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Psychological Relationship Between Acculturation and Caribbean Immigrants in the Northeast United States

Lisa Chamberlain- Gordon
Walden University

Walden University

College of Social and Behavioral Sciences

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Lisa E. Chamberlain-Gordon

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Review Committee
Dr. Michael Johnson, Committee Chairperson, Psychology Faculty
Dr. Nina Nabors, Committee Member, Psychology Faculty
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Chief Academic Officer and Provost
Sue Subocz, Ph.D.

Walden University
2019

Abstract

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by

Lisa E. Chamberlain-Gordon

MA, Wake Forest University, 2004

BS, University of the West Indies, 1999

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

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Abstract

Caribbean immigrants' challenges with acculturation following immigration to the United States, could result in acculturative stress, discrimination, stereotyping, and mental health issues. This study examined the relationship between cultural levels of interaction (LCI), acculturation orientation levels (AOLs), and acculturation levels (ALs) as well as examined the relationship between acculturative stress levels (ASLs), mental health problems, and discrimination/ stereotyping among Caribbean immigrants, age 25-54, in a northeast U.S. metro. Bourhis' interactive acculturation model was the theoretical foundation for this study. It was hypothesized that (a) there would be a relationship between LCI measured in language, food, religion, and education and AOL or AL and (b) there would be a relationship between ASL and mental health problems (negative coping, depression, anxiety, and general life stress) or discrimination/ stereotyping. This research used a survey design, with 138 participants; analyses included Pearson correlations and multivariate multiple linear regression. Results revealed that the LCI group was significantly associated with Caribbean immigrants' AOLs, but food was not significant to their ALs. Additionally, ASL was significantly related to discrimination/ stereotyping, depression, anxiety, general life stress, and negative coping. This research may facilitate social change by urging clinicians to more effectively address preventive care for mental health problems in Caribbean immigrants. Educating society about the economic and other contributions of this population could also decrease discrimination/ stereotyping. Further, the study's findings may lead to initiatives for transitioning new arriving Caribbean immigrants.

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Dedication

I would like to dedicate this study to my husband, Andre, my children Abiyah, and

Andre Jr., and my mother-in-law, Gloria, who sacrificed much to see this accomplishment.

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It is with much gratitude that I thank the Lord Jesus for providing life, strength, opportunities, and people to fulfill my endeavors, despite the catastrophic events I encountered along the way. I am forever grateful to my committee members, particularly Dr. Michael Johnson and Dr. Nina Nabors, for providing thoughtful advice, guidance, and quick responses to my questions and suggestions. Their input certainly helped to make this major effort come to fruition. I am also grateful to my academic advisor, Cat, whose recommendations, and support contributed to my success in this significant academic achievement. I want to thank my mom, Norma, and friends, the Newmans, Veronica, Roger, and Paulette, for their emotional support during critical moments when I needed it. Thanks to my extended families, other friends, and colleagues, locally and internationally, for their continued motivation, and encouragement to overcome, especially during times of adversity that contributed to periods of delays in my course of study.

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Table of Contents

iv

List of Tables

List of Figures

Chapter 1: Introduction to the Study

Introduction

When immigrants arrive in their new environment, acculturation begins, which includes acculturative stress that affects all immigrants to varying degrees (Hirschman, 2013). Acculturative stress destabilizes mental and emotional wellness due to the inevitable challenges that accompany migration (Alegria, 2009; Hirschman, 2013). Those from the Caribbean immigrating to the Northeast United States and community members in the destination area who comprise the dominant culture also feel this stress (U.S. Census Bureau American Community Survey, 2010). Research that identify factors that contribute to this stress can address these issues among migrants.

Because acculturation affects immigrants' emotional adjustment, I sought to examine the psychological relationship between acculturation and Caribbean immigrants who are 25-54 and live in a northeast U.S. metro using a quantitative, correlational design. This chapter provides background knowledge about the cultural development in language and education for Caribbean immigrants in the United States and how the immigrants' values, customs, and beliefs have affected their transition to a new way of life after migration. The research questions are also stated in this chapter, which guided the direction of the study. Additionally, the nature of the study is presented, which provides insights on the research approach and the tools for this study. The chapter also includes a discussion of the theoretical foundation, significance of the study, and a summary of the chapter.

Background

Many immigrants, including those from the Caribbean, have relocated to the United States for various reasons but are often unaware of what life would entail in their new culture (Alegria, 2009; Hirschman, 2013). Some of the main reasons for their migration include a quest for a better lifestyle, the need for a financial breakthrough, a way of escape from religious persecution, or other forms of hardship, and even globalization that has made access to anywhere easier (One America, 2016). Cultural changes for immigrants occur in many areas, some of which include education, religious activities, food preferences and consumption, language usage, employment experience, healthcare experience, and living arrangements (Alegria, 2009; Kim & Abreu, 2001; Kim & Omizo, 2010). However, the changes become problematic when immigrants relocate with their cultural norms (Shim & Schwartz, 2007; Sue & Sue, 2013), then deal with the extra stress of another way of life (Alegria, 2009; Kim & Abreu, 2001; Kim & Omizo, 2010).

Historically, colonization in both the Caribbean and the U.S. regions fueled slavery, discrimination, and genocide (Brinkley, Current, Freidel, & Williams, 1991; Edmonds & Gonzalez, 2010; Guterl, 2003; Look Lai, 1993). These physical, political and psychological changes reflected the presence of acculturation within the reformed cultures and ethnicities (Berry, 1980; Brislin, Landis, & Brandt, 1983; Furnham & Buchner, 1986). Today, the Caribbean region comprises over 7,000 islands and is host to approximately 43.5 million residents (United Nations Population Division, 2016). Many of the ethnic groups that reformed the Caribbean are from Spanish, Portuguese, French,

Dutch, English, African, Chinese, and East Indian influences (Brinkley et al., 1991; Edmonds & Gonzalez, 2010; Look Lai, 1993). Some languages became extinct, whereas new ones developed, so every island within the region became unique with Creole variations (Augier & Gordon, 1977; Fedor Travel, 2015; Gascoigne, 2001). Additionally, some of the significant impacted islands include Cuba, Hispaniola, Jamaica, Barbados, Trinidad & Tobago, Grenada, Dominica, the Bahamas, St. Vincent and the Grenadines, and Turks & Caicos (New World Encyclopedia, 2013; U.S. Census Bureau American Community Survey, 2013; WorldAtlas, 2015). Caribbean immigrants who have experienced colonialism under the European regime have learned to adjust to a bicultural lifestyle regardless of their length of stay in their host community (Bonifacio & Angeles, 2010).Many acculturation circumstances have demanded Caribbean residents to alter their lifestyles and develop different cultural norms on the various islands (Augier & Gordon, 1977; Fedor Travel, 2015; Gascoigne, 2001). As changes have occurred in freedom, increased education, etc., many Caribbean residents have started migrating locally and globally without knowing the association of living in a new culture (Alegria, 2009; Hirschman, 2013). For example, in the United States, the colonial effect has placed a lasting change to the culture and led to a new dominant group that still stands. Discrimination and marginalization have added to immigrants' acculturation experience within today's society (Sue & Sue, 2013). Despite the significant transitions and cultural changes that occurred over a century after slavery abolition in the United States, some immigrants remain a targeted group for discrimination and hate crime (Sabo et al., 2014). Psychological distress increases acculturative stress, and negative responses also arise

with poor socioeconomic situations, including living in hostile communities (Sirin, Ryce, Gupta, & Rogers-Sirin, 2013). In the United States, poor socioeconomic status is related to income below the poverty threshold, which varies according to age and family size (Population Reference Bureau, 2019). For example, a single person under 65 years old who earns less than $13,000 per year would be considered to be in poverty (U.S. Census Bureau, 2018).

Additionally, immigrants to the United States who do not value or exposure to religiosity, academia, or speaking or understanding the English language may be more susceptible to experiencing challenges in adapting to their new culture than other immigrants who have a strong foundation in these values (Hirschman, 2013). The dominant culture in America may be more willing to welcome assimilation or integration for immigrants who share similar values and resist those who are different (Hirschman, 2013).

Therefore, immigrants whose cultural values are similar to those of the host community may likely assimilate or integrate into those areas of their new culture and may receive some support from the affiliated members of the host community while becoming acculturated (Bourhis, Moise, Perreault, & Senecal, 1997). Conversely, immigrants with unique values from those of the host community may experience acculturative stress on a different level and are likely to seek support from other immigrants in their country of origin who live in the same area and share similar enculturation experiences (Bourhis et al., 1997).

Acculturation occurs when immigrants enter a direct and continual interaction with the dominant group and other existing cultures (Celenk, & Van de Vijver, 2011; Christman, Bernal, & Nicolas, 2010; Redfield, Linton, & Herskovits, 1936; Riedel, Wiesmann, & Hannich, 2011; Sue & Sue, 2013). The mainstream society, also called the majority group, dominant culture, host culture, or host community, are used interchangeably in this study. This group is considered the majority based on representation in the society. For example, White individuals with a non-Hispanic background in America represent 62% of the population and are dominant in the private and public sectors as well as in leadership roles (Kaiser Family Foundation, 2014). However, there have been other cultural groups not classified as mainstream who have been instrumental in the acculturation process of Caribbean immigrants (Joseph, Watson, Wang, Case, & Hunter, 2013).

When Caribbean immigrants directly interact with members of the dominant culture, they are expected to adopt the values, customs, and beliefs of that culture regardless of the influence of the other cultures. This experience increases adaptation pressure, which results in psychological, behavioral and attitudinal changes (Celenk, & Van de Vijver, 2011; Christman, Bernal, & Nicolas, 2010; Redfield, Linton, & Herskovits, 1936; Riedel, Wiesmann, & Hannich, 2011; Sue & Sue, 2013). Many immigrants, including those from the Caribbean, face acculturative stress based on how well they interact with their host community (Birdsall, Kelley, & Sinding, 2001; Sirin, Ryce, Gupta, & Rogers-Sirin, 2013; Sue & Sue, 2013). For example, immigrants with poor English language skills are not able to communicate effectively in their new culture

(Hovey, 2000). Additionally, their race or ethnicity and the amount of psychological and physical support they receive from families and friends help determine the stress level (Birdsall et al., 2001; Chatters, Taylor, Bullard, & Jackson, 2009; Sirin et al., 2013; Sue & Sue, 2013). Stereotyping and discrimination also contribute to depression and anxiety (Kroon Van Diest et al., 2014), but Caribbean immigrants who uphold their cultural values through their support system experience less depression, anxiety, or general life stress (Pyszczynski & Kesebir, 2011).

Although the literature has begun to examine the role of acculturation and its stress-related relationship with Caribbean immigrants, there is still a lack of research on this topic. Dawson and Panchanadeswaran (2010) is one of the few who have reported that Caribbean immigrants encounter acculturative stress through demographic differences or stereotyping and discrimination. Additionally, Hovey and Magaña (2000) as well as Finch, Kolody, and Vega (2000) reported that these conditions are issues that elevate the levels of acculturative stress to a state of depression, anxiety, and suicidal ideation. Thus, acculturative stress is a significant issue that threatens immigrants' psychological stability.

Caribbean immigrants represent a large enough group, accounting for close to 10% of the country's population of over 40 million immigrants (U.S. Census Bureau American Community Survey, 2010). Therefore, it was important to explore the psychological relationship involved with acculturative stress and other contributing issues to members of this group. This exploration may help mitigate the risk of high acculturative stress levels (ASLs) that could lead to severe psychological distress.

Statement of the Problem

Acculturative stress and mental health disparity are currently significant issues affecting immigrants, including those from the Caribbean, during their acculturation process in the United States (Padilla, & Perez, 2003; Sue & Sue, 2013). Research has indicated that immigrants' adaptation to a new culture is challenging. Adapting to a new culture involves significant adjustments psychologically and physically. These changes could lead to mental health issues among immigrants who did not have preexisting conditions (American Psychological Association, 2016a; Anderson, 1991; Riedel, Wiesmann, & Hannich, 2011; Sirin, Ryce, Gupta, & Rogers-Sirin, 2013; Sue & Sue, 2013). Further, stress that is race-related has become a chronic and prevalent condition among people of color (American Psychological Association, 2016a; Sirin, Ryce, Gupta, & Rogers-Sirin, 2013), which applies to Caribbean immigrants (Migration Policy Institute, 2016). Many face classism, racism, segregation, and marginalization, which contribute to their acculturative stress (McGoldrick, Giordano, & Garcia-Preto, 2005).

The literature on acculturative stress experienced by Caribbean immigrants is limited. Existing models of the acculturation process have identified behavioral trends within a single group or among multiple groups of immigrants during their period of psychological adjustments (Berry, Phinney, Sam & Vedder, 2006; Birman, Persky, & Chan, 2010). However, none of the models have been applied primarily to the Caribbean group of immigrants to identify how they are psychologically affected and are adjusting to their new culture amidst the social problems they have been encountering.

Currently, approximately 4 million Caribbean immigrants live in the United States, and most of this population resides in Florida, New York, New Jersey, and Pennsylvania (Population Reference Bureau, 2010). Not including Florida, these areas form a part of the Northeast United States. Caribbean immigrants residing in this area could significantly contribute to their community when not adversely affected by stress (U.S. Census Bureau American Community Survey, 2010). Therefore, I sought to understand the relationship between levels of cultural interaction (LCI) and acculturation orientation levels (AOLs) as well as levels of acculturation (AL) and examine the relationship between levels of acculturative stress (ASLs) and mental health problems as well as discrimination and stereotyping among Caribbean immigrants in a northeast U.S. metropolitan area. This understanding can help counselors and psychotherapists work with this population.

Statement of the Purpose

The purpose of this study was to examine relationships among LCI and AOLs as well as ALs in addition to examining the relationship between ASLs as well as mental health problems and discrimination/stereotyping among Caribbean immigrants in a northeast U.S. metro. To address this purpose, I explored the relationship between the population of interest's LCI and AOLs as well as ALs. Additionally, I explored whether there was a relationship between ASLs and mental health problems as well as discrimination/stereotyping within the population of interest.

Research Questions

The following research questions and hypotheses were explored in this study:

Research Question 1: Is there a relationship between (a) levels of cultural interaction, (b) acculturation orientation levels, and (c) levels of acculturation, within a sample of Caribbean immigrants, ages 25-54 years, who reside in a northeast U.S. metro?

H_0: There is no relationship between (a) levels of cultural interaction, (b) acculturation orientation levels, and (c) levels of acculturation, within a sample of Caribbean immigrants, ages 25-54 years, who reside in a northeast U.S. metro.

H_1: There is a relationship between (a) levels of cultural interaction, (b) acculturation orientation levels, and (c) levels of acculturation, within a sample of Caribbean immigrants, ages 25-54 years, who reside in a northeast U.S. metro.

Research Question 2: Is there a relationship between (a) levels of acculturative stress, (b) mental health problems, and (c) discrimination/stereotyping, within a sample of Caribbean immigrants, ages 25-54 years, who reside in the Northeast United States?

H_0: There is no relationship between (a) levels of acculturative stress (b) mental health problems, and (c) discrimination/stereotyping, within a sample of Caribbean immigrants, ages 25-54 years, who reside in the Northeast United States.

H_1: There is a relationship between (a) levels of acculturative stress (b) mental health problems, and (c) discrimination/stereotyping, within a sample of Caribbean immigrants, ages 25-54 years, who reside in the Northeast United States.

Bourhis et al.'s (1997) interactive acculturation model (IAM) was the theoretical lens that played a major role in steering the research questions and hypotheses.

Theoretical Framework

This study drew from the Bourhis et al.'s (1997) IAM as the theoretical lens to guide the research. The IAM is focused on the interaction between the dominant culture and immigrants. Thus, the theory helped me identify relationships between acculturative stress and mental health issues and discrimination/stereotyping as well as factors in the dominant culture that drove Caribbean immigrants to divert to certain positions in their new culture. Immigrants who resort to an integration position often embrace and immerse into the dominant culture as they maintain their original culture (Bourhis et al., 1997; Stephenson, 2000). Immigrants who choose an assimilation position readily leave their original culture and join the dominant culture (Bourhis et al., 1997; Stephenson, 2000). Chapter 2 includes the theoretical framework in further detail.

Nature of the Study

This research was quantitative with correlational design. As a result, there was no manipulation of the variables. However, for the purpose of using the multivariate multiple regression analysis, the variables that are classified as predictors were (a) LCI measured as language, food, religion, and education and (b) ASLs. The outcome or criterion variables for this multivariate multiple linear regression analysis included (a) AOLs and (b) ALs for LCIs and (a) mental health problems and (b) discrimination/stereotyping for ASLs. The AOLs included assimilation, integration, separation, individualism, and anomie. The ALs included high acculturation, bicultural, or low acculturation, whereas the mental health problems included negative coping, depression, anxiety, and general life stress. The variables involved with the Pearson

correlation analysis included LCI as well as ASLs as predictors, and the criterion variables were AOLs, ALs, mental health problems, and discrimination/stereotyping.

Validated questionnaires and scales were used as the survey tools to collect data. I conducted the survey online through Survey Monkey as well as in local areas in the Northeast United States to accommodate those who were not able to access the Internet. After receiving site permission and IRB approval, participants were recruited from organizations such as churches, a Caribbean restaurant, an international grocery store, and Caribbean associations in a metropolitan area in the Northeast United States.

Definitions

The following definition of terms provided were used for clarity and understanding, which were relevant to the study.

Acculturation: The extent to which individuals recognize cohesions among the dominant culture or even among their culture and group of origin (Christman, Bernal, & Nicolas, 2010)

Acculturative Stress: This term refers to the stress that individuals experience when they relocate from their country of origin to another country (Christman et al., 2010).

Afro-Caribbean People: Caribbean people of African heritage, including those who exhibit dark complexion (Warner, 2012).

Anomie: An experience of cultural alienation as a result of separating from heritage and host culture caused by discrimination and marginalization (Bourhis et al., 1997).

Assimilation: The imperceptible process by which immigrant individuals enter social positions and acquire educational, economic, and political standards of the dominant culture and become integrated within this standard while replacing that of their native culture (Berry, 1980).

Beliefs: A persuasion of ideas that helps to influence an action and is not universally accepted but rather taking on different forms from place to place (Buckser, 2008).

