials including completed questionnaires, interview forms, consent forms, audio-tape records, and any other research material which will have information of any kind of the participant will be stored in a locked cabinet to which the researcher alone will have access.
- 6) All the material including the filled out forms, audio recorded tapes and questionnaires will be destroyed after the conclusion of the research study.

### **Costs and Compensations**

The only costs of participation in this study will be time necessary for the interviews and any travel or parking expenses. No participant will be reimbursed for any costs of participation in this study.

### **Contacts and Questions:**

If you have questions about this research study, please feel free to contact Ritu Thaker at [rthaker@luc.edu](mailto:rthaker@luc.edu). She is a researcher and doctoral student at Loyola university of Chicago in the School of Social Work, and this research is for her doctoral dissertation. You may also contact her faculty advisor, Dr. Katherine Tyson, McCrea, at 312-915-7028.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

**Statement of Consent:**

Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and you agree to participate in this research study. You will be given a copy of this form to keep for your records.

Thank you for your interest in this study

---

**Participant's Signature**

---

**Date**

---

**Researcher's Signature**

---

**Date**

APPENDIX I

LETTER OF PERMISSION FROM TEMPLE

LETTER GRANTING PERMISSION TO CONDUCT A DOCTORAL RESEARCH  
STUDY AT THE TEMPLE OF FICHBURG, WISCONSIN

Date: 10/12/2011

To: Ritu Thaker, Doctoral student of Loyola University, Chicago

**Subject: Granting permission to conduct a research study as well as recruit participants from our premises.**

Dear Ritu Thaker,

We read your letter seeking for permission regarding doctoral dissertation: "Acculturative stress and coping strategies used by Asian Indians living in United States: A quantitative and qualitative inquiry". The mission of this temple is to serve the Indian community so by helping a researcher who is working on such a topic related to immigrants will fall within the mission of the temple.

As per our detailed discussion on the topic on 10/9/2011 at the temple, I understand that this research study is completely non-intrusive and, in a nutshell, examines acculturative stress and coping strategies used by Asian-Indians. Moreover, if any of the participants decide not to participate in the research study, then they have a right to deny participation. While recruiting the participants the researcher will explain all the instructions as well as the consent conditions in detail.

We feel that the findings of the dissertation will ultimately benefit any people from foreign country and more specifically Indian population. I would be delighted to help you in your research study in any way that I can, be it recruiting participants by distributing questionnaires, giving more information on related topics to immigrants, group discussions or taking interviews from the interested participants.

My signature below indicates that I give your permission to conduct a research study at our temple and recruit participants for this research study. We would be delighted to know more about your research study and its findings.

Thank you

Rita Singh

President, American Hindu Association Temple at Fitchburg, Wisconsin

APPENDIX J

LETTER OF PERMISSION FROM SOFTWARE COMPANY



**Email Correspondence with Software Company Granting Permission  
Contingent on Maintaining Anonymity of Company**

**(Company related identities disguised)**

----- Forwarded Message -----

**From:** S.

**To:** "ritu\_thaker@yahoo.com" <ritu\_thaker@yahoo.com>

**Sent:** Friday, October 7, 2011 1:58 PM

**Subject:** FW: Question about conducting research

-----Original Message-----

From: G F

Sent: Friday, October 07, 2011 1:58 PM

To: S.

Subject: RE: Question about conducting research

I think this is fine to post on the classifieds.

G.F, Human Resources |

-----Original Message-----

From: S.

Sent: Friday, October 07, 2011 1:55 PM

To: G.F.

Cc: [ritu\\_thaker@yahoo.com](mailto:ritu_thaker@yahoo.com)

Subject: RE: Question about conducting research

Hi G F.

I wanted to follow up on posting an ad on [your company's] classified for [Ritu Thaker's] research for her doctoral studies. I am attaching an email from her and first draft of the advertisement. Please let us know if the attached advertisement could go on [your company's] classified. Thank you!

-----  
Dear G. F.

This is in regards to conversation about getting participants from [your company] for a doctoral research study. There was a to and fro conversation for putting a advertisement in [the company's] classified for recruiting participants as far as name of the company does not come in the research study. I have made an advertisement with required details (not mentioning name of the company in any research material) to recruit participants. Before giving it to be printed in classified I need it to be proof read by the HR department to avoid any mistakes or misunderstandings.

Here with this email I am attaching the first draft of the advertisement.

Thank you for your prompt response.

Ritu Thaker

(Doctoral student)

---

-----Original Message-----

From: G.F.

Sent: Friday, March 25, 2011 11:26 AM

Subject: RE: Question about conducting research

Hi S.,

One last thing, because this isn't a [company] related thing, can you request that our company name not be used, just the individuals who participate. Thanks.

G.F. | Human Resources |

-----Original Message-----

From: G.F.

Sent: Thursday, March 24, 2011 7:59 PM

Subject: RE: Question about conducting research

Hi S.

If she (or you) reaches out to a few people that you know personally, or even posts for volunteers on the classifieds, then it isn't really [a company] sponsored thing so it wouldn't need approval; it would be people taking part in research which would be completely fine. So, feel free to do either of those.

---

From: S.

Sent: Thursday, March 24, 2011 1:31 PM

To: [Company Executives and Human Relations Department]

Subject: Question about conducting research

Hello,

Ritu Thaker is doing her doctorate in clinical social work and her research topic is "Acculturative stress experiences and coping strategies used by Asian Indian immigrants living in United States". She was very interested in taking a few employees [from your company] as her participants and was wondering who from [your company] should she contact beforehand in order to discuss the necessary steps to take permission. I wasn't sure who should she contact and thought talking to HR would be a good start. Please let me know a company contact who she can get in touch with. Thanks!

S.P.APP

APPENDIX K  
FACE-TO-FACE INTERVIEW GUIDE (HINDI)

## आपसी बातचीतकी मार्गदर्शिका

### 1. भारत में आप कहाँ से आ रहे हैं?

- भारत के किस भागसे आप आ रहे हैं? आपका गृह-नगर कैसा था? (संकेत: आपका गृह-नगर शहर, नगर के गांव था?) आपके गृह-नगरमें मौसम कैसा रहता था? (संकेत: ठंडा, खुशनुमा, बहुत गरम, बरसाती, अपूर्वानुमेय)
- क्या आपका वर्तमान निवास एक शहर, नगर या गांव है? (संकेत: आपके वर्तमान निवासकी तुलना आपके भारत के गृह-नगरके साथ करें). जहाँ आप अमेरिका में रहते हैं, उस जगह का वातावरण कैसा है?)
- आप जहाँ वर्तमानमें रहते हैं वो जगह भारत में आप जहा रहतेथे उस जगहसे कैसे अलग है? (संकेत: आपके रहेनेकी जगह, वातावरण, लोग, दुकानें इत्यआदि से तुलना करें).
- आपने किस प्रकारसे वर्तमान पारीस्थितिको अनुकूल बनाया है? आपने यहाँ और वहांके अंतर पर किस प्रकारसे काबू पाया? आपकी यहाँ प्रमुख चुनौति क्या है?
- आपकी भारतमें रोज-बरोजकी अनुसूची कैसी थी? (संकेत: भारत में आपकी हर दिन की जीवन-शैली कैसी थी?) वो किस प्रकार से बदल गइ जब आप अमेरिका आये? क्या इस बदलाव का आपके व्यक्तित्वपर सकारात्मक के नकारात्मक असर हुआ है?
- अमेरिकामें एक ऐसे दिनके बारेमे सोचे जब आपको आपकी रोज-बरोजकी अनुसूचीमें भारत की तुलनासे प्रबल बदलाव महसूस हुआ हो. आपने उस बदलाव का किस प्रकारसे सामना किया? (संकेत: आप यहाँ उन बदलावोंसे किस प्रकार अनुकूल बने?)

### 2. आपकी उम्र क्या थी जब आप अमेरिका आये?

- आप जब पहली बार अमेरिका आये तब आपकी उम्र क्या थी? आपको लगता है की आप अमेरिका उच्चित उम्र दोरान आये? (संकेत: क्या आपको लगता है की आप अमेरिका थोडा जल्दी या थोडा देर से आते तो अच्छा होता? आपको क्यों ऐसा लगता है?)

- जब आप अमेरिका आये तब आपको आपकी उम्रकी वजहसे कोई परेशानी हुई?  
(संकेत: उम्रकी वजहसे आपको नोकरी/काम खोजनेमें, स्वतंत्र होनेमे, पैसा कमानेमें कोई रोकटोक या प्रतिबन्ध बाधारूप आया?) किस वजहसे आपको बाधायें आयीं? आपने उन बाधाओं का किस प्रकार सामना किया?

### 3. आपकी पढाईका स्तर क्या है?

- आप जब इस देशमें आये तब आपकी पढाईका स्तर क्या था? क्या आपको यहाँ आगे पढाई करनी पड़ी ताकि आपको कोई नोकरी मिले?

- आपका मोजुदा पढाईका स्तर क्या है? क्या आपको लगता है की आपके मोजुदा पढाईके स्तर की वजहसे आपको अमेरिका जैसे विभिन्न देश में अनुकूल होने में कोई मदद मिली? (संकेत: कोई ऐसी परिस्थिति के बारेमें सोचे जहाँ आपको आपकी शैक्षणिक योग्यताके कारन नोकरी पानेमे फायदा या दिक्कतें आइ हो. आप आपनी नोकरी, स्वयंसेवी अनुभव या कोईभी प्रकार की गतिविधि में से उदाहरण दे सकते हैं.)

### 4. भाषामें आपकी निपुणता

- आप कितनी आसानिसे अलग अलग स्थितिमें स्वतंत्रतासे अंग्रेजी भाषा का संचार कर सकते हैं? (संकेत: अंग्रेजी भाषामें किराने की दुकानपे बात करना, डॉक्टर को आपनी बात सामजाना, किसीके साथ आमने सामने बैठकर बातचीत करना, रेस्टोरेन्ट/ भोजनालय में अंग्रेजीमें आर्डर देना वगैरे)

- आप कितनी आसानिसे अंग्रेजी लिख सकते हैं? (संकेत: अकेले स्वतंत्रतासे अंग्रेजीमे ईमेल लिखना, पत्र लिखना, अंग्रेजी फॉर्म भरना वगैरे.)