Caribbean immigrants: Individuals who were born in one of the islands located in the Caribbean Sea and are from different ethnicities and race due to the contribution of colonization, which includes interactions among European colonists and slaves, indigenous people who were Arawaks, or Caribs, African workers, and indentured workers from India, and later from China (Augier & Gordon, 1977; Brice-Baker, 1994; Rogoziński, 2000).

Cultural interaction: This involves the intercommunication and social involvement of individuals who share differences in cultural practices and norms (Aneas, & Sandín, 2009; Taylor, 1986).

Customs: A practice done over time and have become engrained in the society and form a part of the culture (Taylor, 1986).

Discrimination: Unfairness as well as inequality in treatment of a people (Macionis, 2005).

Dominant culture: Considered as people from the mainstream or host culture or community (McIntosh, 2008).

Ethnicity: Values, cultural heritage, and traditions shared by a group of people (Macionis, 2005).

Exclusionist: Members of the host community who are either ethnocentric or considered right-wing authoritarians (Altemeyer 1988; Bourhis et al., 1997; Peralva, 1994).

Immigration: A relocation from one territory to another and can be voluntary or by force (Macionis, 2005).

Individualism: The renouncing of heritage and host culture with a desire to be acknowledge as an individual and not in terms of any cultural group (Bourhis et al., 1997).

Indo-Caribbean: East Indians taken by the British as indentured servants to the Caribbean between 1838 and 1917 to meet labor shortages after slavery was abolished (Ramdin, 2000; Roopnarine, & Jin, 2012).

Integration: Preserving the values, customs, and beliefs of the original culture while adapting the values, customs, and beliefs of a host community (Berry, 1980).

Mainstream: Referred to as the majority group, dominant culture, host culture, or host community, and they are used interchangeably in this research study (Bourhis et al., 1997).

Marginalization: When immigrants refuse to be identified with their own culture as well as the host culture (Berry, 1980).

Nondominant culture: Refers to those considered from a minority ethnic cultural orientation (McIntosh, 2008).

Prejudice: Preconceived idea carried out on an individual or group of people to another person or persons which is often hurtful (Macionis, 2005).

Psychosomatic: Relating to mental illness caused by psychological stressors, (Hashim, 2015).

Racism: A social process that is always implicated in power relations and power struggles that deem unequal (Spiegel, 2008).

Segregation: The physical as well as social separation of groups of people based on class, ethnicity, status and population classification (Bourhis et al., 1997)

Separation: When immigrants decide to reject the customs and culture of mainstream society and remain segregated (Berry, 1980).

Stereotype: Involves social and cognitive beliefs about a particular cultural group that can either positively or negatively affect behaviors and attitudes toward the group members regardless of their within-group identity differences (Khan, Benda, & Stagnaro, 2012).

Values: Ideals such as achievement, education, language usage, religious identity, etc. that are maintained through tradition (Austin, 1990).

Assumptions

Based on the context of this study, there were some assumptions that were taken into consideration. These assumptions were as follows: (a) it was assumed that the participants would respond to the questionnaires accurately, (b) it was assumed that the participants would be truthful about their country of origin, and (c) it was assumed that the instruments used are valid and reliable.

Scope and Delimitations

This study was confined to an examination of the psychological relationship between acculturation and Caribbean immigrants in between 25-54 years of age and living in a northeast U.S. metro. The study was conducted within this region, but it might not apply to other Caribbean immigrants living elsewhere in the country. Their experience might be different depending on where they live.

Limitations

One of the limitations of this study is that the acculturation scales used in the study gathered information to assess the acculturation orientation position of the participants, but this result is subjected to changes over time and may no longer reflect the future status of these individuals. Further, the age adjustment of some participants made some of them eligible and others became ineligible to participate. Another limitation was that the proportion of Caribbean immigrants living in the Northeast region might not reflect equal representation, which may not be generalizable to all Caribbean immigrants in the United States. Another possible limitation was the missing responses on the questionnaires, which could increase biases in the result (Sterne et al., 2009). Additionally, collecting data through Survey Monkey was different from the physical data collection in the actual location. Finally, Caribbean immigrants in the targeted area without Internet services or do not attend any of the other sites approved for recruitment (i.e., churches, Caribbean restaurants and grocery stores, and Caribbean associations) may have missed the online recruitment flyer as well as the data collection period.

Significance

This study played a significant role in examining factors that have a psychological relationship between acculturation and Caribbean immigrants between 25-54 years old living in a northeast U.S. metro. This group is the largest population of foreign-born immigrants, and they contribute to the labor force through full-time and part-time employment (U.S. Census Bureau American Community Survey, 2010, 2016). Thus, this study provides information to address factors that have affected this group's rate of becoming acculturated. American culture reflects individualistic values and qualities, where people embrace individuality on a large scale from an early age (Markus & Kitayama, 1998). These values are reflected in educational and legal systems, employment and caretaking practices, and individual cognition, emotion, and motivation (Markus & Kitayama, 1998). In contrast, people from Caribbean cultures are likely to be diverse, with many of them embracing individualism as well as collectivistic values. Therefore, cultural practices might reflect similarities and differences, but an understanding of the cultural interactions between the Caribbean immigrants and the host community is a channel of identity to the immigrants' acculturation outcomes (i.e., acculturative stress and its results, and acculturation and orientation levels).

This study contributes to the determination of whether the levels of cultural interactions between the Caribbean immigrants in the host community in language, food, religion, and education, relate to their levels of acculturation along with the acculturation orientation levels. The study also provides information on whether the levels of acculturative stress are related to mental health issues and discrimination/stereotyping.

These results can bring cultural awareness to both Caribbean immigrants and U.S citizens. As a result, clinicians, community leaders, employers, and educators can be more accommodating to diversity.

Additionally, researchers can use this study to identify different levels of cultural interaction and the psychological relationship during acculturation of new immigrants to metro areas to create solutions that could help Caribbean immigrants transition easier in their new environment. A positive social change is that the results can be used in the implementation of a nonprofit community program for new arriving Caribbean immigrants. Naturalized immigrants (i.e., immigrants who are now U.S. citizens) and legal residents who have served as professionals in the workforce and mental health organizations and also lived the Caribbean could assist in conducting and overseeing this community program. Ongoing sponsors from local businesses could help to keep the program going. Additionally, immigrants who may benefit from the program will have the opportunity to contribute a small fee at the onset to cover overhead expenses. This is just one example of how this study, grounded on some theories of acculturation, may be of benefit in operationalizing an action plan.

Summary

Problems of adjustment and acculturation exist among Caribbean immigrants in the United States, the levels of difficulties varying with the types of acculturative stressors (Atkinson et al., 1995; Berger, 2000; Fong, 2004; Laosa, 2001; Lee et al., 2000; Padilla et al., 1985; Wong-Rieger & Quintana, 1987; Ying, 1995). However, only a few studies have been conducted on the general population of the Caribbean immigrants in

the acculturation process. This chapter provided a summary of these gaps explored and the research questions that needed to be answered. Some of these ideas included changes that occurred in the immigrants' values, customs, beliefs, emotional states, and mental health as a result of stereotypes, discrimination, and other acculturative stressors from interacting with the members of the host community.

Chapter 2 provides detailed information on the IAM that was used and a review of literature highlighting the history of the Caribbean people and the U.S. host community from colonization to present and how their values were affected in language, religion, education, and food. Bourhis et al.'s (1997) IAM is a part of the assessment tool that was used to identify the acculturation positions of the immigrants. The review provides a history of both the Caribbean and the U.S. cultures in a metropolitan area within the Northeast United States to make comparisons.

Chapter 2: Literature Review

Introduction

Acculturative stress and mental health disparity are currently significant issues affecting immigrants, including those from the Caribbean, during their acculturation process in the United States (Padilla, & Perez, 2003; Sue & Sue, 2013). Immigrants' adaptation to a new culture involves mental health issues that may not have been preexisting (American Psychological Association, 2016a; Anderson, 1991; Riedel, Wiesmann, & Hannich, 2011; Sirin, Ryce, Gupta, & Rogers-Sirin, 2013; Sue & Sue, 2013). Americanized immigrants are not indicators of satisfactory adaptation (Mahalingam, 2011). Therefore, the purpose of this study was to examine the psychological relationships with acculturation and Caribbean immigrants, age 25-54, living in a northeast U.S. metro.

Though research has included different models of acculturation to investigate how immigrants adapt to their new environment in the United States amidst their acculturation difficulties (Flannery, Reise, & Yu, 2001; LaFromboise, Coleman, & Gerton, 1993; Nguyen, Messe, & Stollak, 1999), more research is needed to identify other acculturation outcomes of immigrants, especially those from the Caribbean, based on difficulties the immigrants face, their values, customs, and beliefs, and the possible contributing factors to their adjustment problem. Some of these possible contributing factors include classism, racism, and other forms of discrimination (Padilla, & Perez, 2003; Sue & Sue, 2013).

This chapter outlines the literature search strategies, theories of acculturation, and the review of literature. The literature search strategies highlight the process used to

retrieve literature related to the cultural histories and acculturation involvements of Caribbean immigrants. The theoretical foundation for this study—Bourhis et al.'s (1997) IAM, which is an expansion of Gordon's (1964) unidimensional model and Berry, Kim, Power, Young, and Bujaki's (1987) bidimensional model—is also described. The review of literature highlights acculturation and its process, the geographic regions of the Caribbean and the Northeast United States, along with four values that are salient in understanding the acculturation process of Caribbean immigrants: language, food, education, and religion. This chapter also includes a discussion of the entrance of Caribbean immigrants to the Northeast United States. Further discussion includes the influences of acculturative stress in certain aspects such as education, religion, food, stereotypes/discrimination, negative coping, depression, anxiety, and general life stress. The chapter ends with a summary and conclusion.

Literature Search Strategies

Information was retrieved from local libraries in New Jersey, Walden University library, government databases such as the U.S. States Census Bureau, Google books, books, and other websites of government and organizations, New York Times, and the Washington Post. Primary databases accessed through Walden University include Thoreau multiple databases, multidisciplinary databases in EBSCOhost, ProQuest Central, SAGE Premier, and Science Direct. Some of the resources used were CQ Press Library, CINAHL & MEDLINE Simultaneous Search, ERIC and Education Research Complete Simultaneous Search, Psychology Databases Simultaneous Search,

PsycTESTS & Health and Psychosocial Instruments Simultaneous Search, and

Dissertations and Theses databases at Walden and other universities accessed through

Walden. The periods searched include the earliest existing ones in the various

databases—for example, the 1700s to current. Whenever the results yielded many

articles, I limited the results to peer-reviewed only, from 2007 or later, and with precise

phrases.

A detailed search was conducted from the many databases using specific words

such as *acculturation, immigrants, Caribbean immigrants, Caribbean history, American

History, New Jersey history,* and *New York history*. Others include *discrimination, West

Indies, colonization, Caribbean indigenous people, immigrants and stereotypes,

Caribbean languages, U.S. languages, religion, education in the Caribbean and the

United States,* and *food in the Caribbean and America*. Further search terms include

*Afro-Caribbean, Indo-Caribbean, African American, Caribbean Hispanics, Caribbean

Hispanic immigrants, Francophones, Anglophones, Caribbean climate, U.S. climate, the

Caribbean geographical region,* and *metropolitan area in the northeast region of the

U.S.* Many major disciplines were explored for relevant information especially on topics

covering values, customs, and beliefs.

The United States and the Caribbean government websites with archived data

were helpful with the most current statistics. Past dissertations with topics relevant to this

study were also examined. Additionally, the references as well as in-text citations were

used to find other relevant articles. Some older articles used were for historical references

such as authors of the models of acculturation that were developed a long time ago but are still in use today, some of which is described in the next section.

Theoretical Foundation

The IAM established by Bourhis et al. (1997), was the framework used to examine the psychological relationship between acculturation and Caribbean immigrants 25-54 years old living in a northeast U.S. metro. This model is focused on the interaction between the host community and the immigrant group. This theory directed the research questions and hypotheses in the light of culturally related behaviors. Thus, the theories of acculturation were the grounding process for this study.

Theories of Acculturation

According to Sam (2006), acculturation may be a two-way process that involves three levels: (a) the contact level, (b) the level of reciprocal influence, and (c) the level of change. These levels are the basic structure that formulates the acculturation process (Sam, 2006). At the contact level, the immigrants and the host community both experience a new cultural relation as well as share differences in cultural experiences after arrival of the immigrants (Sam, 2006). The next level occurs when the immigrants and the host community become influential on each other, but the greater influence stems from the host culture, as they are the dominant group (Sam, 2006). The third level occurs when changes begin to take place among the immigrants and the host community, but the immigrants being the nondominant group experience changes that significantly affect their values customs and beliefs (Sam, 2006). Some immigrants encounter changes that

conflate both their cultural norms and the host cultural setting to reflect an assimilative or

integrative identity (Sam, 2006).

The unidimensional model. Many researchers have assessed acculturation from

a unidimensional perspective, focusing on changes that occur with the immigrants and

not the host community (Berry et al., 1987; Gordon, 1964; Sam, 2006). The changes

involve how well the immigrants are able to assimilate into the host culture, which means

renouncing their original culture and becoming fully immersed in the host culture. The

unidimensional model depicts an assimilation model that focuses on how well

immigrants adapt to their new environment during their acculturation process (Lee,

Sobal, & Frongillo, 2003). In the unidimensional model, the assumption is that

immigrants will eventually adapt to all aspects of their new society while leaving their

original cultural norms (Lee, Sobal, & Frongillo, 2003).

Gordon (1964) described the unidimensional assimilation process as an

absorption of subordinate groups into the dominant culture. Gordon indicated seven types

of assimilation with their subprocesses: cultural assimilation and acculturation, structural

assimilation, amalgamation or marital assimilation, identification type of assimilation,

attitude-reception assimilation, behavioral-reception assimilation, and civic assimilation.

However, cultural assimilation and acculturation are the only type that can be indefinite

(Gordon, 1964). Immigrants undergo changes in the host culture by moving along a

continuum. In this case, one end of the spectrum is maintaining the heritage culture, or

they are unacculturated, and at the other end would be a fully acculturated condition

where the immigrants relinquished their heritage culture for that of the host community

(Gordon, 1964). When the immigrants reflect any change on the continuum that indicates the midpoint of their transition, they reflect biculturalism (Gordon, 1964). This change means that as the immigrants move toward the other end of the spectrum, they would be considered successful in the assimilation process (Gordon, 1964). Immigrants at the bicultural stage have already relinquished some of their enculturated values in exchange for some of the values of their new society (Lee, Sobal, & Frongillo, 2003).

The unidimensional model is used to define the changes that immigrants make toward adapting to the host community so that they may identify as members of the host community (Woldemikael, 1987). Nevertheless, whether the immigrants are having a problem adapting to the host community, they are held accountable for their failure or success (Glazer & Moynihan, 1970). Additionally, this assimilation model assumes that the immigrants are at a lower social hierarchy in any stratified society in areas such as education, government institutions, and businesses (Bourhis et al., 1997).

The unidimensional model can explain much of the experience of modern day immigrants (Alba & Nee, 1997). However, the model cannot capture the full picture of the acculturation levels among immigrants in the host culture (Bourhis et al., 1997), or separate high familiarity bicultural immigrants from those experiencing low familiarity (Cuellar, Arnold, & Maldonado, 1995). Thus, Berry et al.'s (1987) bidimensional model was developed to incorporate the acculturation process of both the immigrants and the host culture (Bourhis et al., 1997).

The bidimensional model. Berry's psychological acculturation model has been the most useful bidimensional model (Berry, 1980, 1984). In the bidimensional model,

both the immigrants and the host culture can be independent dimensions rather than as

extreme points of a single continuum (Bourhis et al., 1997). This model also assumes that

the immigrants and host community identities are distinctive processes that develop

individually along orthogonal dimensions (Bourhis et al., 1997).

The model also indicates that immigrants who settle in the host community have

to face two basic problems: deciding whether their culture is valuable and is worth

retaining and deciding whether they should seek for or avoid a relationship with the host

community (Bourhis et al., 1997). These problems might be answered by considering

whether it is valuable to maintain an immigrant identity or valuable to adopt the cultural

identity of the host community (Berry, 1980, 1984). However, the bidimensional model

only focuses on the immigrants' reaction and outcome but does not focus on how the

members of the host community interact with the immigrants and the outcomes of their

interaction. Therefore, the IAM was developed as an extension of the bidimensional

model to capture the interaction and outcomes of both the immigrants and the members

of the host community (Bourhis et al., 1997).

The interactive acculturation model (IAM). Bourhis et al.'s (1997) IAM was

developed after the unidimensional and the bidimensional models. Although Berry's

model has been successfully used to examine behavioral changes of immigrants in the

acculturation process, mainly Asian and Hispanic individuals have benefitted from this

instrument. Because I examined the psychological relationship between acculturation and

Caribbean immigrants 25-54 years old living in a northeast U.S. metro as a result of their

interaction with the host community, I chose Bourhis et al.'s (1997) IAM.

Bourhis et al.'s (1997) IAM is an extension of Berry et al.'s (1987) acculturation model and includes elements that could help reduce the level of acculturative stress that immigrants, such as those from the Caribbean, may have developed during the acculturation process. For instance, Berry et al.'s model includes assimilation, integration, separation, and marginalization that can help with coping skills during interaction and the transition into a new culture (Berry et al., 1989). Immigrants can use these acculturative strategies based on whether they consider it valuable to maintain their cultural identity or adopt the cultural identity of the host community (Berry et al., 1989). Thus, the integration strategy reflects a preference for maintaining cultural identity in the original and the host culture, and the assimilation strategy involves leaving their cultural identity while adopting the host culture. In the separation strategy individuals maintain their culture but reject the host culture. The marginalization strategy indicates no desire to preserve the heritage cultural identity while rejecting relationships with the host culture (Berry et al., 1989; Riedel et al., 2011). These strategies will be discussed further in the chapter.

The strategies of the IAM include all of Berry's model, with an extension to include the host cultural preferences such as segregation and a breakdown of marginalization to include exclusion and individualism as these components are the orientations of the host community (Bourhis et al., 1997). The orientations that pertain to the immigrant group also include Berry's model but with a reconceptualization of the marginalization strategy to comprise individualism and anomie to cater to immigrants who may have felt alienated from the host culture (Bourhis et al., 1997). The aim of the

IAM in this study was to present a nondeterminist and more dynamic account of the Caribbean immigrant and host community acculturation in multicultural settings (Bourhis et al., 1997).

The first element of Bourhis IAM consists of the immigrant acculturation orientations where the immigrants can adopt one of the five orientations depending on whether they choose to maintain their heritage culture and whether they want to adopt the host culture (Bourhis et al., 1997). This orientation is monitored using the Immigrant Acculturation Scale, which provides their acculturation orientation positions in the IAM. The second element of the model consists of the preferences of acculturation orientations that members of the host society adopted. This preference is also monitored using the Host Community Acculturation Scale. The questions that the host members need to consider include whether they agree to immigrants maintaining their cultural heritage, or should these immigrants adopt the culture of the host community.

The IAM acculturative strategies that form the orientation of both the host community and the immigrants reflect three relational outcomes: consensual or intergroup harmony, problematic or partial agreement, and conflictual or intergroup conflict (Bourhis et al., 1997). In the consensual outcome, both the host community members and the Caribbean immigrants in this context, share either the integration, assimilation, or individualism acculturation orientations. In these circumstances, the model predicts positive relational outcomes in some of the domains of the host community and the immigrants' relations (Bourhis et al., 1997). This means that if both the Caribbean immigrants and the host members agree to integrate, assimilate, or

becoming individualists, then acculturative stress level would be lower and would minimize mental health issues.

Regarding the social and psychological level outcomes, these may comprise low intergroup tension, the absence of discrimination between the host community members and the immigrants, positive and effective verbal and nonverbal cross-cultural communications, low acculturative stress, and mutually positive interethnic attitudes and stereotypes (Bourhis et al., 1997).

The problematic relational outcome reflects discordance in the acculturation orientations between the immigrants and the host community (Bourhis et al., 1997). The discordance emerges when there is very little or no match between the profiles of the acculturation orientations of both the immigrants and the host community members (Bourhis et al., 1997). In this case, based on Bourhis model, Caribbean immigrants who seek to become oriented in a particular strategy that the host members reject, these immigrants will likely experience high acculturative stress and are susceptible to mental health difficulties.

The IAM shows ten cells, where problematic outcomes could occur. Thus, if the immigrant group favors the assimilation orientation while the host community group desires integration or individualism orientation, then problematic relational outcome emerges. This situation triggers communication breakdown between the immigrants and the hosts, increases acculturative stress, negative stereotyping, and discriminatory behaviors (Bourhis et al., 1997). A problematic relational outcome is prone between the host culture and the immigrants when the hosts insist that the immigrants adopt the

individualism orientation regardless of whether they choose the assimilation, integration, separation, or the anomie orientation (Bourhis et al., 1997).

Concerning the conflictual outcome, the IAM shows that this relational outcome is highly likely to emerge in 12 of the cells. Thus, the Caribbean immigrants who endorse the separation strategy will readily acquire a tense relational experience with the host community members who embrace the segregation or the exclusion orientation (Bourhis et al., 1997). Further, the marginalized Caribbean immigrants are almost sure to encounter relational conflict with several host members, especially the exclusionists (Bourhis et al., 1997). Whenever there exists any miscommunication between immigrants and the exclusionists, these exclusionists will instigate conflicts on the immigrants, some of which include discrimination, racial attacks, negative stereotyping, and a political push to deport them out of the country (Bourhis et al., 1997). Some of the more blatant display may reflect in housing benefits, healthcare privileges, and employment opportunities (Bourhis et al., 1997).

Riedel et al. (2011) stated that intercultural contact includes several conflicts that produce acculturative stress. Also, when the conflict is unresolved, anxiety and depression become imminent (Hovey & King, 1996; Revollo, Qureshi, Collazos, Valero, & Casas, 2011; Riedel et al., 2011). Therefore, Caribbean immigrants especially the targeted groups with low vitality and little or no support are very likely to experience conflictual relation with the exclusionists from the host community (Bourhis et al., 1997). The conflict becomes even greater among targeted Caribbean immigrants who have at

least medium vitality and are the separatists because they have stronger support to resist the conflict that the exclusionist hosts may impose upon them (Bourhis et al., 1997).

Bourhis et al.'s (1997) IAM helps to bring some clarity as to why the Caribbean immigrants choose to adopt a particular acculturation strategy. For example, the acculturation strategy that the immigrants adopted is highly influenced by the immigration policies and the preferred strategy that the host community embraces (Bourhis et al., 1997). Also, the host community's tolerance level towards immigrants contributes to the immigrants' level of acculturative stress, which produces either psychological problems and physical health issues, or faster adjustment in the society (Bourhis et al., 1997).

Several factors comprise the acculturation process and include the types of the acculturative group (that is, whether the immigrants came as refugees, or are they descendants of slaves, or voluntary immigrants), the acculturative strategies, and the support system for immigrants (Bourhis et al., 1997). Refugees are at a higher risk of experiencing psychological problem stemming from high acculturative stress, especially if they are from a marginalized group, than immigrants who voluntarily relocate to the new environment (Bourhis et al., 1997). Also, the tolerance level and the attitudes of the host culture could contribute significantly to the immigrants' mental health woes if the immigrants are from a marginalized group (Bourhis et al., 1997). It is important to note that differences in acculturation strategies may be determined by the reason for the immigrants' relocation, and the extent of contact with the host culture (Berry et al., 1987).

Since this study seeks to understand better the relationship between levels of cultural interaction and acculturation orientation levels and levels of acculturation, and to examine the relationship between levels of acculturative stress and mental health problems and discrimination/stereotyping among Caribbean immigrants located in a northeast U.S. metro, the Bourhis et al.'s (1997) IAM is ideal for use. This model will help to depict the immigrants' relational outcome in the various acculturation strategies. For example, Caribbean immigrants who seek to either assimilate, integrate, separate, or marginalize - resort to anomie or individualism, the Bourhis model will reflect their relational outcome whether it is a consensual, conflictual, or problematic orientation.

The assimilation strategy. Assimilation is considered as the process through which the original cultural values of individuals are relinquished into a newly developed cultural identity (LaFromboise et al., 1993). Thus, assimilationists from the host community, favor immigrants' denial of their original cultural values and adopting the dominant cultural principles (Berry et al., 1989; Bourhis et al., 1997; LaFromboise et al., 1993). Notwithstanding, a society where the dominant host group prefers the assimilation strategy for all migrants is likely to have a high level of mental health issues among the migrants than if that society were to be multicultural (Berry, 1980).

The integration strategy. Unlike assimilation, integration reflects biculturalism, and it occurs when immigrants adopt the practices of the dominant culture to which they are exposed, but still maintain their original cultural identity (Berry et al., 1989; Bourhis et al., 1997). Members of the host community who are integrationists, endorse a public policy that is for a pluralistic society where immigrants would be willing and able to

operate successfully in both their heritage culture and the culture of the host community
(Bourhis et al., 1997).

   The separation strategy. Separation is another process of acculturation where
immigrants maintain their cultural values and reject the cultural practices of the host
community (Berry et al., 1989; Bourhis et al., 1997; Neto, 2001). This group of
immigrants is formed when the members feel alienated from the host community due to
stereotypes and discrimination from the host community (Berry et al., 1989; Bourhis et
al., 1997; Neto, 2001).

   The segregation strategy. This strategy is enacted by members of the host
community, known as segregationists, where they reject the integration of the immigrants
or non-dominant cultures into the mainstream culture (Berry et al., 1989; Bourhis et al.,
1997). These segregationists also resist the involvement of the immigrants in the
mainstream society, and so, creating an atmosphere of isolation to block the immigrants
and keeping them at a distance (Bourhis et al., 1997). The segregationists object to
immigrants' cross-cultural contacts and only expect them to maintain their original
culture and abide together in their enclaves (Bourhis et al., 1997).

   The exclusion strategy. This strategy is adopted by exclusionist members of the
host community who are either ethnocentric or considered right-wing authoritarians
(Altemeyer 1988; Bourhis et al., 1997; Peralva, 1994). These exclusionists take no
pleasure in the integration of immigrants in the host culture, and at the same instance,
denying them the freedom of maintaining their heritage culture (Bourhis et al., 1997).
These exclusionists are also quite dogmatic in objecting to immigrants migrating to the

host community, and they are readily willing to vote for their deportation to their home country (Bourhis et al., 1997).

The individualism strategy. This strategy of the acculturation process is a part of the division of the Marginalization strategy adopted by both the immigrants and individualist members of the host community. The immigrants reject both their original culture and that of the dominant group in the society to identify as individuals and not for their cultural roots (Berry, Kim, Power, Young & Bujaki, 1989; Neto, 2001). This strategy is considered an unconscious choice to sever culturally related contact with both the heritage culture and that of the dominant group (Berry et al., 1989; Neto, 2001).

The host community members who adopt the individualism strategy will focus on the personal characteristics of the immigrants as being of vital importance, as well as seeing them as individuals instead of categorizing them as immigrants who need to maintain their heritage, or members of any other defined group (Bourhis et al., 1997). Host community members can interact with the immigrants with the same attitude as they would have with anyone else from the host community (Bourhis et al., 1997).

The anomie strategy. Immigrants are the ones who have felt alienated culturally and socially from the host community due to a problematic ethnocultural identification and acculturative stress, and as such, have rejected both their heritage and the host culture, and often are associated with psychological problems (Bourhis et al., 1997). Thus, immigrants who associate with anomie, usually struggle with grave self-esteem issues, which help to disable them from adapting to the host cultural identification (Bourhis et al., 1997).

The IAM in research. As this study seeks to examine the psychological relationship among Caribbean immigrants in a northeast U.S. metro, the IAM being used will help to provide information on the proportion of these immigrants found in the different acculturation orientation strategies. Demoulin, Leyens, and Dovidio (2009) reported on the efficient use of the IAM model, which showed the relational outcomes of some immigrant groups and their interacting host community. Some of the outcomes include the acknowledgment of misunderstandings occurring between the immigrants and the host community (Demoulin, Leyens, & Dovidio, 2009).

Other researchers have used the IAM as the theoretical foundation and have gained desirable results. Komisarof (2009) was one who retrieved credible outcomes from using the IAM. Komisarof sought to facilitate mutual acculturation processes for mainly Americans working among Japanese coworkers. Therefore, the IAM was useful for Komisarof in his quest to cultivate a synergistic effect among culturally diverse workers and to create a multicultural workforce. Berry (2005) also utilized the IAM in his research about living successfully in two cultures.

Likewise for this study, the IAM is ideal for use in order to help depict Caribbean immigrants' relational outcome in the various acculturation strategies, whether they assimilate, integrate, separate, or marginalize - resort to anomie or individualism. Additionally, the IAM should identify any psychological relationship existing among the immigrants, including acculturative stress and others. Counselors and psychotherapists who might work with this population could become knowledgeable about any possible risk of psychological distress and work towards mitigating such a risk if it exists. The

following section provides more details on the use of the IAM as a theoretical lens to ground the answers to the research questions stated.

An example of the IAM is provided (see Figure 1) to illustrate the relational outcomes and their interactions with the immigrants and the host members. Although the IAM does not directly identify the immigrants' socioeconomic status or the purpose for their orientation, it can recognize some factors surrounding the immigrants' choice of action in the different relational outcomes.

Host Community	Immigrant Community				
	Integration	Assimilation	Separation	Anomie	Individualism
Integration	Consensual	Problematic	Conflictual	Problematic	Problematic
Assimilation	Problematic	Consensual	Conflictual	Problematic	Problematic
Segregation	Conflictual	Conflictual	Conflictual	Conflictual	Conflictual
Exclusion	Conflictual	Conflictual	Conflictual	Conflictual	Conflictual
Individualism	Problematic	Problematic	Problematic	Problematic	Consensual

Figure 1. The relational outcomes of interactive acculturation model for the acculturation orientations. The information provided in this figure reflects Bourhis et al.'s (1997) interactive acculturation model (IAM) explaining the relational outcomes of a host community and immigrant acculturation orientations.

Review of Literature Related to Key Variables

The research questions focus on examining the psychological relationship between acculturation and Caribbean immigrants in the 25-54 age and living in a northeast U.S. metro. The idea of acculturation, the acculturation process, as well as the

values and the influence of acculturative stress and other areas discussed, help to address the research questions.

The research questions are therefore addressing whether there exists any relationship among Caribbean immigrants' levels of cultural interaction, their acculturation orientation, and their levels of acculturation. Another area to address is whether the levels of acculturative stress relate to mental health problems (negative coping, depression, anxiety, and general life stress) as well as discrimination/stereotyping.

To theoretically ground the answers to the research questions, the study will draw from the Bourhis et al.'s (1997) IAM as the theoretical lens. The theory will help determine the factors contributing to the psychological relationship between acculturation and Caribbean immigrants in the 25-54 age and living in a northeast U.S. metro. Within the interactive acculturation theoretical lens, Bourhis et al. (1997) focused on the interaction between the dominant culture and immigrants. The following section will now provide a history of the Caribbean and the northeast U.S. metro as well as the immigrants' migration procedure to gain entrance to the United States. The purpose of this information is to develop insight into the Caribbean immigrants' cultural behaviors that could be a contributing factor to their psychological relationship with acculturation.

Historical Review of the Caribbean and the Northeast United States

The history and cultures of both the Caribbean and the United States, explicate the Caribbean immigrants' original foundation and the gradual transformations that occur. Individuals such as Africans, Indians, Chinese, and Europeans were integral in the

development and the reformation of the cultures in the Caribbean region (Augier & Gordon, 1977; Brice-Baker, 1994; Rogoziński, 2000). Therefore, cultures shifted from what use to be those of indigenous Indians, such as the Arawaks and the Caribs, who existed before the Christopher Columbus voyages to the region (Augier & Gordon, 1977; Brice-Baker, 1994; Rogoziński, 2000). Likewise, there were also some Arawaks and other native Indians who occupied the U.S. regions but were taken over by the Spaniards and other European encounters during colonization (Augier & Gordon, 1977; Brice-Baker, 1994; Rogoziński, 2000).

The contribution of colonization has variegated the identities of the Caribbean immigrants, who emerged from interactions among European colonists and slaves, indigenous Arawaks and Caribs, involuntary African slaves, and indentured workers from India and China (Augier & Gordon, 1977; Brice-Baker, 1994; Rogoziński, 2000). The population of the Caribbean people now comprises Hispanics, Afro-Caribbean (Joseph, Watson, Wang, Case, & Hunter, 2013), Indo-Caribbean (Ramdin, 2000), Asian-Caribbean, White Caribbean, and possibly other cultures included among the Caribbean people. Consequently, Caribbean immigrants to the United States may experience acculturation differently based on their identity, values, and the link to their social classes in the host community.

The dominant culture in the United States. parallels other groups in racial origin such as being majority White, which is 62% of the U.S. population (Kaiser Family Foundation, 2014). They also share cultural parallels with other cultural groups in areas such as religious beliefs—being evangelicals that include minority cultures in this

category (Anderson, & Stetzer, 2016). For example, of the American population of ethnic groups, there are 29% White, 44% African American, 30% Hispanic, and 17% other ethnicities who share the same evangelical beliefs (Anderson, & Stetzer, 2016). Therefore, there are diversities in the cultural values of the U.S. host community that might directly or indirectly affect Caribbean immigrants in their acculturation process, depending on the immigrants' identity with these diverse cultural values.

Entrance of Caribbean Immigrants to the United States

In the 1920s, the United States of America immigration policy restricted Caribbean immigrants, and others, mainly from minority groups, to only 2% of each nationality that could enter and reside in the country each year (Office of the Historian, Bureau of Public Affairs, U.S. Department of State, 2014). During this time, more than 50% of Americans speak English, and Spanish-speaking immigrants, as well as other non-English speaking immigrants, were challenged to either learn the English language or use an interpreter to navigate the society successfully.

Over time, however, as the American legislators revised the immigration policy, more Caribbean immigrants could enter and reside in the country. In fact, between 1920 and 1950 the number of Caribbean immigrants to the United States grew by over 540% – accounting for the majority being from the Black Race (Thomas, 2012). The population gradually increased and became a part of the aggregate community of immigrants that contributed to the significant reshaping of the United States (Alvarado, 2009; Marsella, 2009). This change has brought about an acculturation association on these Caribbean

immigrants in U.S. businesses, communities, the education system, religious circle, food industry, and languages.

The immigration and nationality Act of 1965 revolutionized many years of exclusionist immigration policies, which based on race and changed the ethnic and racial composition of the United States through means of allowing unparalleled numbers of non-White people to enter (Bryce-Laporte, 1972). As a result, the non-dominant group in the country developed a fear that multiracialism, multiculturalism, and multilingualism might allow immigrants to invade particular areas of the United States (Bryce-Laporte, 1972). Nonetheless, mainly Black immigrants, whether from the Caribbean or not, suffer the invisibility treatment, where they feel marginalized due to their race (Bryce-Laporte, 1972; Guy, 2001).

Before the 1980s however, 24.5% of Caribbean immigrants entered the United States, but between 1980 and 1989 the rate reduced to 21.1% (United States Census Bureau American Community Survey, 2010). In 1990 however, there was an increased rate of approximately 24% of the Caribbean population resided in the United States, while in 2000 or later, the Caribbean population rate increased further to 30%, after which 54% became naturalized citizens (U.S. Census Bureau American Community Survey, 2010).

Apart from California, New York, and New Jersey had the highest proportions of foreign-born immigrants in their populations (U.S. Census Bureau American Community Survey, 2010). That is, over 1 in 5 residents within certain areas of the Northeast were born abroad, and in particular, the Caribbean immigrants within the age group 24 - 44 in

some metropolitan areas within the Northeast U.S. represent 40.2% according to the U.S. Census Bureau American Community Survey (2010). This category covers a significant part of the 25–54 age group of Caribbean immigrants that represent the labor force (U.S. Census Bureau American Community Survey, 2010).