- आप कितनी आसानिसे अंग्रेजी पढ़ सकते हैं? (संकेत: अकेले स्वतंत्रतासे अंग्रेजीमें जानकारी पढ़ना, अंग्रेजी नक्शा पढ़ना, बस या ट्रेन की मार्ग-दर्शन पढ़ना, शैक्षणिक आवश्यकता जाँब निर्धारित जानकारी पढ़ना, ईमेल पढ़ना और उसका स्पष्टीकरण करना वगैरे.)

- क्या आपको इस बातसे रंज होता है जब आप अपने आस-पास के लोगों को अपने सोच, विचार-वेदना या दृष्टिकोणको अंग्रेजीमें समजा नहीं पाते? (संकेत: क्या आपको लगता है की जो अंग्रेजी आप भारतमें बोलते थे वो यहाँ की अंग्रेजी से अलग है?)

ऐसी परिस्थिति में आप कैसे उपाय करते हैं, जिससे आपका लोगों से संपर्क बना रहे और आप अपना दृष्टिकोण लोगों को समजा सकें?

### 5. आप अमेरिकामें कितने समयसे है?

- आप अमेरिकामें कितने समय से रहते हैं? आपको आपका पहला दिन याद है जब आपने अमेरिका में पहली बार कदम रक्खा? क्या आप वर्णन करसकते हैं, उस वक्त आपके मनमें क्या महसूस हो रहा था? (संकेत: क्या आप उस वक्त उलजे थे, उत्सुक थे, अनिश्चित थे, आशावादी थे, डरे हुवे थे वगैरे.)

- इतना समय अमेरिका में रहनेके बाद क्या आपको यहाँ पहले से अलग लगता है? (संकेत: आपकी अब क्या भावना है यहाँ इतना समय रहने के बाद: क्या आप उलजे है, दुखी है, अनिश्चित है, उत्सुक है, निश्चित है, सुखी वगैरे.)

- क्या आपको ये विश्वास है की आप अकेले स्वतंत्रतासे कहीं सफ़र कर सकते हैं? क्या आप कुछ ऐसी क्रिया की बात कर सकते हैं जो आप अब अकेले कर सकते हैं जो आप पहले नहीं करसकते थे? कृपया उसका वर्णन करें (संकेत: रोजबरोज की क्रिया जिनको करनेसे आप पहले डरते थे, जैसे घूमना-फिरना, कार चलाना, रास्ते याद रखना, आपके नगर/शहरमें कोई नई जगहका पता लगाना वगैरे.)

### 6. आप अमेरिकामें किस प्रकारके पड़ोसमें रहते है?

- आप अपने पड़ोसका किस प्रकार वर्णन करेंगे? (संकेत: आपके पड़ोसी कितने मित्रवत हैं? क्या वे आपको संकट समयमें सहायरूप होते हैं? आपके पड़ोसमें दुकानें, औषधशाला, अस्पताल, व्यवसाय या स्कूल आपके घर से कितने अंतर पर हैं?)

- आपने इस पड़ोस में रहनेका क्यों फैसला किया? क्या आपके पड़ोसी आपकी जातीके हैं? क्या आपके पड़ोस की जाती की वजहसे आपका उनकी ओर नजरिया बदल सकता है? (संकेत: अगर आपके आस-पड़ोसमें एशियन इंडियन (भारतीय मूल के) निवासी रहते, तो क्या आपको उसकी वजहसे ज्यादा सुरक्षित या असुरक्षित महसूस होता? उदाहरण: क्या उनकी दखलंदाजीकी वजहसे आपका दम घुटता है?)

## 7. आपका मौजूदा आप्रवासी ओहदा (इमिग्रेशन स्टेट्स) क्या है?

- आप अमेरिकामें किस वीजा स्टेट्सपर निवास कर रहे हैं? क्या आपका वीजा स्टेट्स आप अमेरिकामें कहाँ और किस प्रकार का काम/व्यवसाय /नोकरी करेंगे या किस स्कूल/युनिवर्सिटीमें पढाई करेंगे वो निर्धारित करता है? कृपया वर्णन करें की आपके इमिग्रेशन स्टेट्स की वजहसे आपके काम करनेकी क्षमता पर क्या असर होता है? (संकेत: क्या आपके इमिग्रेशन स्टेट्सकी वजहसे आपपर कोई रोक-टोक है?)

- क्या आपका इमिग्रेशन स्टेट्स आपके जीवन के बड़े फैसलों पर प्रभाव डालता है? (संकेत: जैसेकी अपना घर खरीदना, कोई और शहरमें पुनर्स्थापित होना, शादी, कार चलाना, कोई और स्कूल/ युनिवर्सिटीमें दाखिला लेना या काम के लिए कोई और प्रवर्तक का संपर्क करना?)

- क्या आपका मौजूदा इमिग्रेशन स्टेट्स आपको अमेरिकामें आपके उत्तरजीवि के प्रति चिंताग्रस्त रखता है?

- कृपिया इस बात का वर्णन करें की आपपर इमिग्रेशन स्टेट्स/ वीजा स्टेट्स की वजहसे कोईभी प्रतिबन्ध हो तो आप उसपर कैसे काबू पाते हैं? (संकेत: वैकल्पिक काम, वैकल्पिक आमदनी, अकेले स्थानांतर करना या परिवार से दूर रहना वगैरे के बारेमें सोचे.)

## 8. आपका मौजूदा काम क्या है?

- आप मौजूदा क्या काम करते हैं? क्या आपका काम संरक्षित है? क्या आपकी नियमित आमदनी है? आप अमेरिका में कितने समयसे काम कर रहे हैं?

- क्या आपकी आमदनी आपके और आपके परिवार के लिए पर्याप्त है?

- अगर आपको कभी आर्थिक संकट आये तो आप उसका कैसे सामना करेंगे (संकेत: आर्थिक संकट या बेरोज़गारी के दौरान सामना करने के लिये आपके मन में कोई योजना है?)

### 9. आप कितना तनाव महसूस करते हैं?

- किस प्रकार के विषय/ चीज़-वस्तु आपको तनाव देते हैं? (संकेत: पारिवारिक समस्या, नोकरीकी समस्या, विवाह-संबंधी समस्या, अप्रवासी समस्या वगैरे)

- ऐसे क्या लक्षण हैं जो आपको महसूस करवाते हैं की आप तनावमें हैं? (संकेत: आप बहुत थक जाते हैं, अक्रियाशील महसूस करते हैं, आप निराश हो जाते हैं, गमगीन हो जाते हैं, लगता है कोई रास्ता नहीं बचा या नहीं सुजता).

- आप इन परिस्थितिमें कैसे तनावका सामना करते हैं या आप कौनसे उपाय करके तनावको कम करते हैं? (संकेत: कोई ऐसी चीज़ करते हैं जिससे आप तनाव को भूल जायें? आप इसके बारेमें किसीसे बात करते हैं?)

- कोई ऐसी परिस्थितिके बारेमें सोचें जहाँ तनावसे लड़नेकी आपकी युक्ति आपके किसी दोस्त, साथी या प्रतिनिधि जो आपसे अलग जाती के हो उनसे अलग थी. (संकेत: उदाहरण के रूपमें आपकी नोकरी पर कोई तकलीफ, घर पर नोक-जोक, परिवहनमें कोई तकलीफ, दोस्त या परिवारजन से कोई विवाद, अकेलापन वगैरे)

### 10. आप्रवासन पहले के अनुभव और तैयारी

- जब आप अमेरिका में पहली बार आये तो क्या आपके दोस्त या परिवारजन यहाँ आपके आनेसे पहले मौजूद थे? क्या उन्होंने आपको मार्गदर्शन दिया या आपकी मदद की ताकि आप अमेरिका आनेसे पहले जरूरी चीज़ों का ध्यान रख सकें? (संकेत: पहली बार अमेरिका सफ़रके दौरान चीज़-वस्तु ले जाना, सफ़र के दौरान ध्यान रखना, पैसे, खाना वगैरे के बारेमें अधिक जानकारी देना)

- आपने जब अमेरिकन हवाई अड्डे पर पहली बार कदम रक्खा तब आपको कोई पुराना दोस्त या परिवार का सदस्य लेने आया था? क्या इस वजहसे आपका आप्रवासन थोडा आसान रहा?

- अगर आपको हवाई अड्डे पर कोई नहीं लेने आया तो आप अपनी अंतिम मंजिल पर कैसे ओर किस प्रकारसे पहुंचें? (संकेत: आप अमेरिकामें अपनी स्कूल/ युनिवर्सिटी/ घर कैसे पहुंचें? क्या आपने टैक्सी, बस, ट्रेन या ओर कोई सार्वजनिक परिवहन लिया?)



आपने सही मार्ग-दर्शन, परिवहन की जानकारी वगैरे की जानकारी किससे ली?) क्या आपके लिए यह बहुत कठिन था की आप किसीपर भरोसा रख सके?

- क्या आपके लिए ये कठिन था की आप पहली बार अपने परिवारसे अलग इतनी दूर अकेले आये थे? आपने उस तनावपूर्ण एहसासका कैसे सामना किया? (संकेत: क्या आप रोये, क्या आपने किसी अजनबीसे इसकी बातकी, क्या आपने अपने परिवारजनोंसे तुरंत फ़ोन पर बात की, क्या आपने अपने किसी शिक्षक/ प्राध्यापक या दोस्त से बात की वगैरे.)

### 11. दोस्त और परिवारजन

- यहाँ अमेरिकामे या यहाँ भारतसे आनेके बाद आप अपने दोस्तों या रिश्तेदारों से कितनी बार बात करते हैं या मिलते हैं? आप किस प्रकार उनके साथ संबंद रखते हैं? (संकेत: फ़ोन, इन्टरनेट, चेट, ईमेल, मुलाकातें वगैरे.) क्या आप उनसे बलपूर्वक संबंद रखते हैं की आप इस लिए संबंद रखते हैं क्यों की आपको उनसे लगाव या प्यार है?

- आप अपने सगे-संबंधियों से संपर्क करते हैं तो उसका आप पर कैसा असर है? (संकेत: संपर्क से आपको तनाव महसूस होता है, राहत मिलती है, आपकी समस्या के बारेमे बात करनेका मोका मिलता है, तनाव/दुःख बांटनेका मोका मिलता है, आपका तनाव कम होता है वगैरा.)