The U.S. Census Bureau American Community Survey (2013) has provided an updated record of the population of Caribbean immigrants in the U.S., which alludes a significant and positive relationship with the society. More importantly, June became a month of annual national recognition of the heritage of Caribbean-Americans force (community survey, 2013; Lorick-Wilmot, 2014). Some Caribbean-American groups include Jamaicans with approximately 1.0 million, Haitians with 908,000, Trinidadians and Tobagonians with 196,000, Barbadians with 62,000, Bahamians with 53,000, U.S. Virgin Islanders with 17,000, Puerto Ricans with 4.9 million, Cubans with 1.9 million, Dominicans with 1.6 million, and Guyanese with 273,000. These figures, however, are not exclusive, as there are overlaps in ethnic groups and ancestry backgrounds (U.S. Census Bureau American Community Survey, 2013). Guyanese are South Americans by location but are Caribbean people from the CARICOM group (Caribbean Community, 2019).

Caribbean Immigrants in the Northeast Region

Although the Caribbean immigrants in the metro comprise representatives from several islands in the Caribbean region, the bulk of the population came from five countries, namely Cuba, Haiti, Jamaica, the Dominican Republic, and Trinidad and Tobago (Migration Policy Institute, 2016).

Caribbean Hispanics residing in a metropolitan area in the Northeast United States between the period 1970 and 2000, have increased by approximately 75%, and from this group, 4% are Cubans (Bureau of the Census, 2002b). Also, during the 1980s, approximately 65% predominantly Black Caribbean immigrants resided in New York (part of a metropolitan area), and comprised 18% Haitians, 16% from the Dominican Republic, 12% Jamaicans, and 19% representing other places in the Caribbean (Weitzman & Berry 1992). Since the year 2000, over 77% immigrants to the United States are either from the Caribbean, Asia, South America, or Central America (Lillie-Blanton & Hudman, 2001). Nonetheless, they experience acculturation differently irrespective of their knowledge or idea of the process.

The Idea of Acculturation

Many researchers explored the idea of acculturation, but the process and strategies used, vary based on the areas of focus. Many previous researchers concentrated on those who sought asylum, refugee, and other immigrants' status, but modern day researchers focus on changes that affect both the host community and these migrant groups due to cultural diversity (Gibson, 2001).

Acculturation is the extent to which individuals recognize cohesions among the dominant culture, or even among their culture and group of origin (Christman, Bernal, & Nicolas, 2010). Acculturation achievement indicates a transitioning into an acculturation position such as assimilation, integration, separation, and marginalization (Berry, 2006; Berry et al., 1987). Acculturation occurs when migrants interrelate continually with the dominant culture and are expected to adopt the values, customs, and beliefs of the host

culture (host community). This situation usually results in psychological, behavioral and attitudinal changes (Celenk, & Van de Vijver, 2011; Christman, Bernal, & Nicolas, 2010; Redfield, Linton, & Herskovits, 1936; Riedel, Wiesmann, & Hannich, 2011; Sue & Sue, 2013). Non-dominant culture in this context represents those from an ethnic, cultural orientation outside the main cultural group, while the dominant culture refers to people from the mainstream or host cultural orientation, or host community (McIntosh, 2008). Also, migrants and immigrants are interchangeable.

The Acculturation Process

In the acculturation process, the expected changes that should occur among immigrants or the host community, indicate a psychological transformation that is reflected in each individual's behavior, thought process, values and personal identity due to association with differences in cultural experience, and social as well as work involvements (Berry, Kim, Monde & Mok, 1987; James, 1997). The transformation is reflected in the individuals' language, cognitive and personality styles, attitudes and levels of acculturative stress (Berry, 1980; Berry et al., 1987; James, 1997; Sam, 2000; Yeh et al., 2005; Yeh & Hwang, 2000).

Acculturation is usually viewed as being a stressful process due to the potential of having conflicting values and roles stemming from the host culture (Berry et al., 1987). Therefore, if the response of the host cultural group to immigrants, reflect the position of segregation against the immigrants, then the acculturative stress level would be high and give rise to more feelings of helplessness, lower self-confidence, and new behavioral customs may result (Naditch & Morissey, 1976; Torbiorn, 1982). Immigrants in this

position may experience low acculturation achievement. Likewise, if the response of the host community reflects an integrative position for the immigrants, then the immigrants may experience stress within their coping capacity, which indicates a lower level of stress and a higher acculturation achievement (Bourhis et al., 1997; Naditch & Morissey, 1976; Torbiorn, 1982).

Acculturation Association in the History and Development of Caribbean Values

Many Caribbean islanders are descendants of the indigenous people who once occupied the Caribbean islands. Other members joined the region and culture as a result of colonization by the European hegemonies (Augier & Gordon, 1977; Brice-Baker, 1994; Rogoziński, 2000). Colonization refers to a situation where a host of foreigners to a country, become settled in that territory by using diplomacy and political power to completely dominate and change the administrative rules and the cultural values of the indigenous people (Marker, 2003). This colonization process is a reflection of acculturation occurring among the people, as it involves significant psychological, physical, behavioral, and cultural adjustments (Marker, 2003).

After the Columbus' initial visit to the Caribbean in 1492, the King of Spain governed the entire islands of the Caribbean under the Pope's authorization (Comas-Diaz & Griffith, 1988). This rulership triggered the colonization association and incurred an acculturation process (Brice-Baker, 1994; Rogoziński, 2000). Thus, during acculturation through colonization, the vast majority of the indigenous islanders died from European diseases (Brice-Baker, 1994; Rogoziński, 2000), and brutal labor under the Spaniards'

regime (Comas-Diaz & Griffith, 1988; New World Encyclopedia, 2013). As such, acculturation was horrendous, as it involved death and much displacement of the natives.

The indigenous groups existed in the Caribbean before Christopher Columbus' voyage to the region, and many of them represented the Tainos (Arawak Indians) who were considered peaceful people, and the Carib Indians who were found to be vicious cannibals (Augier & Gordon, 1977; Brice-Baker, 1994; Rogoziński, 2000). However, these indigenous inhabitants were skilled in either basket weaving along with trading crops, or in pottery and making weapons (Augier & Gordon, 1977; Brice-Baker, 1994; Rogoziński, 2000).

After Columbus' visit and while the colonial reign was in force, the Caribbean people started acculturating among the mixed group of individuals to reflect cultural diversity (Brinkley et al., 1991; Edmonds & Gonzalez, 2010; Look Lai, 1993; New World Encyclopedia, 2013).

Cultural diversity began to permeate the Caribbean region by the interaction of Blacks, Whites, East Indians, Chinese, and others who came either as colonists or imperialists, and indentured workers, or slaves (Augier & Gordon, 1977; Fedor Travel, 2015; Gascoigne, 2001). As such, many ethnic groups that reformed the Caribbean are from Spanish, French, Dutch, English, African, Chinese, and East Indian influences (Brinkley et al., 1991; Edmonds & Gonzalez, 2010; Look Lai, 1993).

Nevertheless, some people who have become Caribbean islanders after years of acculturation experience, maintained their original heritage by cleaving to their race and values (Fodor's Travel, 2015). For example, some East Indians in the Caribbean (Indo-

Caribbean) are clustered in specific areas of a few islands like Jamaica, and Trinidad and

Tobago, and maintain practices of their cultural tribes (Fodor's Travel, 2015). These

behaviors reflect a separation orientation embraced by these Indo-Caribbean people.

After eons had elapsed, the values developed from individuals in the Caribbean

acculturation process, who have become culturally and racially mixed, have attained

similarities and differences from island to island, and each island varies in the way the

values are prioritized (Comas-Diaz & Griffith, 1988). In some islands, the family life

became intertwined with multiracial identities through marriages, while others became

established by common law relationships (Augier & Gordon, 1977; Gascoigne, 2001).

For example, marriages occurred between many Chinese and Blacks, Indians and Blacks,

Indians and Chinese, Whites and Blacks, and Whites and Indians, and produced

offsprings who are multiracial and culturally diverse Caribbean islanders (Augier &

Gordon, 1977; Edmonds & Gonzalez, 2010; Gascoigne, 2001).

Therefore, the values of the people reflected changes in language usage, education

pursuance and attainment, religious beliefs, and food preferences (Comas-Diaz &

Griffith, 1988; Fodor's Travel, 2015). Also, individuals from this group who migrated to

the United States brought their values along with them.

Acculturation Association and Development of Values in Northeast U.S. History

The people of the northeast U.S. metro represent cultural and ethnic groups from

all over the world (Bookbinder, 1989). Historically, the northeast U.S. region was a part

of the 13 original U.S. colonies (now called States) that existed with Native Americans

who represented many tribes of Indians occupying several areas of the colonies (History

Central, 2015; Brinkley et al., 1991; Tataki, 1993). Many Arawaks also lived as natives of the Caribbean region (Augier & Gordon, 1977; Brice-Baker, 1994; Rogoziński, 2000).

Before the colonial period, many Native American Indians and other free people of color occupied specific areas of the northeast U.S. (Bookbinder, 1989; Louisiana State University Libraries, 2017). During the colonial era, many imperialist Europeans fought and captured lands from the Native American Indians and placed restrictions on other people of color (Bookbinder, 1989; Kammen, 1975; Pye, 1991). The main European colonists were the Spaniards, British, French, and Dutch (Bookbinder, 1989; Kammen, 1975; Pye, 1991).

The Native Indians' experience in particular, reflected acculturation association when they encountered severe decimation by homicide, genocide, and diseases in their own land, transmitted through contact with the Europeans who migrated to the United States (Bourhis et al., 1997; McGoldrick, Giordano, & Garcia-Preto, 2005). As such, the acculturation process reflected a psychologically excruciating, dehumanizing, and demoralizing condition, which created high acculturative stress (Sue & Sue, 2013). The people of color in those days also underwent acculturative stress during new development in their lifestyles and values (Louisiana State University Libraries, 2017).

After slavery entered the Northeast United States, many racial groups felt the gruesome impact under European imperial rulers (West, 2016). Based on Bourhis et al.'s (1997) IAM, this effect instigated acculturation problems among the individuals who arrived in the region against their will. Races such as the Whites, mainly the Irish, Native Indians, Asians, an unparalleled number of Blacks, and others underwent slavery and

endured severe harshness and brutality as chattels before emancipation (Le, 2017; Louisiana State University, 2017; West, 2016). Throughout history after slavery abolition, strong racial discrimination followed and grew, and coupled with the high crime rate in the northeast region as well as several other areas of the U.S. (Acharya, Blackwell, & Sen, 2016).

Immigration in those days was on the rise, but largely for the Europeans, as they could readily enter the region by the hundreds and become assimilated (Bookbinder, 1989; Pye, 1991). Acculturation association for the preferred incoming immigrants at that time might not have been too difficult seeing that the majority were from a single European culture (Bookbinder, 1989; Pye, 1991).

Caribbean immigrants were also sparse among the newly arriving ones, especially those of color (Bookbinder, 1989; Kammen, 1975; Pye, 1991). The assimilated European colonists in the northeast U.S. and elsewhere enjoyed great privileges in businesses and wealth generated from the successes of industries and agricultures (Bookbinder, 1989; Pye, 1991). On the contrary, several immigrants of color in the country experienced acculturation differently due to discrimination, social oppression, and imperviousness after seeking for access to opportunities (Bookbinder, 1989; Denis-Rosario, 2012; Martinez, & Woods, 2007; McGoldrick, Giordano, & Garcia-Preto, 2005; Pye, 1991).

Since the 1920s, a strong presence of racial tension continues to occur, but immigration has not ceased, and many more immigrants joined the northeast U.S., seeking for wealth, freedom, and more opportunities (Guterl, 2003; Warner, 2012). During acculturation, all immigrants encounter social identity conflicts while reforming

their lives in their new culture (Warner, 2012). Afro-Caribbean immigrants, in particular, arrived with a deep ambivalence over their racial and cultural heritages, developed over time from colonial influences in the Caribbean (Warner, 2012).

Decades later, as far as to the 1980s, the Northeast United States among other areas had absorbed over eight million new immigrants mainly from Asia, Latin America, and the Caribbean. The Northeast United States was one of the major regions with the highest concentration of immigrants since the 1920s (Loeb, & Friedman, 1993; Zong & Batalova, 2016). Nonetheless, with the equal opportunity in the United States, racism against people of color, including Caribbean immigrants, has been more subtle, such as the mass incarceration of non-Whites for minor offenses (Alexander, 2010; Loeb, & Friedman, 1993). Since the Caribbean immigrants represent diverse ethnic groups, with a large concentration of Black and Hispanic individuals, the Bourhis et al.'s (1997) IAM will help to determine their acculturation association.

Despite the racial tension, several low paying jobs became available, but the laborers were few among American citizens, as they saw these positions as menial (Loeb, & Friedman, 1993). While many immigrants seized these job opportunities for an initial establishment in the country, they were also meeting the labor demands (Loeb, & Friedman, 1993; Zong & Batalova, 2016).Thus, the period between 1980 and 1990 has had a 63% rise of immigrants over the previous decade (Loeb, & Friedman, 1993).

Regardless, Hispanic Caribbean immigrants in the United States face discrimination and oppression as others from this category due to their Spanish language that labels them as one big group (Adelsberg, 2015; Denis-Rosario, 2012). Also, quite

often a significant number of Hispanics, including those from the Caribbean, face

horrendous treatment as the African-Americans (Denis-Rosario, 2012; Martinez, &

Woods, 2007), but being classified at the bottom of the social ladder (Cohn, Patten, &

Lopez, 2014; McGoldrick, Giordano, & Garcia-Preto, 2005). The acculturation process

becomes more challenging for the immigrants, as they seek to settle emotionally and

mentally in the environment through their work effort (Sue & Sue, 2013). However,

Caribbean Hispanics and other ethnic groups from the region, experience acculturation at

varying degrees based on their meritocratic attainment in the host culture (Hirschman,

2013).

Puerto Rico is one of the Caribbean islands of Hispanics that is a U.S. territory,

where the Puerto Ricans are U.S. citizens. Nonetheless, they still encounter treatment as

immigrants (Denis-Rosario, 2012; McGoldrick, Giordano, & Garcia-Preto, 2005). Also,

they continue to face racial marginality as Hispanics, especially in the Northeast United

States where an enormous concentration settle (Denis-Rosario, 2012; Martinez, &

Woods, 2007). Thus, acculturation for especially those who were born on the island is

problematic, and so, forcing them to possibly experience separation in the acculturation

process based on Bourhis et al.'s (1997) IAM.

The Dominicans are another Caribbean Hispanic group that were highly

represented in the northeast U.S. (McGoldrick, Giordano, & Garcia-Preto, 2005; Nevas,

1994). This Hispanic group was ardent at being successful in the community and has

owned about 70% of the Latino small businesses in the region (McGoldrick, Giordano, &

Garcia-Preto, 2005; Nevas, 1994). The business strategy for this group of Caribbean

immigrants has established a support system that could help lessen their acculturative stress level. Bourhis et al.'s (1997) IAM model also helped determine their acculturation position.

Cubans are the seventh largest of all immigrant groups in the United States and account for over 1.1 million or 2.8% of the U.S. population of immigrants (Rusin, Zong, & Batalova, 2015). There were two waves of Cuban immigrants to the United States, and the first comprised mainly whites from the upper echelon of the socioeconomic classes, who claimed the elite status and an association with Spain and refrained from being racially mixed (McGoldrick, Giordano, & Garcia-Preto, 2005). They first entered the country in vast numbers in the 1960s and brought their educational resources and business skills, which helped them navigated their way to opportunities and benefits (McGoldrick, Giordano, & Garcia-Preto, 2005). The acculturation process for this group may be less difficult among the members of the host culture with respect to the similarities in opportunities.

The second wave of Cubans arrived in the United States in the 1980s. They encountered racism and prejudice associated with other Hispanics and African Americans, due to their darker skin tone from being racially mixed, and thus becoming a minority group of immigrants at a lower socioeconomic status (McGoldrick, Giordano, & Garcia-Preto, 2005). Their experience in the acculturation process reflect higher risk for acculturative stress and mental health problem (McGoldrick, Giordano, & Garcia-Preto, 2005).

The Blacks of African heritage (African Americans), arrived in the United States from many different countries over a period of four centuries (McGoldrick, Giordano, & Garcia-Preto, 2005). The families, whose ancestors were brought as slaves in America during the colonial era, were held in slavery, including hard labor and without remuneration (D'Souza, 1995; McKittrick, 2011; Pye, 1991). As a result, lifestyles changed, poverty and riots erupted and were ongoing, and racial tension and disparities were pervasive, which are leading causes to acculturative stress effect (Acharya, Blackwell, & Sen, 2016; Pye, 1991).

Nevertheless, emancipation has brought hope and opportunities for former subjugated Africans in the United States amidst discrimination (Acharya, Blackwell, & Sen, 2016; D'Souza, 1995; McKittrick, 2011). Also, discrimination against people of color would place Caribbean immigrants of color at risk for such treatment, and a likely chance of experiencing high acculturative stress according to Pew Research (2019) and Bourhis et al.'s (1997) IAM.

Acculturative Stress

Acculturative stress is dissimilar to the normal stress and irritation in life, and it is related to immigrants transforming and adjusting to a new environment and its host culture (Berry, 2003; Berry et al., 1987; Born, 1970; De La Rosa, 2002). It refers to the stress that individuals experience when they relocate from their country of origin to another country (Christman, Bernal, & Nicolas, 2010). While acculturation describes a person's position in the new location, acculturative stress identifies the distress associated with attaining or trying to acquire a position during acculturation (Christman, Bernal, &

Nicolas, 2010). Thus, the acculturative stress is a response to actions from the host culture that affects the social, somatic, and psychological areas of individuals going through acculturation (Berry et al., 1987). Also, those immigrants who seek to assimilate for example, into the host culture, they would experience a higher level of distress (low acculturation attainment and high acculturative stress level) if they were rejected by the host community (Berry et al., 1987).

According to Berry, Kim, Monde, and Mok (1987), an optimal level of acculturative stress may truly be adaptive, serving to motivate and facilitate an individual's adjustment to his or her new environment. Those with high acculturative stress level may experience challenges of adjusting to new cultural values within the dominant society and could lead to mild mental health issues (Christman, Bernal, & Nicolas, 2010). Studies have revealed a relationship between mental health problems and low acculturation achievements (high acculturative stress). Thus, those retaining the culture of origin and resisting the demands of the new culture, generally find it very challenging to adjust to the host community and suffers one or more mental health conditions (Christman, Bernal, & Nicolas, 2010).

High levels of acculturative stress, which exceed the individual's coping capacity, is considered harmful, as well as the principal mechanism for psychological distress among the population of immigrants (Yeh, 2003; Ying & Han, 2006). Additionally, Sirin, Ryce, Gupta, and Rogers-Sirin (2013) indicated that acculturative stress impinges psychological health when immigrants, including those from the Caribbean who can identify with a marginalized group, experience disparity from members of the host

culture due to ethnic and racial identity differences. Moreover, Williams, Yu, and Anderson (1997) indicated that psychological distress relates to acculturative stress.

Acculturative stress is the source for reducing the adjustment and well-being of many young immigrants (Williams, Yu, & Anderson, 1997; Yeh, 2003; Ying & Han, 2006). The condition also relates to depression, anxiety, psychosomatic problems, cultural marginality, poor self-concept, suicidal ideation, identity confusion, and career indecision (Berry, 1997; Berry & Sam, 1997; David, Okazaki, & Saw, 2009). Also, immigrants, including those from the Caribbean with poor English language proficiency, low education level, and a shorter duration in the United States, are quite likely to experience a high level of acculturative stress (Constantine, Okazaki, & Utsey, 2004; Berry, 1997). McIntosh (2008) indicated that Caribbean immigrants who undergo acculturative stress, are among those who are either separated from family and friends, feeling isolated or alienated from the host community, those who encounter discrimination, and those having difficulties interacting well with the host community.

Immigrants, especially those from the Caribbean who don't speak the language of the host culture, is susceptible to communication difficulty, exploitation, and discrimination among members of the host culture (Nuñez, 2014). Waddell (1998), and Lv (2010) suggested that immigration policies contribute to the experience of Caribbean immigrants' acceptance by the host community, which mediates their stress in adapting to their new culture and influence the host community's perception of how the immigrants should be valued. Thus, the values, customs, and beliefs of immigrants in language, education, religion, and food may serve as tools to identify the propensity for

changes to occur in these areas due to high or low acculturation and acculturative stress levels and gaining insights for possible psychological intervention.

Values and the Association with Acculturative Stress

There are four values discussed to address different areas of the Caribbean people and the U.S. host community, and how acculturative stress become associated with them. They include language, religion, education, and food. These areas might provide insights into the value system of both the Caribbean and the host cultures.

Language as a value in the Caribbean. The Caribbean languages are a reflection of the region's diverse history and cultures (Edmonds & Gonzalez, 2010). Many languages were once spoken in the Caribbean, but have now become extinct, and a few others that are on the verge of becoming nonexistent (Central Intelligence Agency, 2017). The islands' linguistic diversity developed during the European colonization, and so, the languages of the indigenous people were affected by the heavy influence of African languages, as well as Spanish, French, English, and Dutch (Edmonds & Gonzalez, 2010; Endangered Language Alliance, 2012).

Over 70 languages developed in the Caribbean through trade languages, pidgins, ritual languages, sign languages, and creoles (Endangered Language Alliance, 2012). Thus, there are several regional creole languages spoken exclusively by natives of the different islands of the Caribbean (Edmonds & Gonzalez, 2010). The most widespread are Patois, which is a combination of English, African words, and the native language of the islands involved. Papiamento is also another location-specific language and is a

mixture of African, Dutch, English, French, Portuguese and Spanish (Edmonds &

Gonzalez, 2010).

Today, there are six languages spoken in the Caribbean region that are considered

official, and they include Spanish, English, French, Haitian Creole, Dutch, and

Papiamento (Central Intelligence Agency, 2017). Among the major Caribbean islands, 18

of them host people who speak English, four that speak French, three that speak Spanish,

and six that speak Dutch (Central Intelligence Agency, 2017). Papiamento is the Creole

language influenced over the centuries by African slaves, Sephardic merchants and Dutch

colonists, and received recognition in 2007 as an official and dominant language spoken

in Aruba and the Netherland (Central Intelligence Agency, 2017; Nettleford, 1992).

Nevertheless, some islands speak at least one other language differently from their

Creoles. For example, French is an official language of Haiti, but the Haitian Creole is

also officially spoken and is widely used (Central Intelligence Agency, 2017).

Although there are many English-speaking Caribbean immigrants in the United

States, several of them brought their diverse dialectical linguistic backgrounds to their

new environment (Toppelbug & Collins, 2012). As such, both the immigrants and the

host community become affected by the exchange of language codes that are unique to

the particular culture, and both the immigrant groups and the host community go through

an acculturation process to comprehend the various language-codes to communicate more

efficiently. Nevertheless, the immigrant groups face the greater challenge of

communicating effectively with the host community, due to the greater force stemming

from the dominant culture to learn the language of the host community.

Language as a value in the Northeast region. Regarding the languages spoken in Northeast, the dominant language used, and in the United States at large, is English, and over 80% of the American people speak it at home (Athearn, 1971; North America, 2015). Centuries ago, when the Native Americans were the dominant population in the country, they spoke a different language than English, which was common among themselves (Athearn, 1971; History Central, 2015). Centuries later, this Native tongue had lost dominance, as the population of the Natives drastically dwindled through brutal treatment by the Spaniards, after which the English settlers became dominant at different colonial timelines (Athearn, 1971). English then became dominant and has been the most widely used language in the country as the population of English speakers became the leading group in control (Athearn, 1971; Bookbinder, 1989; Population Reference Bureau, 2015).

The other main languages such as the African languages, Spanish, French, Creoles, German, Portuguese, Russian, Arabic, Polish, Italian, Tagalog, Korean, Japanese, Vietnamese, and Chinese, have been an enormous influence in every U.S. State at some point (Population Reference Bureau, 2015). However, about 10.7% of the U.S. population speak Spanish, along with another 3.8% who speak Indo-European, 2.7% speak Asian and Pacific Island, and 0.7% who speak other languages (Country Report, 2016).

Although English is the most popular language in the United States, it has not yet been officially declared as the national language or being the unifying tongue for the nation (Population Reference Bureau, 2015). While the U.S. Senate attempted to make

English the national language of the United States through an amendment to the Bill of

Rights, opponents denounced the amendment, stating that it was discrimination against

immigrants and their families who speak another language in the country (Population

Reference Bureau, 2015; Rumbaut, 2005). Nevertheless, as Rumbaut (2005) stated, the

English has already been operating as the de facto language of the country, and more so,

of the world. In fact, English has attained official status in 28 of the 50 states (Country

Report, 2016).

Although in 2004 approximately 50 million Americans spoke a language other

than English at home, more non-English speaking immigrants today are transitioning to

English more readily than previous immigrants in the history of the United States

(Population Reference Bureau, 2015; Rumbaut, 2005). Many Caribbean immigrants in

the United States were also more likely to speak only English at home (32%) (U.S.

Census Bureau American Community Survey, 2010). In fact, over half of the Caribbean

immigrants speak either only English, or another language at home, but can speak

English fluently outside the home (U.S. Census Bureau American Community Survey,

2010).

Research has shown that when non-English speaking immigrants enter the United

States at an early age (between 5 – 17 yrs.), they transition to English over their native

language by adulthood (Population Reference Bureau, 2015; Rumbaut, 2005). Studies

have also shown that ages 12 and 13 are the dividing lines for non-English speaking

children in the United States to quickly assimilate into the English language (Population

Reference Bureau, 2015; Rumbaut, 2005; Rumbaut, 1997). Also, the age of arrival, and

the level of education are key factors that determine how readily will an immigrant to the United States becomes a fluent English speaker (Population Reference Bureau, 2015; Rumbaut, 2005). About older Caribbean immigrants, more so those within the age group 25-54, their competence in using the English language in the United States would be advantageous to communicate among the members of the dominant culture. Conversely, immigrants with poor English language skills are not able to communicate effectively in their new culture, which is a communication barrier that will impede their acculturation process (Hovey, 2000).

  Language influence and acculturative stress. According to Berry (1997), immigrants with better proficiency in the English language reflect lower acculturative stress level in an English-speaking environment. Conversely, poor English speaking immigrants experience a higher level of acculturative stress if there is little or no support of the native language of such immigrants (Berry, 1997). Therefore, the more the non-English speaking immigrants are unrepresented in the English speaking environment, the greater the acculturative stress level (Berry, 1997). For example, Caribbean immigrants who speak only Papiamento and reside in a northeast U.S. metro may encounter higher acculturative stress than the Hispanic Caribbean immigrants in the same area, since Spanish is more popular among other immigrants, in the area, as well as the host members than it is for immigrant speakers of Papiamento.

  Even though Jamaicans and Haitians for example, are from the Caribbean region, newly arrived Haitian Creole speaking immigrants encounter greater acculturative stress than Jamaican Creole speaking immigrants, because Jamaican Creole is more English

based and the immigrants are English speakers, while Haitian Creole is French based and would need interpretation. However, a Jamaican immigrant may still encounter acculturative stress through a language barrier stemming from an accent, and possibly cases where the host community resort to the regular use of jargons as a communication style that is unfamiliar to the immigrant.

Religion as a value in the Caribbean and the United States Religion is a public organization with a foundation built on organizing principles, beliefs, and a spiritual dominion that directs the behaviors of people and provides a sense of significance to life and death, and unifies believers into a joint association (Bowker, 1997; Kendall, 2014). Many people do share different views about religion, but the main view across cultures is the respect and commitment that each religious group offers to what is considered sacred (Bowker, 1997; Kendall, 2014; Pew Research Center, 2015). Religion never ceases to be a process of change in the lives of people (Bowker, 1997; Pew Research Center, 2015). It has brought people to acknowledge their spiritual consciousness and maintaining their spirituality as a value that brings meaning and purpose to their lives (Hansen, 2002).

Both the United States and the Caribbean regions accommodate various types of religion, as well as those who do not associate themselves with religion (Pew research, 2015). Religion as a value helps to orient people into their environment and provides directions in their lives (Hansen, 2002). In the past and even currently, religion reflects a form of therapy for stressed people who aligned themselves with their religious beliefs (Hansen, 2002). Moreover, people with strong faith in their religious conviction, carry out their persuasion in their jobs, education, the types of food they consume, and even

their dressing and appearance (Hansen, 2002). As such, religious people rely on their spirituality as a way of coping in distress, and they are more likely to encounter acculturative stress on a lower level in a new environment than others who are non-religious (Da Silva, Dillon, Verdejo, Sanchez, & De La Rosa, 2017).

The Caribbean region is rich in religious diversity through European colonizers who brought Christianity to the islands (McConnell, 2013). Afterward, African slaves and indentured workers from India, China, and other places, brought their religions such as Hinduism, Islam, and Buddhism (McConnell, 2013). Likewise, the United States has grown very diverse in religion, and the contributing factor stems from the increase in immigrants to the country who arrive with their different religious practices to their new environment (Hansen, 2002). Therefore, this study seeks to understand better the relationship between levels of cultural interaction and acculturation orientation levels and levels of acculturation, and to examine the relationship between levels of acculturative stress and mental health problems and discrimination/stereotyping among Caribbean immigrants located in a northeast U.S. metropolitan area.

Major religions. Some of the major world religions include Christianity - the leading religion with over 2 billion affiliates, followed by Islam with approximately 1.6 billion followers, Hinduism with nearly 1 billion members, Buddhism with 488 million, and Judaism with 18 million followers (British Broadcasting Corporation, 2015; Pew Research Center, 2015). The Caribbean and the United States host a significant number of representatives of the major religions, and as such, the regions reflect a microcosm of the global religions (Edmonds & Gonzalez, 2010). A brief look at the beliefs of some of

these major religions will provide insights of how these religions shape the values, customs, and beliefs of Caribbean immigrants and help to acculturate them to a new environment.

Christianity. Christianity was built on Jesus Christ and the believers of this religion, accept that Jesus is the Son of God, and by obedience to His rudiments and embracing His holy moral and righteous standards, they will have eternal life in God (British Broadcasting Corporation, 2011; Kendall, 2014). Christianity also teaches the concept that Jesus Christ died and was resurrected on the third day, all for the redemption of humankind from sin (British Broadcasting Corporation, 2011). Thus, the believers in this religion take comfort in its hope for a better life to come, as well as the support and strength they receive from the Spirit of God through spiritual leaders when they encounter acculturative stress and other struggles of all sorts in their new environment (Pew Research Center, 2015; USA Today, 2015).

Further specificity of beliefs in Christianity varies according to different subgroups, and two major subgroups include Protestants and Roman Catholics (Kendall, 2014; Pew Research Center, 2015). Protestants form the major part of Christianity in the Caribbean and the United States, as well as globally (Kendall, 2014; North America, 2015). The Protestant group comprises the independents, non-denominational, and the family of Protestants (Pew Research Center, 2015; USA Today, 2015). The independent group consists of the Evangelicals (Pentecostals and charismatics), and the family of Protestants comprises the Baptist, Lutheran, Anglican, United churches, Presbyterian, Methodist, Adventist, Congregationalist, Brethren, Salvation Army, and Moravian (Pew

Research Center, 2015; USA Today, 2015). However, overlaps occur with some Catholics and Evangelical Protestants, and these are they which form a part of the charismatic movement (Pew Research Center, 2015).

When compared to all the Protestants, Pentecostals have the largest number of affiliates in the United States and the Caribbean with a belief in the baptism of the Holy Ghost (Pew Research Center, 2015). Those who have this experience may receive at least one spiritual gift such as foretelling messages from God, operating with the gift of healing, speaking in tongues (called glossolalia) and being able to give the interpretation (Pew Research Center, 2015). These experiences help the believers to build stronger resilience against extreme stresses during acculturation. Also, many Pentecostals believe that Jesus Christ is the only true and living God who is also the only omnipotent (Revelations 19:6), omnipresent (Psalm 139:7–10), and omniscient God (Hebrews 4:13) being able to be a buffer to them during acculturation adversity (Brodwin, 2000).

The Pentecostal religion has been growing extensively in the Caribbean region and the United States, and has attracted many people who were drug addicts and having lewd behavior trend, but have experienced real changes in their lifestyles (Pew Research Center, 2014). The religion has included not only peasants and indigenous people, but also middle-class professionals such as the doctors and lawyers, and they are finding satisfaction (Pew Research Center, 2014). Christians from other denominations and people from other religions are becoming converted to this faith as there are individuals who have been experiencing healing, including immigrants from minority groups who encounter discrimination (Brodwin, 2000). Also, this religion is as one that promotes

healthy living and learning to walk by faith, with a hope that better days are ahead if the believers remain faithful to God (Brodwin, 2000; Pew Research Center, 2014).

Many converts expressed that their Pentecostal experience is the most impacting and satisfying one that enable strength to overcome distress and grief (Brodwin, 2000). The charismatics across the Caribbean and the United States also believe in the gifts of healing, prophecy, and speaking in a spiritual language (Pew Research Center, 2015). The difference with them is that their belief is like the family of Protestant regarding how one can be saved while the Pentecostals believe in baptism in Jesus Name along with the infilling of the Holy Ghost for added protection against psychological distress (Brodwin, 2000).

However, the popularity of particular denominations among the Protestants, differ across the Northeast and Caribbean regions, and the Black population makes up the greater portion of the denominations (Caribya, 2015; Nettleford, 1992). The Blacks in the Caribbean and the United States share religious synonymy in the practice of Christianity, and their involvements include reading the Bible as well as utilizing other religious articles, attending services, and being engaged in private prayers (Chatters et al., 2009; Taylor et al., 2007). Both groups of Blacks share religious differences, one of which include the affiliation of denominations. Another difference can be reflected in a recent study, which asserts that Caribbean Blacks are more likely to associate with the Roman Catholic, Seventh–Day Adventist, or Pentecostal faith, while African Americans are affiliated more with the Baptist faith (Taylor & Chatter, 2010).

When compared to Blacks, White non-Hispanic individuals in the Caribbean and the United States, reflect a significantly lower level of involvement in religious activities (Taylor & Chatter, 2010). This is an indication that differences in race are more vital than differences in ethnicity in the comprehension of religious involvement (Taylor & Chatter, 2010). Approximately 51% of the Americans from the dominant group consider themselves Protestants, while 23.9% identified themselves as Roman Catholics, and the other Christian groups fall within the remaining religious traditions (Kendall, 2014; North American, 2015). Within the general population of the United States, however, 76.5% identify themselves as Christians, while 13.2% identify themselves as nonreligious or secular (McGoldrick, Giordano, & Garcia-Preto, 2005). Therefore, Caribbean immigrants who are Christians are likely to seek out the denomination that they are affiliated with to find some comfort during their acculturation process.

Islam. The basic tenet of Islam is that it is a monotheistic religion that signifies a belief in a single deity known in Arabic term as Allah. He is dead, and believers, who are Muslims, are to submit to the will of Allah (British Broadcasting Corporation, 2011; The Religion of Islam, 2015). It was originated about 1400 years ago in Mecca, through the prophet Mohammad (British Broadcasting Corporation, 2011), who indicated that he received the Qur'an (the holy book of Islam) from Allah (Kendall, 2014; The Religion of Islam, 2015). In the Qur'an was the message that guides the Muslims of how to submit to the will of their god so that on the judgment day they will go to the Eternal Garden of Eden if they were faithful followers (British Broadcasting Corporation, 2011; Kendall, 2014; The Religion of Islam, 2015). Islam also teaches virtue, piety, and tolerance, except

for some fundamentalist groups in Islam that promote violence and intolerance (Jost, 2006).

Muslims believe that regardless of their change of environment, their deity sent prophets to humankind to teach them how to live according to the law in the Qur'an and the Sunnah (British Broadcasting Corporation, 2011; Kendall, 2014; McGoldrick, Giordano, & Garcia-Preto, 2005). The Sunnah is the practical life example of the Prophet Mohammad (British Broadcasting Corporation, 2011). They also believe that Abraham, Moses, and Jesus were accepted as prophets of Allah, while Mohammad was considered the final prophet (British Broadcasting Corporation, 2011). There are five Pillars of Islam, namely the declaration of faith, praying five times a day, giving money to charity, fasting and at least one pilgrimage to Mecca (British Broadcasting Corporation, 2011; Smith, 1999).

In spite of Islam's global beliefs, there are variations of the religion in some areas of the world, including the Caribbean and the United States (Bulbulbia, 2012). There are two subgroups of Muslims in the Caribbean – the Sunni Muslims and the Shia Muslims (Bulbulia, 2012). The Shia Muslims in Trinidad, for example, acknowledge the Islamic Festival of Hosay as a national holiday to accommodate the annual celebration of Ashura (Bulbulia, 2012), and encourage integration irrespective of one's race or creed (Bulbulia, 2012). The Sunni Muslims do not recognize this observance (Bulbulia, 2012).