- क्या आपने अमेरिका में दोस्त बनाये हैं? क्या वे एशियन इंडियन (भारतीय मूल के लोग) हैं या आपने ऐसे दोस्त भी बनाये हैं. जो अलग-अलग जाती के हैं? आप उनसे कितनी बार बात करते हैं या मिलते हैं? आप उन लोगों से कैसे संपर्क में रहते हैं? (संकेत: फ़ोन द्वारा, इन्टरनेट, चेट, ईमेल, मुलाकात वगैरे.) क्या आप उनसे बलपूर्वक संबंद रखते हैं की आप इस लिए संबंद रखते हैं क्यों की आपको उनसे लगाव या प्यार है?

- दोस्तोंसे संपर्क/ संबंध रखनेसे आपपर सकारात्मक या नकारात्मक असर पड़ता है? क्या वे आपका तनाव/दुःख दूर करनेमे आपकी सहायता करते हैं? कैसे?

## 12. दुसरे प्रकार की तनाव से बचनेकी युक्तियां

- क्या आप ध्यान धरनेमें या प्रार्थना करनेमें समय बिताते हैं? क्या आप और कोई प्रकार के धार्मिक अभ्यास या रीत-रिवाज़ में भाग लेते हैं? (संकेत: प्रार्थना, ध्यान, मंदिर जाना या ऐसे धार्मिक स्थान पर आपका कोई संबंध, वहाँ जानेका समय, नियम (प्रतिदिन/ अक्सर/ महिनेमें एक बार/ सालमें एक बार) वगैरे के उदहारण दें.)

- आप क्यों ध्यान करते हैं? ध्यान से आपको किस प्रकारका लाभ होता है? कृपया वर्णन करे वह आपको किस प्रकार मदद रूप होता है?

खाली समय के दौरान आप गतिविधियों में संलग्न हैं? क्या आप उन्हें घर के अंदर या आउटडोर में संलग्न है? आप मेरे लिए उन गतिविधियों का वर्णन कर सकते हैं? वह कैसे तनाव के स्तर को प्रभावित करते हैं? कितनी बार आप उन गतिविधियों में संलग्न हैं?

APPENDIX L  
RECRUITMENT DIALOGUE (HINDI)

## सदस्य भरती करनेका संवाद

### पहल-१ (परिमाणात्मक प्रश्न: SAFE - R और COPE मापदंड)

नमस्ते! क्या आप मुझसे बात करने आपका एक मिनट देंगे? आप कौनसी भाषा में बात करने सुविधा अनुभव करेंगे हिंदी के अंग्रेजी? (अगर अभिरूचित व्यक्ति हिंदी/ अंग्रेजी कहता है तो संशोधक वोही भाषामें उनसे बात करेगी.)

नमस्ते मेरा नाम रीतू है, मैं लोयोला युनिवर्सिटी, शिकागो की PhD छात्रा हूँ. मैं अनुसंधान कर रही हूँ जो अमेरिकामें बसे एशियन इंडियन (भारतीय मूल के लोग) पर आधारित है. मैं ऐसे एशियन इंडियन ढूढ रही हूँ जो परदेशमें आकर उसकी नई संस्कृति की वजह से तनाव महसूस करते हो, और उन तनावसे बचने उपाय करते हो और उस बारेमें मुझसे बात करन चाहते हो . क्या आप ऐसे अध्ययनमें भाग लेना छाएंगे? आपके सच्चरित्र जवाब और थोडा समय बहुत बड़ा योगदान हो सकता है, नाही सिर्फ इस संशोधन के लिए पर बहु सरे तरीको से संभवतः एशियन इंडियन के लिए (अगर सभ्य संशोधक से तरीके पुच्छेगें तो संशोधक उनको एक या दो रास्तोके बारेंमें विवरण करेगी.)

पहले मैं आपसे कुछ प्रश्न पूछना चाहूंगी जिससे मुझे पता चले की आप इस संशोधन में भाग लेनेके लिए योग्य सहभागी हैं या नहीं:

१. आपकी उम्र क्या है?
२. आप कौनसे सालमें अमेरिका आये?
३. आपका मोजुदा वीजा ओहदा क्या है?
४. आप अपनी जातीयता के अनुसार अपने आपको किस परिभाषामें समजायेंगे? (संकेत: एशियन, इंडियन, साउथ इंडियन, गुजराती, पंजाबी वगैरे.)
५. क्या आप भारतमें पले बढे?
६. क्या आप हिंदी या अंग्रेजी पढ, लिख या बोल सकते हैं?

*(अगर रुचि लेनेवाला व्यक्ति इस संशोधन के लिए योग्य सहभागी लगता है तो संशोधक आगेके प्रश्न पूछेगी और अगर वोह इस संशोधन के लिए योग्य सहभागी नहीं है तो संशोधक उनका अभिवादन करके नए सहभागी के पास जायेगी)*

क्यकी आप इस संशोधन के लिए योग्य सहभागी हैं क्या आप इस संशोधनके बारे में ज्यादा जानकारी लेना चाहेंगे? (अगर अभिरूचित सदस्य भाग लेनेमें रस दिखता है तो संशोधक

इस अध्ययन के बारेमें ज्यादा जानकारी देगी और सदस्यको बतायेगी की वो इस संशोधनमें निचे दी हुई पद्धति अनुसार भाग ले सकते हैं

यह संशोधन दो पहलेमें बाँटा गया है. अगर आप इस अध्ययनमें भाग लेनेका सोचे तो आपको लगभग ३० मिनटमें दो प्रश्नावली भरनी होगी. बादमें अगर आप दुसरे पहलू के लिए चुने जाते हैं तो आप स्वेच्छासे आमने सामने बैठकर बात-चित करके विस्तृत साक्षत्कारमें भाग ले सकते हैं. क्या आपको विस्तृत साक्षत्कारमें भाग लेना है? अगर आप चाहते हैं की संशोधक आपका इस अध्ययनके लिए संपर्क करे तो क्या आप कृपया अपनी संपर्क करनेकी माहिती दें जिस पर आप बात करनेमें सुविधा अनुभव करते हो? (अगर सदस्य अपनी माहिती देने के लिए तैयार है तो संशोधक सदस्यकी संपर्क माहिती लिख लेगी और उसे तुरंत अपने फोल्डरमें रख देगी जो सिर्फ संशोधक के पास ही रहेगी. अगर सहभागी अपनी संपर्क माहिती नहीं देना चाहते पर SAFE - R और COPE मापदंड भरना चाहते हैं तो संशोधक उनको फर्म्स भरने देगी और उनसे फर्म्स वापस लेनेके बाद उनका यह योगदान करने के लिए बहुत अभिवादन करेगी.)

सहभागी को संपर्क करनेकी माहिती (सिर्फ वोही जो अपनी माहिती देना चाहते हैं):

१. नाम
२. फ़ोन नंबर या/ और ईमेल एड्रेस (सहभागी को जो संपर्क करनेकी पद्धति अनुकूल हो)
३. डाक का पता (अगर सहभागी चाहता है की संशोधक अध्ययन के निर्णयकी कॉपी उन्हें डाक में भेजे)

यह संशोधन सम्पूर्ण प्रमाण से स्वैच्छिक है इसलिए अगर आप इस संशोधन में भाग नहीं लेना चाहते तो आपको ये हाक्क है की आप इसमें भाग लेनेसे मना करें, या अगर आप अभी भाग लेकर बादमें ना करना चाहे तो आप वो भी कर सकते है. अगर आप इस संशोधन में भाग लेते हैं और बाद में कोई प्रश्नों का जवाब नहीं देना चाहते तो आप ये कर सकते हैं. यह आप कोईभी भय या दंड बिना कर सकते हैं.

क्या आप ३० मिनट में प्रश्नावली भरके एशियन इंडियन के क्षेत्रमें महत्वपूर्ण योगदान करना चाहेंगे? प्रश्नावली भरने से पहले आपको स्वीकृति फॉर्म भरना जरूरी है. आपको अबतक कोई प्रश्न है? (सहभागी को कोई प्रश्न या उल्लंघन है तो संशोधक उनके जवाब देगी और स्वीकृति फॉर्म विस्तार से सहभागी को समजयेगी. संशोधक सहभागी को जो भाषा उनको सुविधापूर्ण लगती है उस भाषा में स्वीकृति फॉर्म समजयेगी और उस पर उनके दस्तखत लेंगी. इस प्रक्रिया के

बाद संशोधक SAFE - R और COPE मापदंड देंगी जो सहभागी अपनी सुविधापूर्ण जगह पर बैठकर भरके और संशोधक को लोटा सकते हैं।)

पहलू -2 (गुणात्मक प्रश्न)

संशोधक चुनिन्दा सहभागी को आपसी बात-चीत के लिए ईमेल या फ़ोन पर संपर्क करेंगी (जो भी संपर्क करनेकी माहिती सहभागी ने संशोधक को दी है उस पर)

(फ़ोन या ईमेल पर) नमस्ते क्या आपको याद है मेरा नाम रीतू ठाकर है, मैं लोयोला युनिवर्सिटी, शिकागो की PhD छात्र हूँ. आपने मुझे कुछ प्रश्नावली भरने में मदद की थी (मंदिर, इंडियन कॉर्नसुलट के बिल्डिंग के निचे वगैरे जहा पर हम मिले थे.) \_\_\_\_\_ तारिक/ दिन को. आप आपसी बात-चीत के लिए चुने गए हैं, क्या आप इसमें भाग लेना चाहेंगे?

हम ऐसी जगह और वक्त पर मिल सकते हैं जो आपको अनुकूल हो. हम साथ बैठकर इस संशोधन के बारेमें बात-चीत करेंगे. आपको बारह मज़ेदार प्रश्न पूछे जायेंगे आपकी प्रतिक्रिया और जवाबों के अनुसार आपको लगभग १ गंटा लग सकता है. यह बात-चीत ऑडियो रिकॉर्ड की जायेगी ताकि संशोधक कोई भी महत्वपूर्ण माहिती चुक न जाय. क्या आप इस बात-चीत में भाग लेना चाहते हैं? (अगर सहभागी भाग लेना चाहे तो संशोधक उन से उनकी सुविधापूर्ण जगह और समय पूछेंगी). आपको कब समय है और आप मुझसे कब मिलना चाहेंगे?