Islam in the Black community of the U.S differs from Islam in other countries due to the arrival of a large group of immigrants from numerous countries of the world, as well as the arrival of African slaves who had Islamic background (Berg, 2015). Also, due

to the existence of racism, and the fight for civil rights, the Nation of Islam became well known, with Malcolm X and Louis Farrakhan as leaders (Berg, 2015). Thus, immigrants from the Caribbean who identify with the global Islamic faith could experience further acculturative stress in their host culture if they are not able to connect with the U.S. version of Islam during the acculturation process.

Hinduism. Hinduism connotes a belief in Vaishnavism, which is committed to worship of the god Vishnu, and Shaivism, which depicts worship of the god Shiva, (Kendall, 2014; Pew Research Center, 2015). Hindus believe that Brahma is their creator, Vishnu is their preserver, and Shiva is their destroyer (Kendall, 2014). They also believe that they can achieve union with ultimate reality and escape endless reincarnation through the practice of yoga, and being consistent with their devotion, as well as abiding by their scriptures.

The majority of Hindus (about 99%) are mainly Indians from Asia and the Pacific region, with a very high concentration residing in India (Pew Research Center, 2012). The approximate 1% sparsely scattered among other countries, including Latin America and the Caribbean with a 0.1%, and the United States with a 0.2% concentration (Pew Research Center, 2012). Indo-Caribbean immigrants are the likely ones to rejoin themselves to this religion after arriving in the United States as a way of maintaining historical religious roots (Min, 2013; Verma, 2008). Therefore, the attainment level in the acculturation process for many Indo-Caribbean immigrants in New York City per se may be dependent on their religious achievement in the host culture (Min, 2013; Verma, 2008).

Buddhism. Siddhartha Gautama founded Buddhism in 500 to 600 B.C.E. and built upon the belief that through meditation and adherence to the Eight-Fold Path that deals with correction of thoughts and behaviors, individuals can be free from desire and suffering, and have a chance to escape the cycle of eternal rebirth (Kendall, 2014).

According to Pew Research Center Religion and Public Life (2012), Buddhism comprises three major branches, namely Mahayana, Theravada, and Vajrayana or Tibetan. Mahayana Buddhism appears to be the largest and is more prevalent in China, Japan, South Korea and Vietnam. Theravada Buddhism concentrates in Thailand, Myanmar of Burma, Sri Lanka, Laos, and Cambodia. Vajrayana Buddhism is the smallest branch and situates in Tibet, Nepal, Bhutan and Mongolia. However, there is a 1% of Buddhists who live in North America, which includes the Caribbean and the United States (Pew Research Center, 2012).

Thus, the fraction of Caribbean immigrants who are ardent followers of Buddhism, are likely to seek out other believers in the host culture. It is possible to connect with other immigrants who are in the United States but are not from the Caribbean, and who embrace the same faith. However, the problem of cultural differences might also interfere with high acculturation achievement of the Caribbean immigrants, which would be an additional stress level to deal with, in the host culture.

Judaism. Judaism is the first monotheistic religion that the Jewish people, who are from the tribe of Israel uphold (American Israeli Cooperative Enterprise, 2016). It is the revelation of God's nature and will for the people, as revealed in His intervention in history and also in the Torah (Kendall, 2014). Additionally, this religion indicates that

God has established a covenant with the Israelites, as they were called to a life of holiness, fidelity to the law of God, justice, and mercy (Kendall, 2014). Approximately 11% of the residents of a northeast U.S. metro are Jewish (Robinson, 2011). In the Caribbean, several islands hosted many Jews, and some of them were still practicing Judaism (Audi, 2010). Jews existed in the Caribbean since 1494 (Audi, 2010). Some of them migrated from the Caribbean to the United States, but only a few continue to acknowledge Judaism (Audi, 2010). However, Caribbean immigrants of this religion could gain strength and resilience from their faith and fellow supporters in the host culture in achieving high acculturation position.

  Practice of the religious beliefs in the Caribbean. Caribbean people take pride in religion, as this value plays an integral role in their lives and cultures (Glazier, Edmonds, Gonzalez, & Michelle, 2011; Haldeman, 2013; McConnell, 2013; Nettleford, 1992). In fact, the regions of the Caribbean and the United States represent a microcosm of global religion (Edmonds & Gonzalez, 2010). Christianity, in particular, has been the most impacting religion in the Caribbean and the United States, and the Protestants, which existed through the British explorers around 1620 (Leung & Leung, 2013) and form the major part of Christianity, have dominated the regions (Kendall, 2014; North America, 2015).

  Roman Catholicism was the first formal infiltration of Christianity in the Caribbean around 1493 when missionaries of the Spanish conquistadores under the leadership of Christopher Columbus, proselytized the indigenous population (Kendall, 2014; Titus, & Leung, 2013). However, the popularity of specific denominations differs

across the region (Caribya, 2015; Nettleford, 1992). For example, the Roman Catholic is known throughout the Caribbean but is far more popular in the Dominican Republic and Guadeloupe – 95%, than it is among Jamaicans and Barbadians – 4%, and as compared to the other religious faiths practiced (Caribya, 2015). Other Protestant beliefs are dominant throughout many of the islands as a result of European English settlers (Caribya, 2015).

Within the Caribbean, religious affiliates may be committed to their distinct organizations, while their religion retains some of its roots globally, but their assimilation into the religious cultures are the results of the influences and social conditions in various parts of the region (British Broadcasting Corporation, 2007).

Practice of the religious beliefs in the United States. Although many Americans are not ardent followers of their affiliated religion, they readily accept that religion is paramount in ones' everyday operation (Pew Research Center, 2015). Most Americans fall into one of three categories of religion regardless of race, and they include Roman Catholics, Protestants, and Jewish (McGoldrick, Giordano, & Garcia-Preto, 2005; Williams, 1989). Immigrants who joined the U.S. region has contributed to the different types of religions. While the religious groups are heterogeneous (USA Today, 2015), there was about 95% who claimed to believe in God and carry out daily prayers (McGoldrick, Giordano, & Garcia-Preto, 2005).

Today, however, the number of religious believers in the United States, declined to approximately 76% as compared to 50 years ago (Kiener, 2015; Pew Research Center, 2016). Also, an increased number of non-religious persons represents approximately 22.8% in the religious market share (USA Today, 2015). The decline is more apparent in

the young adult age group, but it is also a noticeable trend across demographic and educational boundaries, gender, race, and age (James, Gobardhan-Rambocus, Kassim, & Leung, 2013); Kiener, 2015).

New York now ranks 46% and New Jersey 55% of those who consider religion as being critical (Pew Research Center, 2016). Clark (1994) indicated that there is a large group of people called the baby busters or Generation X, who grew up without religious involvements. Thus, a huge number from this group resorted to non-religious affiliation, and identify as either atheist, agnostics, or religious "nones" (Clark, 1994; Kiener, 2015; Pew Research survey, 2015). Today among the "nones" group, the Atheists have increased from 1.6% to 3.1%, and agnostics likewise, rose from 2.4% to 4%, which outnumbered the Evangelical Lutherans, United Methodists and Episcopalians combined (USA Today, 2015). Although 30% of the "nones" still express marginal importance in religion, there is a 39% representation among these "nones" who totally denounce interest in religion (USA Today, 2015).

In spite of the high religious presence in the United States, there is another group called the millennials, who were born between 1981 and 1996, and identified themselves as believers in God, but have little commitment to attending services or praying daily, and have little regard to religion (Pew Research Center, 2015). This practice has become accepted based on the American Civil Liberties Union (2015), which states that Americans are free to either practice any religion or not practice one.

Religion and cultural orientation. Although religion is essential to people of the Caribbean and the United States, their views on commitment and practices may differ

based on their religious exposure and cultures. Therefore, a review of the religious

persuasion in these regions might provide some explanation for Caribbean immigrants'

acculturation orientations in their new environment. Muslims, for example, might have

difficulty assimilating or to integrate due to the association with the destructive actions

that radical Islam executes against all Muslims and producing negative stereotyping (Jost,

2006).

   Religious influence and acculturative stress. Religion plays a vital role in many

lives, be it right or wrong (Pargament, Feuille, & Burdzy, 2011). For some, it might

increase acculturative stress, while for others it could reduce the acculturative stress level

(Pargament, Feuille, & Burdzy, 2011). Research indicated that some immigrants

experience high acculturative stress level through daily discrimination against their

religious affiliation (Goforth, Oka, Leong, & Denis, 2014). The Muslims, for example,

encounter increased prejudice and negative attitudes from the host culture because of how

they are perceived, especially since the occurrence of the September 11 terrorist attack

(Amer, & Bagasra, 2013; Goforth, Oka, Leong, & Denis, 2014). This problem suggests

that Caribbean immigrants who are Muslims, are also susceptible to similar experience in

the host culture with negative connotation attached to the religion itself. Also, Caribbean

Muslims with multiple marginalized identity, are liable to be at an even greater

acculturative stress level due to the numerous stressors at play.

   Some immigrants to the United States (including those from the Caribbean),

migrated because of religious persecution in their countries (Saghafi, Asamen, Rowe, &

Tehrani, 2012). Many of them are refugees with alienated feeling and extreme stress and

shock with cultural differences (Saghafi, Asamen, Rowe, & Tehrani, 2012). Their plight incurs possibly through having little or no idea of life in the new culture due to the urgency of their departure from their country (Saghafi, Asamen, Rowe, & Tehrani, 2012). These immigrants encounter high acculturative stress level, which could be reduce be through their spiritual connection in the new culture providing they are not targets as Muslims for example.

If immigrants can attach meaning to their religious practice, such as labeling their stressful situations as an act of the devil per se, then by allowing the Almighty God to control their conditions would bring comfort and hope to a transformed life. Thus, coping religiously through the acculturation process would reduce acculturative stresses (Pargament, Feuille, & Burdzy, 2011). Therefore, based on the report of Pargament, Feuille, and Burdzy (2011), Caribbean immigrants could resort to religious involvements as a comfort to their distresses during their acculturation process. By doing so, they might find that their stress level may reduce with their increased involvement in their religious beliefs (Wilkinson, 1999). Also, Worsnop (1997) indicated that individuals could receive healing and relief through praying to God. Thus, Caribbean immigrants who are religious may be able to embark on prayer in their religion as a coping strategy against acculturative stress that could impede their mental health.

Education as a value. Education is a social institution used to formally increase knowledge and skills through an organized structure with valuable information that would guarantee changes in values, behaviors, attitudes, and cultural perspectives (Bourdieu & Passeron, 1990; Kendall, 2014). Education is important in every culture, but

the magnitude of its association varies across cultures and also based on opportunities, resources, and cultural norms (Berliner & Biddle, 1995; Kendall, 2014).

The U.S. education system. In the United States, education is decentralized based on the federal constitution, and State authorities are responsible for (1) providing funding for public education at all levels, (2) licensing both private and public schools, and (3) private institutions of higher education (U.S. Department of Education, 2008). The states also guide local school boards and set wide-ranging policies for school-level curricula, texts, standards, and assessments (U.S. Department of Education, 2008). Other provisions include educational services for individuals with disabilities, those needing basic education services, and others with disabilities (U.S. Department of Education, 2008).

The pattern of learning follows a system in which Early childhood schooling sparks the start of a child's formal training, which continues through the elementary level, then on to middle school, followed by high school training (U.S. Department of Education, 2008). After the completion of these years of training, then many students pursue tertiary education (U.S. Department of Education, 2008). Within this rank, some students may pursue a certificate or diploma course, while others may pursue an associate or a bachelor's degree, followed by an option to complete a Masters, then a Doctorate if needed (U.S. Department of Education, 2008).

Although education in America is deemed essential, a problem centered on decentralization has created an unequal state education funding, which is reflected in the public school system from the kindergarten level through to high school (Kendall, 2014). State spending per capita on public education varies widely as some areas lose funding

due to business relocation, while other regions enjoy increased resources in the education system from incoming businesses (Kendall, 2014). Thus, while some schools lack resources for students' educational benefits, other schools enjoy abundant resources that will better equip the attendees in that zone for colleges and the labor force (Kendall, 2014).

In addition to the education funding inequality across states, there exist problems that impede students' educational success. These include ethnic and class differences that are associated with school drop-out rates (Kendall, 2014). The drop-out rates have been high among many students, especially those marginalized from unstable and poverty-stricken communities (Kendall, 2014). Hispanics with 24%, had the highest dropout rate in the country, followed by African Americans with a 12.7%, while Whites (7.2%) and Asians (1%) experienced lower dropouts (Shin, 2005).

More recently, however, although there has been a decline in the dropout rates for high school students since 1990 to 2014, the dropout rates differ across ethnic groups. White youth had the lowest dropout rate of 5.2% - a decline of 3.8%, while the Blacks experienced a dropout rate of 7.4%, down from 13.3%. Among the Hispanics, the dropout rate went down significantly to 10.6%, coming from 32.4% (National Center for Education Statistics, 2016). Although the dropout rate is still the highest among the Hispanics, the gap has narrowed tremendously.

Ethnic and class differences have been a part of racial segregation and socioeconomic inequalities in education in the United States. For example, the majority of the Black students and Hispanics are placed in lower level courses, while Whites and

Asians are in gifted and talented programs (Kendall, 2014). Therefore, the quality of

education is unequal among students, reflecting major disparities that impede the learning

opportunities (Ballantine, 2001; Carr, 2015). Also, the marginal groups are less

accessible to better quality education if they possess little cultural capital. Cultural capital

entails competencies in languages and skills to explore knowledge to operate socially

appropriately while acquiring real values, attitudes, and beliefs (Bourdieu & Passeron,

1990; Kendall, 2014).

Schools that are in high poverty areas receive aids such as free or reduced lunch

for the students who attend, as the majority of them are Black children, whose parents are

also poor (Carr, 2015). This situation is an indication that the value of education for the

Black population is impeded by cultural, racial, and class issues (Ballantine, 2001).

Despite the factors such as intelligence, motivation, family income, and prior

educational achievements, which are used to determine a successful education path for

students, the social class contributes the types of access to the quality of education the

students will receive (Kendall, 2014). Thus, cultural capital is tied to the educational

achievement of the students, in that those who benefit from increased cultural capital,

will complete schooling and progress toward a steady upward mobility (Kendall, 2014).

Schools in higher socioeconomic status rank have experienced better education

outcome as the resources are greater (Carr, 2015). Even at the college level, students

from middle and upper-class families become admitted in college more readily than

poorer class (Kendall, 2014). Despite the odds, the National Center for Education

Statistics (NCES) reported that 91 percent young adults ages 25 to 29 possessed a high

school diploma or the equivalent in 2014, while 34 percent had a bachelor's degree or greater. Likewise, the 25-54 age group with higher education achievement also had a higher median earning and a lower unemployment rate in 2013 (Carr, 2015). In the same NCES report, 20 percent of school-age children lived in poverty in 2013, which is an increased rate of approximately 14 percent, and a reflection of disparity since the year 2000 (Carr, 2015).

Caribbean education system. Before the mid-nineteenth century, the British Caribbean comprised overseas education on private initiative; exclusive schoolings in the islands, designed for local whites who lack the resources for a foreign education; and education for the nonwhite individuals with the academical capability (U.S. Library of Congress, 1987). The 2013 Global Foundation to Upgrade Underserved Primary and Secondary Schools (GFUUPSS) indicated that education eventually expanded beyond these scopes to include more of the islanders from poor whites to slaves and their offsprings, who once encountered official block from access. This expansion occurred after there was a mini revolution in public education (GFUUPSS, 2013; U.S. Library of Congress, 1987). Later, the religious community was widely impacting through efforts in the establishment of public elementary and secondary education for all children, and the implementation of teacher training education (GFUUPSS, 2013; U.S. Library of Congress, 1987). In spite of the difficulties in Caribbean education, education continued to increase, but with the strong British influences, even into the twentieth century (GFUUPSS, 2013; U.S. Library of Congress, 1987). Later, as different islands gained their independence, educational values increase amidst the challenges of poverty. The

local government of each island eventually became involved in support of education, but not with complete autonomy, as there is private instruction existing (GFUUPSS, 2013; U.S. Library of Congress, 1987).

In the different islands of the Caribbean, the learning system covers Early Childhood education programs through to tertiary level training. All of the educational training from early schooling is a preparation for productive jobs. Education is free at the primary level, and although it is mandatory for all children to be in school up to age 16, it is costly to attend secondary level schooling and beyond. Thus, the problem exists for many who struggle to stay in school due to financial constraint (GFUUPSS, 2013).

Amidst the challenges, many islanders see education as the way to a brighter future, and so, this area has grown to become very competitive among students, as only the best often get accepted into the top universities and colleges (GFUUPSS, 2013). Also, having a good education background is an opportunity for Caribbean Islanders to gain placement in international colleges and universities, as well as in the job industry. Moreover, migration represents one of the avenues for social mobility for Caribbean immigrants, and so when there arise an opportunity to migrate, they seize the moment (GFUUPSS, 2013).

Education influence and acculturative stress. The U.S. Census Bureau American Community Survey (2013) alluded that in 2013, over 40 million immigrants in the United States at age 25 and over, vary in their education attainment levels. This difference revealed that 28 percent arrived with a bachelor's degree or higher, while another 30 percent had no high school diploma or the general education development (GED)

certificate. However, the opportunity exists for immigrants to further their education, providing that the cost is affordable for them based on information from the U.S. Department of Education (2008).

Research alluded that immigrants who entered the country with high education attainment are more likely to fall within a higher socioeconomic status regardless of ethnic origin, and experience a lower level of acculturative stress due to better access power to more resources to cope (Berry et al., 1987). Also, immigrants who have settled comfortably into the host community, are those with high education attainment and better mental health (Jang et al., 2007).

Many Caribbean immigrants at age 25 or older, have entered the labor force with a bachelor's degree or higher. Those in this age group, who do not have a bachelor's, may have completed some other types of studies that could help them to find a place in the labor force. Others may still be seeking for advanced educational opportunities, as they might be motivated to attend colleges while being in the United States.

However, if immigrants with high education attainment are unable to utilize their education in their new environment, then they are susceptible to high acculturative stress, low acculturation, and an increased risk for depression (Berry, 1997). Immigrants with low education attainment are liable to face greater acculturative stress and poor mental health through limited job opportunities and the struggle to adequately support their family due to financial difficulties (Thomas, 1995). Therefore, this study seeks to understand better the relationship between levels of cultural interaction and acculturation orientation levels and levels of acculturation, and to examine the relationship between

levels of acculturative stress and mental health problems and discrimination/stereotyping among Caribbean immigrants located in a northeast U.S. metropolitan area.

Caribbean food as a value and its influence in the United States. As the population of Caribbean immigrants increases in the United States so is the interest and demand for Caribbean foods (National Caribbean-American Food & Foodways Alliance, 2013). Also, as Americans interact with Caribbean foods examine the psychological relationship between acculturation and Caribbean immigrants in the 25-54 age and living in a northeast U.S. metrovacation travel to the Caribbean and food shows on American television channels, they have become more food sophisticated, as well as exploring other new and diverse foods (National Caribbean-American Food & Foodways Alliance, 2013). Further, there has been some Caribbean restaurants erected in areas where there is a high concentration of Caribbean immigrants residing. Caribbean food stores and Caribbean food aisles in non-Caribbean stores have been providing services to the community with Caribbean food (National Caribbean-American Food & Foodways Alliance, 2013).

The Caribbean islands are known for their precious spices, such as nutmeg, and cloves especially from Grenada (generally referred to as the Island of Spice), ginger, pimento and sorrel from Jamaica, etc. (Fodor's Travel, 2015; National Caribbean-American Food & Foodways Alliance, 2013). These many spices are a combination of the influences of the indigenous, Chinese, Indian, Dutch, French, Spanish, British, American, and African food, and as such, creating many distinct dishes (Caribbean Traveler, 2009).

Jerk seasoning is a traditional Caribbean spice used for chicken and pork

(Caribbean Traveler, 2009). Louisiana Creole chicken is similar to the Caribbean jerked

chicken (Caribbean Traveler, 2009). Curried chicken, curried goat, and Pelau are English

influenced Caribbean dishes. The pelau is a combination of cod fish, beef, and chicken

meat with rice, pigeon peas, and other vegetables, which is usually popular in Trinidad

but can be found elsewhere in the Caribbean. Callaloo is an African-influenced dish that

is also popular in the Caribbean and resembles America's collard greens (Caribbean

Traveler, 2009). French-influenced dishes such as Haitian legume and griot are unique to

the French region of the Caribbean, but the spices remain popular throughout the islands

(Caribbean Traveler, 2009). The residents of the Spanish-influenced regions of the

Caribbean also consume spicy foods with ginger, nutmeg, and cinnamon included, and

some foods heavily flavored garlic and lime (Caribbean Traveler, 2009).

Although seafood is very popular in the Caribbean, each island has a unique

seafood dish. However, a shark, lobster, or a conch dish popular in many islands of the

region, but flying fish is popular in just Barbados, while fried shark and crab dishes are

Tobago's specialty. Rice dish is also common throughout the Caribbean but varies from

island to island based on the seasoning used in its preparation (Caribbean Traveler,

2009). For example, Haitian makes Djon-Djon Rice, while Cubans make congri, and

other islands make rice and beans, or better known as rice and peas (Caribbean Traveler,

2009).

Food influence and acculturative stress. Immigrants, in general, have brought

their food traditions and eating preferences with them to the United States, which allowed

them to retain some form of cultural identity and connections (Immigration to the United

States, 2015). Although the food was for nutritional benefit, immigrants and the host

community embrace food in various contexts, some of which include interpersonal

relationships, religious purposes, psychological needs, boundaries between groups,

prestige, and as a stress relief (Deutsch, & Miller, 2007). Thus, with an increased

Caribbean immigrant population in the United States, so is the diversity and preferences

for Caribbean food (National Caribbean-American Food & Foodways Alliance, 2013).

There has been an establishment of Caribbean food for over 30 years and an

increased interest of the American people for the variety and diversity of foods (National

Caribbean-American Food & Foodways Alliance, 2013). In the northeast U.S. metro,

many Caribbean restaurants exist, and both Caribbean immigrants and Americans who

dine out more often than not, do so frequently at these restaurants (National Caribbean-

American Food & Foodways Alliance, 2013).

Caribbean immigrants who specialize in the food market find satisfaction in

progressing in the establishment of restaurant businesses, grocery stores, and other food

outlets (National Caribbean-American Food & Foodways Alliance, 2013). Also, some

Caribbean immigrants take jobs as cooks in hotels or homes and find it quite beneficial

(National Caribbean-American Food & Foodways Alliance, 2013).

Therefore, as part of the purpose of this study is to examine the Caribbean

immigrants' levels of acculturative stress, it is necessary to ascertain whether, during

their interaction with the host culture, their acculturative stress level is low or high in the

food industry where they experience satisfaction (National Caribbean-American Food &

Foodways Alliance, 2013). Notwithstanding, the acculturative stress level of Caribbean immigrants in food investments and preferences can also be high under adverse conditions such as lack of job opportunities for a lengthy period, slow growth in the industry, or shortage of resources to maintain the food businesses (National Caribbean-American Food & Foodways Alliance, 2013). The Bourhis et al.'s (1997) IAM will help to identify the Caribbean immigrants' orientation preferences based on their acculturative stress level and the relationship with their mental health.

Relationship with Immigrants' Values and Their Acculturation Levels and Orientations

Values may be an ideal or an intrinsic drive that generates influence and pushes individuals to attain and maintain the ideal (Austin, 1990). These values include education level, language usage, and preference, religious identity, food preferences, etc., which may also be identified as demographic variables. Values do influence people's perception, attention, interpretation, acceptance, and action (Welch, 2009). Customs represent a practice done over time and have become engrained in the society and form a part of the culture. Belief is a persuasion of ideas that helps to influence an action, and is not universally accepted, but rather taking on different forms from place to place (Buckser, 2008). It is likely that influences on the values, customs, and beliefs of Caribbean immigrants in the areas of language, food, religion, and education, do contribute to their acculturation and orientation levels in the host culture. Thus, major stressors could alter these values to reflect the immigrants' acculturation levels depending on the association of the stressors (Culbertson, 2015).

Marginalized immigrants who have experienced more stereotyping than others due to social disadvantages associating automatically with the marginalized group (Steele, 2010), may experience low acculturation, and thus adopting either the separation or the anomie acculturation orientation (Bourhis et al., 1997). Non-White Hispanics and Blacks, for example, face the predicament of negative stereotyping in the American society before even interacting with anyone (Steele, 2010). Thus, Caribbean immigrants who can racially identify with these groups, are susceptible recipients for similar treatment, and as such, facing social problem in employment, education opportunity, living accommodation, and others, which contribute to the shaping or change of values, customs, and beliefs (Steele, 2010).

Based on Bourhis et al.'s (1997) interactive framework, a group's vitality refers to opportunities that afford individuals to act as distinctive and collective body within the host society. Immigrant groups with low vitality are likely to be more vulnerable to the impact of the dominant host majority orientations. These encounters associate with changes that occur in the immigrants' values, customs, and beliefs (Steele, 2010). Some successful immigrants in their country appeared to be struggling regarding landing the right job in their area of expertise and not having their full education credentials acknowledged in their new environment. Thus, they may have to retake courses in the new culture (Rampell, 2013; Rhone, 2007).

In the host culture, the members usually enjoy a strong vitality position, whereas immigrants, in general, tend to experience low to medium vitality within their new environment (Rhone, 2007). As such, Caribbean immigrants with low vitality are at a

higher propensity to be affected by the orientations of the dominant culture (Rhone, 2007). This study, therefore, seeks to examine the relationship between levels of cultural interaction and acculturation orientation levels and levels of acculturation, and to examine the relationship between levels of acculturative stress and mental health problems and discrimination/stereotyping among Caribbean immigrants located in a northeast U.S. metropolitan area. A part of its focus is on the relationship between Caribbean immigrants' acculturative stress, mental health, and discrimination/stereotyping.

Immigrants' Interaction Level on Their Orientations in the Host Culture

Research reported that immigrants who migrate to the United States voluntarily, find it easier to return to their country of origin, or move to another region if they are not coping with the cultural orientation preferences of the host community (Dumont & Spielvogel, 2008). In some cases, immigrants return home before they can become acculturated (Dumont & Spielvogel, 2008).

The immigrants who stay in the host culture and quickly become acculturated, are those who experience low acculturative stress level (Nashwan, 2014), or may have been able to adapt to the host cultural orientation. For example, both immigrants and members of the host community who prefer Anglo-conformity (denouncing culture and language of origin for the American culture and English), usually reflect high immigrant acculturation (low acculturative stress level) (Nashwan, 2014). On the contrary, immigrants who experience low acculturation (high acculturative stress level), and still stay on in the host community, acculturate slower and are likely to reject the cultural

preferences of the host community and either embrace or reject their enculturated values (Nashwan, 2014). These immigrants may be more vulnerable to cultural alienation, which Bourhis et al. (1997) described as anomie.

According to McIntosh (2008), the acculturation process may classify into three levels, namely: (1) low acculturation, (2) Biculturalism, and (3) high acculturation. Bourhis et al. (1997) indicated that immigrants who experience high acculturation, have adopted the values, customs, and beliefs of the host community, while those immigrants who maintain their cultural values and reject the values, customs, and beliefs of the host culture are experiencing low acculturation.

Research alluded that immigrants who are higher in socioeconomic status, experience better reception and more tolerance from the dominant group, and as such, encounter less acculturative stress (Barona & Miller, 1994; Kuo & Roysircar, 2004). Since the Caribbean Immigrants in the United States are a mixed group regarding language, race, and cultures, their levels of acculturation may vary in the society, especially where they live, their adaptability in their new environment, the strength of their support system, and their level of acceptance by the host community (Reyna, Dobria, & Wetherell, 2013).

Immigrants in general, experience acculturation process differently depending on their status at arrival in their new culture, racial identity, and socioeconomic conditions (Rogers-Sirin, Ryce, & Sirin, 2014). While the immigrants' acculturation process can be challenging with diverse cultural worldviews, the presence of segregation and marginalization raise their acculturative stress level while driving them to a low

acculturation level (Bourhis et al., 1997). This condition could make their relational outcome either a conflictual or a problematic orientation (Bourhis et al., 1997).

However, while literature indicates that the consensual integration orientation is most favorable for immigrants in the eyes of the host community, this finding is generalizable mainly to immigrants who are high in socioeconomic status and are not classified as a marginalized group (Bourhis et al., 1997). In other words, the host community welcomes immigrants whose socioeconomic status reflect housing not located in a volatile area, good health benefit, better education achievement, and better employment opportunities. Thus in the U.S. host community, 60% of the members accept non-marginalized immigrants in the integration strategy, which would afford them a consensual position if these immigrants are also for integration into the host culture (Bourhis et al., 1997).

Another 25% of host accept the assimilation strategy for the non-marginalized immigrants, and only 8% of the host culture favor segregation, while 2% prefer the exclusion and 5% support the individualist's strategy for these non-marginalized immigrants (Bourhis et al., 1997). Conversely, 50% of the host community favor the segregation strategy for the marginalized immigrants, and another 20% favoring the exclusion strategy for this group. Only 10% host members embrace the integration strategy for the non-favorable group, 15% adopting the assimilation strategy, and 5% preferring individualists (Bourhis et al., 1997). Thus, the preferences of the host culture, create a largely conflictual or problematic orientation for the marginalized group regardless of their actual preferences in the host culture (Bourhis et al., 1997).

As a result of the disparity level and the diversity in inequality treatment among the U.S. immigrants, they adopt the different acculturation orientation positions according to their level of acceptance in the host culture (Bourhis et al., 1997). Also, many from the marginalized group wind up in either the separation or the anomie strategy and are more prone to a longer acculturation process and mental health issues according to Bourhis et al. (1997). Since this study seeks to examine the relationship between levels of cultural interaction and acculturation orientation levels and levels of acculturation, and to examine the relationship between levels of acculturative stress and mental health problems and discrimination/stereotyping among Caribbean immigrants located in a northeast U.S. metropolitan area, the Bourhis et al.'s (1997) IAM will help to establish the orientations of these immigrants in the host community.

Acculturative Stress and Stereotypes/Discrimination

Many Caribbean people experience stereotyping as a result of truth being unrealistically distorted (Peffley, Hurwitz, & Sniderman, 1997). Many immigrants continue to encounter enormous rejection and negative attitudes due to the grueling effect of stereotype and discrimination (Fiske & Lee, 2012; Shaw, 2012). However, not all immigrants meet the same stereotypical and discriminatory effect, as there are those who are identified with higher status and are associated with positivity and productivity, while the marginalized groups depict untrustworthiness and crime prone (Reyna, Dobria, & Wetherell, 2013).

Stereotyping from the host culture towards immigrants could influence either a positive or a negative change in these immigrants' values, customs, and beliefs by

injecting positive or negative stereotype about them in the media (Ferguson, 2002). For example, on the one hand, Asians are perceived as the model immigrant group in the eyes of the host culture, which places added pressure on them to adjust their values, customs, and beliefs to reflect the perceived ideal. On the other hand, Blacks are more readily likely to experience stereotype in a negative light, as they are considered a marginalized minority group.

Immigrants, especially those who identify with the marginalized non-immigrants of the country, inherit additional stress including the media promulgation of a negative image, in spite of their already stress accumulation during their acculturation process (Ferguson, 2002). Further, Goclowska and Crisp (2013) reported that individuals with characteristic features such as darker skin color, facial features, language usage other than English, etc., are at a greater propensity for a stereotypical and discriminating encounter in a racially stratified society. Some stereotypes are positive while others are negative, and often, the negative types create a painful experience for those who are affected (Jewell, 1993). Hispanics, including those among Caribbean immigrants, for example, are perceived through a negative lens in the media, as maids, dropouts, gardeners, and criminals. As such, the host community who discriminate against or stereotype others and are insensitive of the association of these stressors, depict negative attitudes and behaviors, as well as hostile views toward them (National Hispanic Media Coalition, 2012).

Caribbean immigrants who are either Hispanics, or are from a minority group, are likely to face increased acculturative stress due to discrimination and mainly negative

stereotypes that accompany the stress of adjusting to a new culture (Peffley, Hurwitz, & Sniderman, 1997). Moreover, according to Comas-Diaz (2005), ethnic minorities are likely to experience stereotypes from the dominant culture, especially if its members are not culturally aware of the biases they depict. For example, a white psychotherapist who makes a diagnosis of a Black client based on distorted knowledge of the Black race is liable to provide false ideas about the client based on stereotyped worldviews. Also, members of the dominant group can be consistent in their worldviews of immigrants by embracing the common stereotypes in the information that the media supply to the society (National Hispanic Media Coalition, 2012).

African-Americans who have experienced the long history of oppression and discrimination, are still facing it today in the American society, especially with the media helping to perpetuate negative racial stereotypes (Peffley, Hurwitz, & Sniderman, 1997; Johnson, 2012). Black Caribbean immigrants may initially be susceptible to similar treatment as African Americans in the United States due to features that appear similar. Thus, the media has impacted individuals in society by consistently portraying much of their stereotypic views based on their perceptions of immigrants and minority groups, which may lead to the inability to see the needs of the immigrants and the minority group (Shpaizman & Kogut, 2010).

Immigrants who experienced discrimination or negative stereotyping about their identity group, face the threat of psychological discomfort, which contributes to their increased acculturative stress level (Appel, Weber, & Kronberger, 2015; Livingston, Neita, Thompson, Warren, & Livingston, 2006). Also, many marginalized immigrants in

the United States who contribute to the labor force and the community in which they reside, encounter increased monitoring and pressure to perform beyond discrimination and negative stereotype (Appel, Weber, & Kronberger, 2015). This added pressure also raises the level of acculturative stress in the immigrants (Reyna, Dobria, & Wetherell, 2013).

Acculturative Stress and Negative Coping

Negative coping becomes a threat to immigrants when their negative emotions become activated by at least one identified feeling such as self-hate, sadness, misery, reduced enthusiasm, etc., that becomes dominant in an individual (Department of Health & Human Services, 2015). Thus, when immigrants migrate to a new culture, they do so with great expectations for better life opportunities, but soon become derailed with acculturative stress, such as negative social conditions and stereotypes bombardment for example (Rogers-Sirin, Ryce, & Sirin, 2014). Negative social conditions lead to negative emotions and poor coping skills and thus rendering an open-door to further psychological distress (Organista 2007; Rogers-Sirin, Ryce, & Sirin, 2014; Suárez-Orozco and Suárez-Orozco 2001).

Acculturative stress is imminent among immigrants who relocate with their cultural values to join another culture due to the demand to adjust their behavior to invest profitably in their human capital while learning to settle in the new destination (Chiswick, & Miller, 2014). Quite often the values of these immigrants would, over time, resemble those of the host culture in areas such as language proficiency, religious culture, the labor market, etc. (Chiswick, & Miller, 2014).

Therefore, since the greater force lies within the host culture to adopt their values, the stress level increases for those immigrants who are either rejected or overlooked in the host culture and where they are not able to integrate or assimilate, and so, reflecting negative emotions and are more likely to adopt the anomie strategy (Chiswick, & Miller, 2014). These emotional conditions could adversely relate to coping skills if the immigrants feel derailed from their values, customs, and beliefs in the host culture (Chiswick, & Miller, 2014). A possible reason is that the immigrants need to identify coping strategies based on their values, customs, and beliefs, and if these norms are negatively affected, then the strategies might reflect negative coping.

Vergara, Smith, and Keele (2010) stated that international students who migrate to a new culture, often bring their cultural norm with them and forthwith encounter many problems as they try to adjust to fit in with the host culture. Likewise, the similar principle may apply to immigrants from the Caribbean who take with them their cultural norm to the host culture to which they migrate. When their cultural expectations of the new environment are not met, they encounter acculturative stress (Vergara, Smith, & Keele, 2010). This condition can be mild to severe depending on the support they have while trying to adjust to their new culture (Vergara, Smith, & Keele, 2010). Thus, the lesser the support they have access to, the more stress they will encounter, and the more they will experience negative emotions (Vergara, Smith, & Keele, 2010), which could contribute to the problem of coping effectively. Their stress level becomes even greater if they are alone with no support through their acculturation process and their stressors are many (Vergara, Smith, & Keele, 2010).