सहभागी को अनुकूल जगह पर मीटिंग के वक्त : संशोधक ऑडियो रेकॉर्डर तैयार रखेंगी. यह विस्तृत बात-चीत है जो आपके लोगोंके सांस्कृतिक तनाव और उससे लड़ने की युक्तियों के बारेमें है. कृपया आपके दृष्टिकोण और अनुभवके अनुसार माहिती दें. इस अध्ययनमें कोई सही या गलत जवाब नहीं है, आप इमानदारीसे विस्तारपूर्वक जानकारी दें. संशोधक आपके अनुभवों और विचारों को जानने के लिए उत्सुक है, और संशोधक आपके जवाबोंसे आपकी आलोचना नहीं करेगी

APPENDIX M  
CONSENT FORM FOR SURVEY (HINDI)

## अवलोकन और अनुसन्धानमें शरीक होन का स्वीकृति फॉर्म (१)

**परियोजना का शीर्षक:** अमेरिकामें रहते एशियन इंडियनमें (भारतीय मूल के लोग) सांस्कृतिक बदलाव और तनाव से सामना करनेकी युक्तियाँ: परिमाणात्मक और गुणात्मक अनुसंधान.

**संशोधक:** रीतू ठाकर, एम. एस. डब्लू.

**प्राध्यापक अधिकारी:** केथेरीन टायसन मेकरे, पी ऐच. डी., प्राध्यापक

### प्रस्तावना:

आपको इस अनुसन्धान अध्ययनमें जो अमेरिकामें रहते एशियन इंडियनमें (भारतीय मूल के लोग) सांस्कृतिक बदलाव और तनाव से सामना करनेकी युक्तियों पर आधारित है, जो रीतू ठाकर, स्कूल ऑफ सोसियल वर्क, लोयोला युनिवर्सिटी द्वारा संचालित है, उसमें भाग लेनेके लिए आमंत्रित किया गया है. आप इस अध्ययनमें भाग लेने के लिए योग्य सहभागी है अगर आप एशियन इंडियन (भारतीय मूल के) है जो अमेरिकामें दस सालसे ज्यादा नहीं रहे. हम ये चाहते हैं की आप ये फार्म ध्यानसे पढ़ें, और इस अध्ययनमें भाग लेनेकी सहमती देनेसे पहले कोईभी तरहके प्रश्न हो तो पूछें. (अगर आपको अपने आप्रवासन ओहदे पर कोई शंका है तो कृपया इस अध्ययनमें भाग न लें)

### स्वैच्छिक सहयोग:

इस अनुसंधानमें भाग लेना स्वैच्छिक है. अगर आपको इस अनुसन्धान अध्ययनमें भाग नहीं लेना तो आपको हक्क है की आप इसमें भाग लेनेसे इन्कार कर सकते हैं. अगर आप अभी भाग लेनेका निश्चय करें और बादमें इस अध्ययनमें से हट जाना चाहें या कोई प्रश्न के उत्तर ना देना चाहें तो आप कोईभी दंड बिना ऐसा करने केलिए आजाद हैं. आपका इस अध्ययनमें भाग लें के न लें, या भाग लेकर बादमें पीछे हट जाएँ, आपके इस फैसलेसे लोयोला युनिवर्सिटी, रीतू ठाकर या बीच की कोई संस्था जिससे संशोधकने आपका संपर्क किया हो उनके साथ आपके संबंधमें कोई प्रभाव नहीं पड़ेगा.



### ये संशोधन क्यों किया जा रहा है?

ये बात सभी जानते हैं की हर व्यक्ति जीवनकी चुनौतियोंका अलग-अलग प्रकार से सामना करते हैं. अबतक एशियन इंडियनमें (भारतीय मूल के लोग) अनुकूल होने की परिक्रिया कैसी है उस बात पर बहु कम संशोधन किया गया है. मौजूदा संशोधन का ये आशय है की वो इस समूह के लोग के मुकाबला करनेके तरीकों के ज्ञान पर योगदान करें. ऐसी जानकारी एशियन इंडियन समुदाय के लोगों को सीधे सहायता करने में और सामजिक संगठन ऐवम अन्य संस्थाओं को उपयुक्त संसाधन उपलब्ध करनेमें उपयोगी हो सकता है.

### कौनसी पद्धति शामिल है और सहभागीयों को क्या करने कहा जायेगा?

१. यह डक्टर की उपाधि से संबंदित संशोधन, "अमेरिकामें रहते एशियन इंडियनमें (भारतीय मूल के लोग) सांस्कृतिक बदलाव और तनाव से सामना करनेकी युक्तियाँ: परिमाणात्मक और गुणात्मक अनुसंधान." जो अंदाजित त्रिस (३०) मिनिट लेगा (हलाकि आप यह अवलोकन जल्दी या धीरे धीरे अपनी मर्जी के अनुसार भर सकते हैं) आपको निजी और सार्वजनिक प्रश्न पूछे जायेंगे. प्रश्नावली के नाम: "सामजिक, वर्तनुक, कौटुम्बिक और वातावरण मापदंड" (SAFE-R) और "COPE मापदंड".

२. अगर आपकी अनुमति होगी तो कुछ सहभागी का सम्पर्क थोड़े हफ्ते या थोड़े महीनो में किया जायेगा और उनको अनुरोध किया जायेगा की वे आमने-सामने बैठकर बातचीतमें भाग लें. अभी यह तै नहीं की कब तक यह संशोधन चलेगा और प्रश्नावली और बात-चीत के दरमियान कितना समय लगेगा. इसी कारण आप को यह निवेदन है की आप एक से ज्यादा तरीके की संपर्क सूचि संशोधक को दें ताकि अगर आपकी कोई संपर्क सूचि बदल जाय तो भी वो आपका संपर्क कर सके. आपकी यह जानकारी आपके इस संशोधन के प्रश्नोंके जवाबों से अलग रखी जायेगी ताकि आपकी गोपनीयता सुरक्षित रहे.

३. सभी बात-चीत वैज्ञानिक दृष्टिकोणसे और आदरपूर्वक की जायेगी. इस संशोधन में कोई सही या गलत, स्वीकार्य या अस्वीकार्य जवाब नहीं है, आपके सभी योगदान महत्वपूर्ण है.

४. आप कोई भी कारण से कोई भी प्रश्नका जवाब देनेसे इन्कार सकते है (आपको कारण बतानेकी कोई आवश्यकता नहीं) और अगर आप अभी भाग लेनेका सोचे और फिर न ले

सकें तो आपको इस संशोधनमें से किसी भी समय हट जानेकी आजादी है.

५. इस संशोधन में लगभग ५० सहभागी होंगें.

### **भय और प्रतिकूलता**

१. इस संशोधनमें भाग लेनेके रोजबरोज के जीवन के भयों के इलावा कोई प्रत्याशा योग्य भय दिखाई देते नहीं हैं. इसका मतलब ये है की ऐसी संभावना हो सकती है की कुछ सहभागी को निजी विचार-विमर्श, प्रश्नावली भरनेके दौरान या बात-चीत दौरान या उसके बाद असुविधा या चिंता हो सकती है.

२. अगर आपको लगता है की इस संशोधन में भाग लेने की वजहसे आपको कोईभी प्रकारका नुकसान हुआ है तो आपको निवेदन है की आप संशोधक के सलाहकार, केथरीन टायसन मैकरे, पी ऐच. डी., प्राध्यापक, स्कूल ऑफ़ सोसिअल वर्क, लोयोला युनिवर्सिटी, शिकागो का संपर्क कर सकते हैं. आपको सलाह-सुचन या उपचार के लिए भेजा जायेगा पर इस प्रतिक्रिया के लिए अगर कोई खर्च होता है तो आपको कोई मुआवजा नहीं दिया जायेगा, अपवाद कानूनी तोर पर ये जरूरी हो तो.

### **प्रत्यक्ष या परोक्ष लाभ:**

१. इस संशोधन में भाग लेनेके कोई सीधे लाभ नहीं हैं हलाकि सहभागी होने के कारण आपक के पास ये सुवर्ण अवसर है की आप अपने विचार और अनुभव का योगदान एशियन इंडियन समुदाय के लोगों के विकास और विस्तृत सुधार सेवा के लिए कर सकते हैं. कुछ लोगों के लिए तो ये प्रश्नावली और बात-चीत के प्रश्न ही बहुत मनोरंजक और आनन्ददायक होंगे.

२. ये संशोधन के परिणाम अप्रवासी लोगों को सांस्कृतिक लक्ष्मी तनाव और उनसे लड़नेकी युक्तियों के उपायों को पहचानने में मददरूप हो सकते है.

३. यह संशोधन सांस्कृतिकलक्ष्मी चुनौतियां कैसे अप्रवासी लोगों को प्रभावित करती है, तनावसे लड़नेकी युक्तियाँ कैसे उपयोग में आती है और यह युक्तियाँ विशेष तोर से एशियन इंडियन समुह को क्या फायदे करता है इस बात पर स्पस्ट समझ देगा. यह संशोधन उपयुक्त रूप से संप्रदाय और स्वास्थ्य लक्ष्मी शैक्षणिक विकास भी करेगा. यह छोटीसी योजना किस प्रकार अप्रवासी लोग सामान्य तोर पे अपने आपको विदेशमें संभालतें है उस पर रौशनी डालेगा.

### गोपनीयता और गुप्तता:

१. इस संशोधन में आप सहभागी हैं वो केवल आपको और आपके सिवा संशोधक को ही पता है. इस संशोधन में ५० सहभागी हैं फिर भी इस अध्ययन की माहिती, आप एशियन इंडियन हैं और वयस्क हैं इस बात के इलावा और कोई भी माहिती नहीं देती.

२. कोईभी आपके या इस अनुसन्धान में भाग लेते हुए सहभागी की तादात्म्य स्थापित माहिती किसी औरको या इस संशोधनके किसी और सदस्य को नहीं दी जायेगी. किसी और के साथ आपकी तादात्म्य स्थापित माहिती बाँटने से पहले उसका वेष परिवर्तन किया जायेगा. आपके अनुलक्षी इस संशोधन से संयोजित कोई भी माहिती जो आपको सम्मिलित करती है वो गोपनीय रहेगी.

३. जब इस संशोधन के परिणाम प्रकाशित किये जायेंगे या सम्मेलनमें उसपर विचार-विमर्श किया जायेगा तब कोई भी माहिती जो आपके अनुलक्षी होगी वो किसीको नहीं बताई जायेगी. सभी विवरण और आलोचनाए या तो सामान्य वर्गमें प्रस्तुत की जायेगी या तो योग्य प्रकारसे परिवर्तित की जायेगी ताकि सभी सहभागीकी माहिती छिपाई जा सके. कोई भी सहभागी का नाम या पहचान इस्तमाल नहीं किया जायेगा.

४. इस संशोधनसे लगती सब अनुसन्धान सामग्री जैसेके सम्पूर्ण किये गए प्रश्नपत्र, बात-चीत के सम्पूर्ण फॉर्म, अनुसन्धानमें शरीक होनेके स्वीकृति फॉर्म, ऑडियो-टेप रिकॉर्ड और कोई भी संशोधनसे लगती माहिती जिसमे आपकी जानकारी हो वो सुरक्षित ताले-चाबीसे बंद अल्मारीमें रखे जायेंगे जिसका अभिगम सिर्फ संशोधक के पास होगा.

५. संशोधनके समाप्त होने पर संशोधनसे लगती सभी सामग्री जैसे फॉर्म, ऑडियो रिकॉर्ड एंड टेप को नष्ट किया जायेगा.

### कीमत और मुआवजा:

इस संशोधनमें भाग लेने के लिए आपको सिर्फ आपके समय की कीमत चुकानी पड़ेगी, इसके उपरांत आपको अगर कही सफ़र करना पड़े या पार्किंग करना पड़े तो उसकी कीमत चुकानी पड़ेगी. कोई भी सहभागी को इस संशोधनमें भाग लेने का या उनके सहयोगका किसी प्रकार का मुआवजा नहीं दिया जायेगा.

**संपर्क और अन्य प्रश्न:**

अगर आपको इस संशोधन के विषयमें कोईभी प्रश्न है तो कृपया करके रीतू ठाकर को [rthaker@luc.edu](mailto:rthaker@luc.edu) पर संपर्क करें. वो लोयोला युनिवर्सिटी, शिकागोमें स्कूल ऑफ़ सोसिअल वर्कमें डोक्टोरल छात्रा है, और यह संशोधन डक्टर की उपाधि से संबंदित है. आप उनकी प्राध्यापक अधिकारी केथेरीन टायसन मेंकरे, पी ऐच. डी., का ३१२-९१५-७०२८ पर संपर्क कर सकते हैं.

अगर आपको आपके सहभागी बनने के हक्को पर कोई प्रश्न है तो आप लोयोला युनिवर्सिटी के रीसर्च सर्विसिस की ऑफिस का (७७३) ५०८-२६८९ पर संपर्क करें.

**अनुमति देनेका विवरण:**

आपके निचे हस्ताक्षर ये दर्शाता है की आपने ऊपर दी हुए सभी माहिती पढ़ी है, और आपको कोई भी प्रश्न पूछनेका अवसर मिला है, और आपने इस संशोधन में भाग लेनेकी सहमतीदी है. आपको इस फॉर्मकी आपके खुदके रिकॉर्ड केलिए कॉपी दी जायेगी.

आपको इस संशोधनमें भाग लेने के लिए बहुत आभार.

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 सहभागी के हस्ताक्षर

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 संशोधक के हस्ताक्षर

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APPENDIX N

CONSENT FORM FOR INTERVIEW (HINDI)

## बात-चीत और अनुसन्धानमें शरीक होनका स्वीकृति फॉर्म (२)

**परियोजना का शीर्षक:** अमेरिकामें रहते एशियन इंडियनमें (भारतीय मूल के लोग) सांस्कृतिक बदलाव और तनाव से सामना करनेकी युक्तियाँ: परिमाणात्मक और गुणात्मक अनुसंधान.

**संशोधक:** रीतू ठाकर, एम. एस. डब्लू.

**प्राध्यापक अधिकारी:** केथेरीन टायसन मेकरे, पी. एच. डी., प्राध्यापक

### प्रस्तावना:

आपने उदारतापूर्वक अनुसंधान अध्ययन, "अमेरिकामें रहते एशियन इंडियनमें (भारतीय मूल के लोग) सांस्कृतिक बदलाव और तनाव से सामना करनेकी युक्तियाँ: परिमाणात्मक और गुणात्मक अनुसंधान" जो रीतू ठाकर, स्कूल ऑफ सोसिअल वर्क, लोयोला युनिवर्सिटी, शिकागो द्वारा किया गया था उसके अवलोकन में भाग लेने सम्मत हुए थे. क्युकी आप इस संशोधन के लिए युग्य सहभागी है और आप क्रमहीनत: चुने गए हैं, आपको इसी अध्ययन के दुसरे पहलुमें भाग लेने आमंत्रित किया गया है. यह प्रक्रिया सामान्य तोर से आमने-सामने बैठकर बात-चीत सम्पूर्ण करनेमें ६० से ९० मिनिटका वक्त लेती हैं (हलाकि अगर आप चाहे तो यह बात-चीत आपकी गति से जल्दी या देरसे खतम की जा सकती है.)

हम ये चाहते हैं की आप ये फार्म ध्यानसे पढ़ें, और इस संशोधनमें विस्तृत बात-चीत करनेसे पहले कोईभी तरहके प्रश्न हो तो पूछें.

### स्वैच्छिक सहयोग:

इस अनुसंधानमें भाग लेना स्वैच्छिक है. अगर आपको इस अनुसंधान अध्ययनमें भाग नहीं लेना तो आपको हक्क है की आप इसमें भाग लेनेसे इन्कार कर सकते हैं. अगर आप अभी भाग लेनेका निश्चय करें और बादमें इस अध्ययनमें से हट जाना चाहें या. कोई प्रश्न के उत्तर ना देना चाहें तो आप कोईभी दंड बिना ऐसा करने केलिए आजाद हैं. आपका इस अध्ययनमें भाग लें के न लें, या भाग लेकर बादमें पीछे हट जाएँ, आपके

इस फैसलेसे लोयोला युनिवर्सिटी, रीतू ठाकर या बीच की कोई संस्था जिससे संशोधकने आपका संपर्क किया हो उनके साथ आपके संबंधमें कोई प्रभाव नहीं पड़ेगा.

### **कौनसी पद्धति शामिल है और सहभागीयों को क्या करने कहा जायेगा?**

१. आपको आपके आप्रवासन उहदे और अमेरिकामें आपके अनुभवों के बारेमें पूछा जायेगा. इस बात-चीतमें बारह प्रश्न है जो आपको पूछे जायेंगे और उसपर आप अपने अनुभवसे विचार विमर्श कर सकते है. अगर आपको कोई प्रश्न कर उत्तर नहीं देना तो आपको ये आजादी है की आप उत्तर न दें.
२. यह बातचीत एसी जगह पर की जायेगी जो संशोधक और सहभागी दोनों को मंजूर हो और परस्पर तै किये गए समय, और एकान्तता के अनुरूप हो. यह बातचीत एक या डेड घंटे तक चलेगी.
३. सभी बात-चीत ऑडियो-रिकॉर्ड की जायेगी. टेप की हुए बात-चीतके रूपांतरके दरमियान आपकी पहचान गुप्त रखी जाएगी ताकि कोई आपको आपके उत्तरसे जोड़कर पहचान न सके.
४. सभी बात-चीत वैज्ञानिक दृष्टिकोणसे और आदरपूर्वक की जायेगी. इस संशोधन में कोई सही या गलत, स्वीकार्य या अस्वीकार्य जवाब नहीं है. आपके सभी योगदान महत्वपूर्ण है.
५. आप कोई भाई प्रश्न का जवाब देनेसे कोई भाई कारणोंसे मुकर सकते हैं, (और आपको कारन बताना जरूरी भी नहीं है), और अगर आप अभी भाग लेना स्वीकार करें और बादमें भाग न लेना चाहें तो आप ऐसा कोईभी समय कर सकते हैं.
६. इस संशोधन में लगभग १० सहभागी चुने गए हैं जो विस्तृत बात-चीत में भाग लेंगें.

### **भय और प्रतिकूलता**

१. इस संशोधनमें भाग लेनेके रोजबरोज के जीवन के भयों के इलावा कोई प्रत्याशा योग्य भय दिखाई देते नहीं हैं. इसका मतलब ये है की ऐसी संभावना हो सकती है की कुछ सहभागी को निजी विचार-विमर्श, प्रश्नावली भरनेके दोरान या बात-चीत दोरान या उसके बाद असुविधा या चिंता हो सकती है.

२. अगर आपको लगता है की इस संशोधन में भाग लेने की वजहसे आपको कोईभी प्रकारका नुकसान हुआ है तो आपको निवेदन है की आप संशोधक के सलाहकार, केथरीन टायसन मेंकरे, पी ऐच. डी., प्राध्यापक, स्कूल ऑफ सोसिअल वर्क, लोयोला युनिवर्सिटी, शिकागो का संपर्क कर सकते हैं. आपको सलाह-सुचन या उपचार के लिए भेजा जायेगा पर इस प्रतिक्रिया के लिए अगर कोई खर्च होता है तो आपको कोई मुआवजा नहीं दिया जायेगा, अपवाद कानूनी तोर पर ये जरूरी हो तो.

#### **प्रत्यक्ष या परोक्ष लाभ:**

१. इस संशोधन में भाग लेनेके कोई सीधे लाभ नहीं हैं हलाकि सहभागी होने के कारण आपक के पास ये सुवर्ण अवसर है की आप अपने विचार और अनुभव का योगदान एशियन इंडियन समुदाय के लोगों के विकास और विस्तृत सुधार सेवा के लिए कर सकते हैं. कुछ लोगों के लिए तो ये प्रश्नावली और बात-चीत के प्रश्न ही बहुत मनोरंजक और आनन्ददायक होंगे.

२. ये संशोधन के परिणाम अप्रवासी लोगों को सांस्कृतिक लक्ष्मी तनाव और उनसे लड़नेकी युक्तियों के उपायों को पहचानने में मददरूप हो सकते है.

३. यह संशोधन सांस्कृतिकलक्ष्मी चुनौतियां कैसे अप्रवासी लोगों को प्रभावित करती है, तनावसे लड़नेकी युक्तियाँ कैसे उपयोग में आती है और यह युक्तियाँ विशेष तोर से एशियन इंडियन समुह को क्या फायदे करता है इस बात पर स्पस्ट समझ देगा. यह संशोधन उपयुक्त रूप से संप्रदाय और स्वास्थ्य लक्ष्मी शैक्षणिक विकास भी करेगा. यह छोटीसी योजना किस प्रकार अप्रवासी लोग सामान्य तोर पे अपने आपको विदेशमें संभालते हैं उस पर रौशनी डालेगा.

#### **गोपनीयता और गुप्तता:**

१. इस संशोधन में आप सहभागी है वो केवल आपको और आपके सिवा संशोधक को ही पता है. इस संशोधन में १० सहभागी है फिर भी इस अध्ययन की माहिती, आप एशियन इंडियन है और वयस्क है इस बात के इलावा और कोई भी माहिती नहीं देती.



२. कोई भी आपके या इस अनुसन्धान में भाग लेते हुए सहभागी की तादात्म्य स्थापित माहिती किसी औरको या इस संशोधनके किसी और सदस्य को नहीं दी जायेगी. किसी और के साथ आपकी तादात्म्य स्थापित माहिती बाँटने से पहले उसका वेष परिवर्तन किया जायेगा. आपके अनुलक्षी इस संशोधन से संयोजित कोई भी माहिती जो आपको समिल्लित करती है वो गोपनीय रहेगी.

३. जब इस संशोधन के परिणाम प्रकाशित किये जायेंगे या सम्मेलनमें उसपर विचार-विमर्श किया जायेगा तब कोई भी माहिती जो आपके अनुलक्षी होगी वो किसीको नहीं बताई जायेगी. सभी विवरण और आलोचनाए या तो सामान्य वर्गमें प्रस्तुत की जायेगी या तो योग्य प्रकारसे परिवर्तित की जायेगी ताकि सभी सहभागीकी माहिती छिपाई जा सके. कोई भी सहभागी का नाम या पहचान इस्तमाल नहीं किया जायेगा.

४. आपकी बात-चीत की ऑडियो-टैप यह संशोधन खत्म होने तक रखी जायेगी. वो छुपे-वेश में अनुवादिक की जायेगी, ताकि आपकी गुप्तता और पहचान छुपाये जा सके. यह टैप कोई और काम के लिए इस्तमाल नहीं की जायेगी. कानूनी तोरसे आपको ये हक्क है की अगर आप चाहें तो आप ऑडियो-टैप सुनकर उसका निरीक्षण करें, बुत समयकी कमी के कारण ये संभव नहीं है.

५. इस संशोधनसे लगती सब अनुसन्धान सामग्री जैसेके सम्पूर्ण किये गए प्रश्नपत्र, बात-चीत के सम्पूर्ण फॉर्म, अनुसन्धानमें शरीक होनेके स्वीकृति फॉर्म, ऑडियो-टैप रिकॉर्ड और कोई भी संशोधनसे लगती माहिती जिसमे आपकी जानकारी हो वो सुरक्षित ताले-चाबीसे बंद अल्मारीमें रखे जायेंगे जिसका अभिगम सिर्फ संशोधक के पास होगा.

६. संशोधनके समाप्त होने पर संशोधनसे लगती सभी सामग्री जैसे फॉर्म, ऑडियो रिकॉर्डेड टैप को नष्ट किया जायेगा.

### **कीमत और मुआवजा:**

इस संशोधनमें भाग लेने के लिए आपको सिर्फ आपके समय की कीमत चुकानी पड़ेगी, इसके उपरांत आपको अगर कही सफ़र करना पड़े या पार्किंग करना पड़े तो उसकी कीमत चुकानी पड़ेगी. कोई भी सहभागी को इस संशोधनमें भाग लेने का या उनके सहयोगका

किसी प्रकार का मुआवजा नहीं दिया जायेगा.

**संपर्क और अन्य प्रश्न:**

अगर आपको इस संशोधन के विषयमे कोईभी प्रश्न है तो कृपया करके रीतू ठाकर को [rthaker@luc.edu](mailto:rthaker@luc.edu) पर संपर्क करें. वो लोयोला युनिवर्सिटी, शिकागोमें स्कूल ऑफ सोसिअल वर्कमें डोक्टरल छात्रा है, और यह संशोधन डक्टर की उपाधि से संबंदित है. आप उनकी प्राध्यापक अधिकारी केथेरीन टायसन मेंकरे, पी ऐच. डी., का ३१२-९१५-७०२८ पर संपर्क कर सकते हैं.

अगर आपको सहभागी बनने के हक्को पर कोई प्रश्न है तो लोयोला युनिवर्सिटीके रीसर्च सर्विसिस ऑफिस का (७७३) ५०८-२६८९ पर संपर्क करें.

**अनुमति देनेका विवरण:**

आपके निचे हस्ताक्षर ये दर्शाता है की आपने ऊपर दी हुए सभी माहिती पढ़ी है, और आपको कोई भी प्रश्न पूछनेका अवसर मिला है, और आपने इस संशोधन में भाग लेनेकी सहमतीदी है. आपको इस फॉर्मकी आपके खुदके रिकॉर्ड केलिए कॉपी दी जायेगी.

आपको इस संशोधनमें भाग लेने के लिए बहुत आभार.

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सहभागी के हस्ताक्षर

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तारीख

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संशोधक के हस्ताक्षर

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तारीख

APPENDIX O  
SAFE-R SCALE (HINDI)

### SAFE-R (सेफ-संशोधित संस्कृतिग्राही तनाव मापदंड)

निचे कई विवरण दिए गए हैं जो तनावपूर्ण देखे जा सकते हैं. हर विवरण जो आपने अनुभव किया है, कोईभी एक नंबर पर वर्तुल करे (१, २, ३, ४, या ५) आपके अनुसार किस परिस्थितिमें आपने कितना तनाव महसूस किया.

अगर कोई विवरण आपको लागु नहीं पड़ता तो 0 पर वर्तुल करे: आपने अनुभव नहीं किया

- 0 = अनुभव नहीं किया
- १ = बिलकुल तनावपूर्ण नहीं
- २ = थोडा बहुत तनावपूर्ण है
- ३ = सामान्य रूप से तनावपूर्ण है
- ४ = बहुत तनावपूर्ण है
- ५ = अत्यधिक तनावपूर्ण है

#### विवरण

१. मुझे बहुत तकलीफ महसूस होती है जब अन्य लोग मेरे जातीके लोगों की हसी उड़ाते हैं या उन्हें निचा दिखने की कोशिश करते हैं.
२. मुझे कई दुसरे लोगों से ज्यादा अवरोधोंका सामना करना पड़ता है.
३. यह जानकर मुझे बहुत परेशानी होती है की मेरे परिवारजन जिनके में बहुत करीब हूँ वे मेरी नए मान्यतायें नहीं समज पाते.
४. मेरे नजदीकी परिवारजन की मेरे भविष्य के बारेमे मुझसे अलग उम्मीदें हैं.
५. मेरे लिए ये कठिन है की मैं अपने मित्रों के सामने अपनी संवेदना अभिव्यक्त करू.
६. मैं दूर जाना चाहता हूँ पर ये मेरे परिवार को मंजूर नहीं.
७. ये सोचकर मुझे परेशानी होती है की इतने सारे लोग नशीला पदार्थ लेते हैं.
८. ये सोचकर मुझे परेशानी होती है की मैं अपने परिवार के साथ नहीं रह सकता.

९. जब मैं अच्छी नोकरी ढूँढता हूँ तो मुझे कभी कभी लगता है की मेरी जाती की वजहसे मुजपर प्रतिबन्ध है.
१०. मेरे कोई करीबी दोस्त नहीं हैं.
११. कई लोगों की मेरे जातीके लोग और मेरी संस्कृति के बारे में रूढिबद्ध धारणायें हैं, वे उन धारणाओं को सच मानकर मेरे साथ पेश आते हैं.
१२. मुझे घर जेसा महसूस नहीं होता.
१३. लोगों को लगता है की मैं असामाजिक हूँ, जबकी मुझे अंग्रेज़ी संचारण करनेमे तकलीफ होती है.
१४. मुझे अक्सर ये लगता है की लोग सक्रिय रुप से मुझे आगे बढ़नेसे रोक रहे हैं.
१५. मुझे परेशानी होती है जब लोग मुझ पर मूल संस्कृतिमें मिलने के लिए दबाव डालते हैं.
१६. मुझे अक्सर ये लगता है की वे लोग जिन्हें मेरी मदद करनी चाहिए वे मुझे अनदेखा करते हैं.
१७. क्योंकि मैं अलग हूँ मुझे मेरे काम का पूरा श्रेय नहीं मिलता.
१८. मुझे ये बात से परेशानी होती है की मेरे उच्चार अलग हैं.
१९. मेरे देश से मेरे संपर्क कम करना ये मेरे लिए मुस्किल है.
२०. मैं अक्सर मेरे सांस्कृतिक आधार के बारेमे सोचता हूँ.
२१. मुझे ये लगता है की मेरे जातीय आधार की वजहसे लोग मुझे उनकी गतिविधिमें शरीक नहीं होने देते.
२२. मेरे लिए ये मुस्किल है की मैं मेरे परिवार के सामने दिखावा करूँ.
२३. अगर मैं अपनी संस्कृतिके रीत-रिवाज़ का अनुशासन करता हूँ तो लोग मुझे निचा देखते हैं.
२४. मुझे लोगों को समजने में दिक्कत होती है.
२५. मैं अपने आपको दोषी मानता हूँ क्योंकि मैं अपने परिवारको अपने देशमें छोड़ आया हूँ.

२६. मुझे लगता है की मुझे ये देश में वो मान-सम्मान कभी नहीं मिलेगा जो मुझे मेरे देशमें मिलता था.
२७. मेरे बच्चे इस देशमें जिन मान्यताओं से अनावृत होंगे उस बात से मैं चिंतित हूँ.
२८. मेरे बच्चे इस देशमें मुझसे जल्दी रूपान्तरित हो गए हैं.
२९. मुझे इस बातकी चिंता है की मेरे बच्चे अपनी परंपरा और धरोहर भूल जायेंगे.
३०. मुझे इस बात का रंज है की मेरे बच्चोंकी मान्यता जो मैं उन्हें सिखाना चाहता हूँ उन मान्यताओं से अलग है.

APPENDIX P  
COPE SCALE (HINDI)

**COPE** निचे दिए गए मद COPE सूची के "अस्थितीय" रूप है. हर एक मद के निचे वो मापदंड में कैसे जोड़ा गया है उसकी सुचना दी है.

हमें ये जानने की रुचि है की जब लोग मुस्किल में या तनावपूर्ण परिस्थिति का अनुभव करते हैं, तब वे कैसी प्रतिक्रिया देते हैं. तनावसे लड़नेके कई तरीके हैं. ये प्रश्नावली आपसे ये बताने के लिए पूछती है की आप सामान्यतय क्या करते हैं या क्या महसूस करते हैं जब आप तनावपूर्ण अवस्था में होते हैं. अलग अलग घटना, अलग प्रतिक्रिया प्रगट करती है, पर आप ये सोचे की आप अक्सर क्या करते हो जब आप तनाव में होते हो.

ये सोचकर निचे दिए गए मद पर अपनी प्रतिक्रिया दें. प्रतिक्रिया देनेके लिए, अपने जवाब-पत्रमें निचे दिए गए ४ चुनावमें से केवल एक अंकपर काला निशान करें. कृपया प्रयत्न करें की आप हर मद को दुसरे मदोंसे अलग अपने दिमागमें सोचे. सोच-विचार करके अपने जवाब का चुनाव करें, और अपने जवाब सिर्फ अपने लिए सही बताएँ. कृपया हर मद का जवाब दें. इस प्रश्नपत्र के लिए कोई "सही" या "गलत" जवाब नहीं, इस कारन ऐसा जवाब चुने जो सिर्फ आपके लिए सही हो--- नहीं की आप "दुसरे लोगों" के बारेमें क्या सोचते हैं, की वे क्या कहेंगे या करेंगे. ये दर्शायें की आप आमतौर पर क्या करते हैं जब आप किसी तनावपूर्ण परिस्थिति का सामना करते हैं.

- १ = मैं आम तोरपे ये बिलकुल नहीं करता हूँ.
- २ = मैं आम तोरपे ये थोडा बहुत करता हूँ.
- ३ = मैं आम तोरपे ये मद्धयम प्रमाणमें करता हूँ.
- ४ = मैं आम तोरपे ये ज्यादा करता हूँ.

- १. मैं अपने अनुभवसे सीखकर व्यक्तिगत रूपसे आगे बढ़ने की कोशिश करता हूँ.
- २. मैं काम या और कोई प्रवृत्ति की ओर अपना ध्यान केन्द्रित करता हूँ ताकि मैं और



चीज़े भूल जाऊं.

३. मैं परेशान हो जाता हूँ और अपनी भावनायें प्रदर्शित करता हूँ.
४. मैं क्या करना चाहिए इसके बारेमें लोगोंसे सलाह लेता हूँ.
५. मैं अपना ध्यान केन्द्रित करके प्रयत्नतः करता हूँ की मैं उसके बारेमें कुछ करूँ.
६. मैं अपने आपसे कहता हूँ की "ये वास्तविकता नहीं"
७. मैं अपना विश्वास भगवान् में रखता हूँ.
८. मैं परिस्थितिके बारेमें हस देता हूँ.
९. मैं अपने आपसे कहता हूँ की मैं इससे नहीं लड़ सकता और मैं प्रयत्न करना छोड़ देता हूँ.
१०. मैं अपने आपको कोईभी चीज़ बहुत जल्दी करनेसे रोकता हूँ.
११. मैं अपनी भावनायें किसीसे विचार-विमर्श करता हूँ.
१२. मैं अच्छा महसूस करने शराब और नशीले पदार्थ का उपयोग करता हूँ.
१३. मैं उस बात को स्वीकार लेता हूँ की ये कभी हुआ था.
१४. मैं परिस्थितिके बारेमें ज्यादा जानने के लिए किसीसे बात करता हूँ.
१५. मैं दूसरे विचारों या प्रवृत्तियोंमें अन्यमनस्क न हो जाऊं इसलिए अपने आपको संभालता हूँ.
१६. मैं इस चीज़ के इलावा दूसरी चीज़ों के बारेमें दिव्यस्वप्न देखता हूँ.
१७. मैं परेशान हो जाता हूँ, और मैं इस बात से वाकिफ हूँ.
१८. मैं भगवान् से मदद मांगता हूँ.
१९. मैं योजना तैयार करता हूँ.
२०. मैं उसका मजाक उडाता हूँ.
२१. मैं इस बात तो स्वीकार लेता हूँ की ये हुआ है और वो कभी बदल नहीं सकता.
२२. जबतक परिस्थिति अनुमति दे, तबतक मैं उसके बारेमें कुछभी करने को टालता हूँ.
२३. मैं अपने मित्रों और रिश्तेदरों से भावात्मक मदद लेनेकी कोशिश करता हूँ.
२४. मैं अपने लक्ष्यकी ओर बढ़नेका प्रयत्न छोड़ देता हूँ.
२५. मैं समस्यासे छुटकारा पाने के लिए अतिरिक्त कार्यवाही करता हूँ.

२७. मैं ये माननेसे इनकार करता हूँ की ये हुआ है.
२८. मैं अपनी भावनाओं को बहार निकालता हूँ.
२९. मैं उसे अलग प्रकाश में देखने की कोशिश करता हूँ ताकि वो सकारात्मक दीखे.
३०. मैं किसी ऐसे व्यक्तिसे बात करता हूँ जो इसके बारेमे कुछ ठोस कर सके.
३१. मैं सामान्यसे ज्यादा सोता हूँ.
३२. मैं क्या करना चाहिए उसके लिए युक्ति सोचनेकी कोशिश करता हूँ.
३३. मैं अपना ध्यान समस्यासे लड़नेमे लगाता हूँ, और अगर जरूरी लगे तो दूसरी चीजों परसे ध्यान जरा हटाता हूँ.
३४. मुझे दुसरे लोगोंसे सहानुभूति और सहकार मिलता है.
३५. मैं शराब या नशीले पदार्थ लेता हूँ ताकि उसके बारेमे कम सोचूं.
३६. मैं उसके बारेमे मजाक करता फिरता हूँ.
३७. मुझे जो चाहिये उसे पानेके प्रयास मैं छोड़ देता हूँ.
३८. मैं जो हो रहा है उसमे कुछ अच्छा देखनेकी कोशिश करता हूँ.
३९. मैं समस्या कैसे उत्तम तरीकेसे सँभालू उसके बारेमे सोचता हूँ.
४०. ये सचचमें कभी हुआ ही नहीं उसका ढोंग करता हूँ.
४१. मैं निश्चित करता हूँ ताकि मैं मसलों पर जल्दी आचरण करके उन्हें बिगाड़ न दूं.
४२. जब मैं इस मसले पर अपने प्रयास केन्द्रित करता हूँ तब मैं बहुत कोशिश करता हूँ की दूसरी चीजें मेरे काम में दखल अंदाजी न करे.
४३. मैं फिल्मे या टीवी देखने जाता हूँ ताकि मैं उसके बारेमे कम सोचु.
४४. मैं ये सत्य हकीकत मान लेता हूँ की ये कभी हुआ था.
४५. जिन लोगों के साथ समान अनुभव हुए हो उन लोगों से मैं पूछता हूँ की उन्होंने क्या किया था.
४६. मैं बहुत दुखी और भावात्मक हो जाता हूँ और मैं अपनी भावनाएँ बहुत ज्यादा व्यक्त करता हूँ.
४७. मैं सीधी कार्रवाई करता हूँ ताकि मैं सीधी समस्या पर ध्यान दूं.
४८. मैं अपने धर्ममें शांतवन ढूँढने की कोशिश करता हूँ.

४९. मैं अपने आप पर जोर डालता हूँ ताकि मैं कुछ भी करनेसे पहले सही समयका इंतज़ार करूँ.
५०. मैं स्थितिका मजाक उडाता हूँ.
५१. मैं मसला हल करनेकी अपनी कोशिश कम कर देता हूँ.
५२. मैं कैसा महसूस करता हूँ इसके बारेमें किसीसे बात करता हूँ.
५३. मैं शराब या नशीले पदार्थका सेवन करता हूँ जो मुझे इससे बहार निकलनेमे मदद कर सके.
५४. मैं इसके साथ जीनेका प्रयत्न करता हूँ.
५५. मैं इस मसले पर ध्यान केन्द्रित करने के लिया दूसरी क्रियाओ को एक तरफ रख देता हूँ.
५६. मैं क्या कदम लिए जाये उसके बारेमें जोर लगाकर सोचता हूँ.
५७. मैं ऐसे बर्ताव करता हूँ जैसे ये कभी हुआ ही नहीं.
५८. मैं जो करना है वो करता हूँ, एक कदम एक समय पर.
५९. मैं अनुभव पर से कुछ सीखता हूँ.
६०. मैं सामान्यसे ज्यादा प्रार्थना करता हूँ.
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APPENDIX Q  
SOCIO-DEMOGRAPHIC INFORMATION FORM (HINDI)

## (जनसांख्यिकी माहिती)

## निजी और परिवार की माहिती

1. उम्र (मोजुदा)
2. उम्र (जब आप पहली बार अमेरिका आये तबकी)
3. लिंग
4. विवाह-संबंधी ओहदा
5. विवाहित जीवन के साल
6. बच्चों की संख्या
7. बच्चों की उम्र
8. पारिवारिक बनावट (पारिवारिक सदस्यों के प्रकार)

## शिक्षण और भाषा की माहिती

1. शैक्षणिक स्तर
  - a. PhD
  - b. मास्टर्स
  - c. बचेलोर्स
  - d. १२मी कक्षा या १२मी से ज्यादा
  - e. १०मी कक्षा से कम
  - f. कोई और \_\_\_\_\_
2. आप किस क्षेत्रमें विशेषज्ञता है? (शैक्षणिक स्तर पर) \_\_\_\_\_
3. किस भाषामें आपका सबसे ज्यादा प्रभुत्व है?
  - a. अंग्रेजी
  - b. हिंदी
  - c. अंग्रेजी और हिंदी दोनों
  - d. गुजराती
  - e. गुजराती और अंग्रेजी दोनों
  - f. कोई और \_\_\_\_\_

4. आप कितना अच्छा अंग्रेजी बोल और समझ सकते हैं?
- बहुत अच्छा
  - ठीक ठाक
  - थोडा बहुत
  - अच्छा नहीं
  - बिकुल नहीं
  - कोई और \_\_\_\_\_
5. आप अमेरिकामें अपने घर पर कौनसी भाषा मुख्यतर बोलते हैं?
- अंग्रेजी
  - हिंदी
  - अंग्रेजी और हिंदी दोनों
  - गुजराती
  - गुजराती और अंग्रेजी दोनों
  - कोई और \_\_\_\_\_

### पृष्ठदृश्य माहिती

- भारतके कौनसे राज्यसे आप आ रहे हैं? \_\_\_\_\_
- भारतके किस शहरसे आप आ रहे हैं? \_\_\_\_\_
- अमेरिकाके कौनसे शहर में आप रहते हैं? \_\_\_\_\_
- आपके पड़ोसमें आपके कितने मित्र हैं? \_\_\_\_\_
- आप अमेरिकामें किसके साथ रहते हैं?
  - रिश्तेदार
  - एशियन इंडियन रूममेट
  - कोई और जातीयता का रूममेट
  - माता-पिता
  - अकेले
  - किसी और \_\_\_\_\_

## व्यवसाय और आर्थिक माहिती

1. आपका मोजुदा रोजगारी ओहदा क्या है? (आप एक से ज्यादा जवाब चुन सकते हैं)
  - a. पूर्णकालिक काम
  - b. अंशकालिक काम
  - c. स्वरोजगार
  - d. स्वयंसेवी
  - e. बेरोज़गार
  - f. कोई और प्रकारका काम \_\_\_\_\_
  
2. आप इस उद्योग/संस्था/फर्म के साथ कितने समयसे काम करते हैं?\_
3. आपकी वार्षिक पारिवारिक आमदनी क्या है?
  - a. ३०,००० से कम
  - b. ३०,००० से ज्यादा
  - c. ३०,००० से ५०,०००
  - d. ५०,००० से ७०,०००
  - e. ७०,००० से ज्यादा
  - f. निर्धारित आमदनी नहीं
  
4. अमेरिकामें आपका व्यवसाय आपके क्षेत्रसे संबंधित है?
  - a. हाँ
  - b. ना
  - c. कुछ अंशतक संबंधित
  - d. कोई और \_\_\_\_\_
  
5. आप अपने काम से खुश है?
  - a. हाँ
  - b. ना
  - c. कुछ अंशतक खुश है
  - d. कोई और \_\_\_\_\_

## आप्रवासी माहिती

1. आपका मोजुदा आप्रवासी ओहदा क्या है?
  - a. बिसनेस वीजा (B1)
  - b. वर्क वीजा (H1)
  - c. स्टुडेंट वीजा (F1)
  - d. डीपेनडेंट वीजा (H4)
  - e. ग्रीन कार्ड या सिटिज़न
  - f. कोई और \_\_\_\_\_
2. अंदाजा आपके पड़ोस/ स्कूल/ व्यवसायमें कितने एशियन इंडियन (भारतीय मूल के लोग है)
  - a. बहुत सरे भारतीय
  - b. बहुत काम भारतीय
  - c. कोई और भारतीय नहीं (सिर्फ में और मेरे परिवारजान)
  - d. कोई और \_\_\_\_\_

## सामाजिक सम्पर्क

1. आप भारतके लोगों के साथ रोज़ बरोज़ कैसे सामाजिक संपर्क करते है?(आप एक से ज्यादा जवाब चुन सकते है)
  - a. फ़ोन
  - b. ईमेल
  - c. चेट
  - d. व्यक्तिगत मिलना
  - e. कोई और \_\_\_\_\_
2. आप भारतमें अपने माता-पिता या नजदीकी परिवारजन के साथ कितनी बार संपर्क करते है?
  - a. रोज
  - b. हफ्ते में एक बार
  - c. महीने में एक बार
  - d. छे महीने में एक बार
  - e. सालमें एक बार या सिर्फ छुट्टियाँ, त्योहार या अवसरके वक्त



- f. सिर्फ तब जब मुझे वक्त मिले या जब मेरा परिवार मुजपर दबाव डाले  
 g. कभी कभार या कभी नहीं  
 h. कोई और \_\_\_\_\_
3. आप भारतमें अपने रिश्तेदारों के साथ कितनी बार संपर्क करते हैं?  
 a. रोज  
 b. हफ्ते में एक बार  
 c. महीने में एक बार  
 d. छे महीने में एक बार  
 e. सालमें एक बार या सिर्फ छुट्टियाँ, त्योहार या अवसरके वक्त  
 f. सिर्फ तब जब मुझे वक्त मिले या जब मेरा परिवार मुजपर दबाव डाले  
 g. कभी कभार या कभी नहीं  
 h. कोई और \_\_\_\_\_
4. आप अपने भारतके परिवारसे कितनी बार आमने सामने मिलते हैं?  
 a. छे महीने में एक बार  
 b. सालमें एक बार या सिर्फ छुट्टियाँ, त्योहार या अवसरके वक्त  
 c. दो सालमें एक बार  
 d. सिर्फ तब जब मुझे वक्त मिले या जब मेरा परिवार मुजपर दबाव डाले  
 e. कभी कभार या कभी नहीं  
 f. कोई और \_\_\_\_\_
5. आपके पारिवारिक कितने सदस्य अमेरिकामें हैं? (अंदाजित अंक) \_\_\_\_
6. आपके अमेरिकाके परिवारजन के साथ आप कितनी बार सामाजिक संपर्क करते हैं?  
 a. रोज  
 b. हफ्ते में एक बार  
 c. महीने में एक बार  
 d. छे महीने एक बार  
 e. सालमें एक बार या सिर्फ छुट्टियाँ, त्योहार या अवसरके वक्त  
 f. सिर्फ तब जब मुझे वक्त मिले या जब मेरा परिवार मुजपर दबाव डाले  
 g. कभी कभार या कभी नहीं  
 h. कोई और \_\_\_\_\_

7. आपके अमेरिकामें कितने मित्र हैं. \_\_\_\_\_
8. आप अपने अमेरिकाके मित्रों के साथ कितनी बार सामाजिक संपर्क करते हैं?
- रोज़
  - हफ्ते में एक बार
  - महीने में एक बार
  - छे महीने एक बार
  - सालमें एक बार या सिर्फ छुट्टियाँ, त्योहार या अवसरके वक्त
  - सिर्फ तब जब मुझे वक्त मिले या जब मेरा परिवार मुजपर दबाव डाले
  - कभी कभार या कभी नहीं
  - कोई और \_\_\_\_\_
9. आप आपने पडोसीके सात कितना संपर्क रखते हैं?
- रोज़
  - हफ्ते में एक बार
  - महीने में एक बार
  - छे महीने एक बार
  - सालमें एक बार या सिर्फ छुट्टियाँ, त्योहार या अवसरके वक्त
  - सिर्फ तब जब मुझे वक्त मिले या जब मेरा परिवार मुजपर दबाव डाले
  - कभी कभार या कभी नहीं
  - कोई और \_\_\_\_\_
10. आप अमेरिकामें किस प्रकार की क्रिया अपने परिवारजन और मित्रों के साथ करते हैं?
- आंतरिक खेल और क्रिया
  - टीवी या फ़िल्म देखना
  - बाहरी खेल और क्रिया
  - सामाजिक संग्रहण
  - क्लबिंग
  - खरीददारी
  - सफ़र करना
  - शिविर करना
  - कोई और \_\_\_\_\_

11.आपका अमेरिकामें प्रिय शौख क्या है?

- टीवी या फ़िल्म देखना
- कंप्यूटर ब्राउसिंग
- खरीदारी
- टहलना
- बाग़ काम करना
- सफ़र करना
- शिविर करना
- खेल खेलना
- दोस्तों से मिलना
- कोई और \_\_\_\_\_

12.आम तौरपर आप अपने शौखमें कितना समय बिताते हैं?

- रोज
- हफ़ते में एक बार
- महीने में एक बार
- छे महीने एक बार
- सालमें एक बार या सिर्फ़ छुट्टियाँ, त्योहार या अवसरके वक्त
- सिर्फ़ तब जब मुझे वक्त मिले या जब मेरा परिवार मुजपर दबाव डाले
- कभी कभार या कभी नहीं
- कोई और \_\_\_\_\_

13.क्या आप कोई धार्मिक संस्थासे जुड़े हुवे हैं? अगर हाँ तो उसका नाम लिखें

14.कितनी बार आप धार्मिक क्रियामें शामिल होते हैं?

- रोज
- हफ़ते में एक बार
- महीने में एक बार
- छे महीने एक बार
- सालमें एक बार या सिर्फ़ छुट्टियाँ, त्योहार या अवसरके वक्त
- सिर्फ़ तब जब मुझे वक्त मिले या जब मेरा परिवार मपर दबाव डाले
- कभी कभार या कभी नहीं
- कोई और \_\_\_\_\_

15. आप अपने घरपे कोई धार्मिक या आध्यात्मिक अभ्यास करते हैं, जैसे के प्रार्थना, पूजा, ध्यान या कोई और प्रक्रिया? अगर हाँ तो नाम बताएँ \_\_\_\_\_
16. आप अपने घर पर कितना समय धार्मिक या आध्यात्मिक क्रियामें बिताते हैं?
- रोज
  - हफ्ते में एक बार
  - महीने में एक बार
  - छे महीने एक बार
  - सालमें एक बार या सिर्फ छुट्टियाँ, त्योहार या अवसरके वक्त
  - सिर्फ तब जब मुझे वक्त मिले या जब मेरा परिवार मुजपर दबाव डाले
  - कभी कभार या कभी नहीं
  - कोई और \_\_\_\_\_

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## VITA

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Ritu has worked in many different dimensions within the field of social work in India as well as in US. She has worked as a clinical social worker and counselor for HIV/AIDS patients, documentation and publication in-charge for a women's organization in India, integrated school social worker for mentally challenged children. She also has functioned as a hospital/ medical social worker for burns and plastic surgery patients, flood, earthquake and communal riots victims while she was in India and has worked with refugee children and families of different ethnicities in the United States.

Ritu has given guest lectures on various topics during many occasions: Values and ethics in social work, India and its social problems, education & poverty, history of Indian independence and non-violence, child therapy and Attachment Theory and culturally sensitive counseling for adolescents. She has also presented papers on various topics like "Indian independence and non-violence movement to the underprivileged children of After School Matters and "Clinical social work contributions to global peace-building: Promoting healing of complex trauma in youth—Treating children traumatized by Natural disasters" at The Jane Roiter Sunday morning seminar.