Some of the stressors that affect immigrants include, but not limited to perceived discrimination, perceived hate, pressure to adjust to a new culture, and language barriers (Vergara, Smith, & Keele, 2010). Since stressors have a significant association with the immigrants during acculturation (Pan, Wong, Chan, & Joubert, 2008), the length of the stressors will intensify the immigrants' stress level and break down their ability to cope with stressful situations. This situation could be harmful (Paukert, Pettit, Perez, & Walker, 2006) if anxiety and depression, develops as a result (Greenland & Brown, 2005; Wei et al., 2007; Williams & Berry, 1991). Further, debilitating effects could occur on the emotion through the absence of interpersonal social support (Duru & Poyrazli, 2007; Poyrazli, Kavanaugh, Baker, & Al-Timimi, 2004). The extent of the acculturative stress on negative emotion could trigger health issues such as appetite and sleep decline, low energy levels, and headaches, which reflect negative coping (Ye, 2005).

Acculturative Stress: Its Relation to Depression, Anxiety, and General Life Stress

This section of the study identifies literature relating the psychological association of acculturative stress with immigrants. The purpose is for practitioners to gain further understanding of how to work with immigrants with mental health disorders that occurred as a result of high acculturative stress level. Practitioners may also be able to recognize that acculturative stress could trigger several mental health disorders simultaneously.

Depression. Haverkamp et al. (2015) stated that acculturation is one of the migration-related factors that associate with mental health issues in immigrants, which is a likely condition caused by the differences between immigrant populations and immigration policies, as well as attitudes relating to the integration of the immigrants.

Psychological distress relates to increased acculturative stress and adverse reaction that arises from poor socioeconomic environments, including living in violent communities (Sirin, Ryce, Gupta, & Rogers-Sirin, 2013). Stereotypes and discrimination are also contributing factors to acculturative stress associating with depression and anxiety (Sirin, Ryce, Gupta, & Rogers-Sirin, 2013). For example, Puerto Rican and Mexican immigrants have a higher rate of depression than Cuban immigrants, which could associate with the differences in their experience, where Cubans are more accepted in the host community while Mexicans and Puerto Ricans face more severe discrimination (Rogers-Sirin, Ryce, & Sirin, 2014).

Many Caribbean immigrants in the age range 25-54, may have already attained a skill or have earned a degree from their country of origin that qualified them for a well-paid job in the United States, but if they struggle to find employment in their areas of expertise, then the demand for survival could increase acculturative stress level. An increased level of acculturative stress usually associates with a raised level of anxiety, depression, and somatization among immigrants in general, including Caribbean immigrants (Ke, Friedlander, Pieterse, & Fang, 2016; Sirin, Ryce, Gupta, & Rogers-Sirin, 2013).

Whenever immigrants, including those from the Caribbean, encounter a disruption in maintaining their cultural values in their new environment, they are likely to experience stress disorder and depression (Pyszczynski & Kesebir, 2011). Conversely, Caribbean Immigrants who uphold their cultural values through strong family ties, religious affiliation, food maintenance, and common language association, are less likely

to experience depression, anxiety, or general life stress, regardless of where they resettle in the United States (Pyszczynski & Kesebir, 2011).

Sirin et al. (2013) posited that individuals who experience social exclusion and humiliation, usually exhibit high-stress level, which Kroon Van Diest et al. (2014) indicated as being conducive to the development of depression and anxiety. Moreover, a high level of acculturative stress generates social, cultural, and practical difficulties (Yakunina, 2013). Also, a longitudinal study showed that some immigrants who exhibited high levels of depressed symptoms also showed high acculturative stress levels (Rogers-Sirin, Ryce, & Sirin, 2014). Although many immigrants relocate for a better lifestyle, they still encounter stressors. These conditions include separation of interpersonal ties, language barriers, and discrimination during their acculturation period (Du, Li, Lin, & Tam, 2015). Depressive symptoms and other mental health issues become likely (Chou 2009; Berry & Kim, 1988; Du & Li, 2013; Du et al., 2014a; Rogler, Cortes, & Malgady, 1991).

Hofstede (2009) stated that when immigrants join a new culture, they arrive with their already learned values customs and beliefs, and so, when they encounter the values customs and beliefs of the host culture, they are not familiar with the differences, which lead to conflict between immigrants and the host community. When the issue seems misunderstood, it breeds suffering and ill health (Riedel, Wiesmann, & Hannich, 2011).

Anxiety. Acculturative stress relates to psychological distress and symptoms of anxiety (Preciado & D'Anna-Hernandez, 2016). Many immigrants relocated for a better opportunity in life but did not fathom the thought of facing anxiety and acculturative

stress issues after migration (Preciado & D'Anna-Hernandez, 2016). The magnitude of anxiety and acculturative stress vary with immigrant groups, depending on their association in the host culture (Haverkamp et al., 2015). In other words, some Caribbean immigrants feel accepted in the host culture more readily than others due to similarities in racial composition, while the minority Caribbean groups may feel rejected and unwelcomed by members of the host community because of racial differences (Haverkamp et al., 2015).

Caribbean immigrants who fall within the minority group based on race, are far more likely to experience anxiety because of the acculturative stress associating with the lack of adequate support from the host community (William, 2007). Also, Caribbean immigrants with limited English skills, experience communication barrier, and increased stress and anxiety, as they are restricted in their language to get the right help (Nuñez, 2014). The level of anxiety that immigrants in general face while having to deal with acculturative stress, also increases when there is little social support as well as limited resources and the condition worsens with little survival skills (Desa, Yusooff, & Kadir, 2012). Caribbean immigrants face similar circumstances if found in the same category of little or no social support and limited skills for survival.

General life stress. When Caribbean immigrants encounter acculturative stress and find no immediate help to counter the distress, they subsequently deal with general life stress (Wong & Wong, 2006). Moreover, the challenges concerning prejudice and discrimination that Caribbean immigrants in particular experience, raise their stress level and reduce their psychological health so that they become less able to cope with conflicts

in their family and among allies (Belizaire, & Fuertes, 2011). Acculturative stress could thus contribute to General life stress. Some of the areas include occupation challenges, job dissatisfaction, and problem finding appropriate housing (Wong & Wong, 2006).

General life stress also associates with increased problems in immigrants with high levels of acculturative stress (Bart-Plange, 2015). The correlation and regression analyses that will be used in this study will identify the proportion of explained variance in acculturation orientation levels and the levels of acculturation (criterion variables) explained by the levels of cultural interaction (predictors). The analyses will also identify the proportion of explained variance in mental health problems and discrimination/stereotyping (criterion variables) explained by the levels of acculturative stress (predictors) among the Caribbean immigrants in the 25-54 age and living in a northeast U.S. metro.

Summary and Conclusions

This chapter of the study discusses the review of the literature, and how the acculturation process relates to immigrants regarding their values, customs, and beliefs in their new environment. Several studies focus on the association of acculturative stress on immigrants in the United States, but research is sparse concerning the relationship between acculturation and Caribbean immigrants, more so those in the Northeast region. For example, several researchers reported on the psychological association of acculturative stress on many immigrants in the United States. Some of these studies include Finch, Kolody, and Vega (2000), Lee, Sobal, and Frongillo (2003), Sirin et al. (2013), Kroon, Dawson, and Panchanadeswaran (2010), and Hovey and Magaña (2000).

However, research is limited for Caribbean immigrants. This situation is a gap in the literature that this study seeks to fill.

Existing studies indicate that all immigrants undergo acculturative stress, but the level is higher for those who encounter stereotyping, discrimination, and language barriers among other issues from members of the host community (Kroon Van Diest et al., 2014). In this case, mental health problems such as anxiety and depression become imminent for high acculturative stress level and low acculturation attainment. Also, immigrants with similar cultural and racial identity as the host members tend to experience a smoother transition and the majority host will readily favor them in becoming integrated or assimilated (Bourhis et al., 1997).

Research that Thomas (2012) conducted revealed that many highly skilled Caribbean immigrants enter the host culture at a higher echelon of the socioeconomic status. Exploring this group could help mitigate the risk of high acculturative stress level that could associate with severe psychological distress. This study, therefore, seeks to examine the psychological relationship between acculturation and Caribbean immigrants in the 25-54 age and living in a northeast U.S. metro. The knowledge may advance the expertise of counselors and psychotherapists in working with this population.

Chapter three will provide information on the method of how this study will answer the research questions. The chapter also mentions the use of the Bourhis et al.'s (1997) IAM in identifying immigrants' acculturation orientations. This model will also help to guide the methods in chapter three.

Chapter 3: Research Method

Introduction

I sought to understand the relationship between levels of cultural interaction and acculturation orientation levels and levels of cultural interaction and levels of acculturation as well as examine the relationship among acculturation stress levels, mental health problems, and discrimination/stereotyping among Caribbean immigrants in a northeast U.S. metropolitan area. The aim was to fill the gap in the literature by quantitatively assessing the acculturation orientations and the mental health issues as well as any discrimination/stereotyping of the Caribbean immigrants in the Northeast United States. This chapter describes the research design and rationale and the method. Other topics include the research questions, sampling strategy and sample size, data collection process, instrumentation and operationalization of constructs, ethical procedures, the location of the study, the researcher's role, and participants' protection.

Research Design and Rationale

I employed a quantitative approach with a correlational design. The quantitative method is used to analyze data and establish a relationship between variables (Rumrill, 2004). A quantitative research design comprises three characteristics: (a) the dimensions are not time-sensitive, (b) there is no need to rely on change following an intervention, except for differences already existing, and (c) groups are not random but are based on existing differences (Hall, 2008). Quantitative studies also comprise research questions and hypotheses that drive the focus of the research (Creswell, 2013). I sought to answer the research questions quantitatively, analyzing the data through descriptive statistics that

included the bivariate Pearson correlation model and the multivariate multiple linear regression analysis procedures. I used multivariate multiple linear regression analysis to examine the relationship between (a) cultural interaction measured in language, food, religion, and education (predictors) and cultural orientation as well as levels of acculturation (criterion or outcome), and (b) acculturative stress (predictor) and mental health problems (negative coping, depression, anxiety, and general life stress) as well as discrimination/stereotyping (criterion variables). The use of the Pearson correlation did not require an independent or dependent variable.

Based on the research questions, the bivariate Pearson correlational model provided insight into where there was a relationship between acculturative stress (ASL) and depression or acculturative stress (ASL) and anxiety. Additionally, multivariate multiple linear regression was used to determine the strength of the relationship between the predictor variables and their corresponding outcome variables. The relationship between two variables of interest and the magnitude of the relationship (conveyed in a correlation coefficient), provides insights relating to the theory-based hypothetical association of these variables (Rumrill, 2004). The correlation coefficients included a range between −1 (strong inverse relationship) and +1 (strong positive relationship), where zero represented no relationship (Rumrill, 2004). Knowing the types of relationships among the variables in this study may help mental health professionals provide more appropriate service to fulfill the need of clients who are from the Caribbean region.

To collect the data, a survey method was suitable for the research questions because valuable data can be quickly and anonymously obtained from the participants (Creswell, 2013). Additionally, a sample for the survey provides insight into the population to make inferences about characteristics, attitudes, or behaviors of the population (Creswell, 2013). A survey is also a nonexperimental, descriptive research method that can provide sound scientific data when correctly executed and interpreted, and it describes a behavior without detecting the causes or reasons for the behavior (Kowalczyk, 2017). The analyses followed conducting of the survey, which was developed using six instruments.

Methodology

Population

The population of interest for this study included Caribbean migrants who lived in the Northeast United States. These participants were born within the Caribbean region regardless of the language, ethnicity, or race. Both male and female participants were included, and the age range for participants were from 25-54 years old. This study was a correlational design because the focus was on describing the characteristics of the population of interest at one point in time (Creswell, 2013).

Sampling and Sampling Procedures

I used a consecutive sampling procedure, which is a nonprobability sampling strategy similar to convenience sampling, except that nonprobability sampling consists of all accessible participants to be a part of the sample (Lunsford & Lunsford, 1995). The consecutive sampling procedure was appropriate because it was easier to gain access to

whoever was available at the time and location (Lunsford & Lunsford, 1995), which addressed the difficulty in accessing those who have relocated to other areas of the United States. In the Northeast United States, the Caribbean immigrants who were accessible included those from churches, Caribbean restaurants and grocery stores, and Caribbean associations. Survey Monkey was used to recruit those who were not able to access the questionnaire at any of the included locations. This strategy eliminated those who were unavailable at the time of recruitment. This sampling technique allowed the opportunity to select participants who met the inclusion criteria until the required sample size was reached or the survey period ended.

With permission from clergies, managers, and supervisors, or delegates at the Caribbean associations, churches, and Caribbean restaurants and grocery stores in the region, I requested their help to post flyers on their bulletin boards and advertisement areas, and where allowed, I left two small, color-highlighted containers for approximately 6 weeks in an area accessible to interested participants. One container held the sealed survey packets for dissemination, and the other was the drop-box for participants who completed a printed copy and chose to return it on-site. Where permitted, the contacts made a general announcement to their congregation or staff about the research study, the purpose, who was conducting it, and the population needed for voluntary participation in an anonymous survey, which was available in English, Spanish, French, and Haitian Creole.

In the different targeted locations, interested and eligible Caribbean immigrants could access the flyers from the notice board areas and at their own convenience and

privacy, which provided further information about the study and the survey. Potential participants were directed by the flyers to the survey location such as a link to Survey Monkey or the specific sites listed. I provided an e-mail address and a telephone contact on flyers for any questions about the survey.

The sample was limited to only participants who were born in the Caribbean regions as specified in the study and who were of the age 25-54 years. Calculation for the sample size was based on the G*Power version 3.1.9.2 (Faul, Erdfelder, Lang, & Buchner, 2013) analysis to guarantee that the findings were not merely due to chance. Because the multivariate multiple linear regression analysis and the Bivariate Pearson correlation analysis were the tool used, an apriori sample size for each analysis was calculated prior, and the greater value yielded a minimum sample size of 129. The linear multiple regression analysis, Fixed model R2 deviation from zero, produced the higher value. This method used four predictor values as well as 0.15 for a small effect size, 0.05 for the alpha level (α), and 0.95 (1-β) for the power level, and the F test. These values were accepted (Cohen, 1988; Hallahan & Rosenthal, 1996).

Procedures for Recruitment and Participation

I recruited Caribbean participants who spoke different languages by posting several versions of flyers on Facebook and LinkedIn to accommodate the English, Spanish, French, and Haitian Creole speakers. I also delivered flyers and surveys in the four languages at churches, a Caribbean restaurant, an international grocery store, and Caribbean associations within a northeast U.S. metro. I also utilized Survey Monkey, where four language versions of the survey became available to Caribbean participants

within the targeted Northeast region. A link to the online version was on the flyers so that, for example, the Spanish speakers were able to access the appropriate online link from the flyers in Spanish.

Upon the approval from clergies and managers, I disseminated flyers in the advertisement segments at the beginning of the data collection period. I then set up containers with flyers and sealed survey packages in an agreed strategic location such as the lobby area or the fellowship hall at the churches. I also discretely disseminated surveys and flyers to individuals in the waiting area of the Caribbean restaurant, at the exit door of a grocery store, and at the entrance/exit doors of Caribbean associations for accessibility to potential participants. This process did not threaten any normal business operation. Participants who chose the paper version returned completed surveys by mail or in the drop-box at the sites. Those who did the online versions indicated their completion by clicking "end," which exited them from the survey. I then retrieved the questionnaires once they were completed.

Each version of the survey included the instructions for completion. Each participant received a consent form at the onset to review so that by taking the survey, they were consenting to participate in the study. The informed consent was the first sheet in the survey so that the participants were able to review it and decide whether they still wanted to participate in the study. The purpose was to increase anonymity and prevent personal identification because the survey did not require identifying information such as names and personal addresses. Participants who chose to take the questionnaire online through Survey Monkey consented by a "yes" and started taking the survey, or chose

"no" to deny access to it. Participants who agreed to take the survey had the opportunity to cancel at any time without any ramification. These recruiting strategies were designed to provide equal opportunities for all potential participants, including those who might not have had Internet access. Both online and offline participants had the opportunity to complete the survey within 45–90 minutes. Participants were given 2 weeks initially, but a total of 5 weeks to complete the questionnaires to make it more convenient for them.

Although no revealing information that could lead to personal identification was collected, the demographic questionnaire requested participants' age, income, education status, etc. The instrument comprised six questionnaires in total. Only participants who agreed to the consent form participated in this study. At the end of this research, the surveys will remain stored in a safe place in secured envelopes until the end of the 5-year requirement period by Walden, after which they will be shredded. For participants with printed surveys, an enclosed envelope with prepaid stamps and a return address was included for their convenience. At the end of the data collection period, I returned to the sites to gather any remaining surveys and any others that were returned to the drop-box. I was responsible for the cost of preparing and conducting the questionnaires.

Instrumentation and Operationalization of Constructs

The study was quantitative, so to operationalize the constructs, the research included six survey instruments in four languages that were appropriate, as the questions were already used with multiple ethnic groups and were relevant (see Appendices H–K).

Demographic questionnaire. The first survey instrument was the demographic questionnaire, which collected demographic information. A part of this instrument was

originally developed by Gilkes (2005), and then McIntosh (2008) later modified and used it on a group of Caribbean immigrants in Toronto in 2008. The other part of the demographic questionnaire was utilized by Superville (2014). The demographic questionnaire captured relevant demographic information such as age, gender, religion, education, race/ethnicity, family support, income, and place of origin in the host culture. Superville indicated that the scales and variables used consisted of Cronbach alpha that ranged from 0.79 to 0.94, suggesting that the scales were reliable and had acceptable to high internal consistency. McIntosh also indicated that the scales used had acceptable psychometric properties. Further, McIntosh granted me permission to use the demographic questionnaire she developed as well as the McIntosh Caribbean Acculturation Questionnaire (MCAQ) in my research (see Appendix C).

General Ethnicity Questionnaire (GEQ). The second instrument was the General Ethnicity Questionnaire (GEQ), which was useful with multiple ethnic groups to measure the degree of acculturation of immigrants into the American culture (Levenson, 1994; Tsai et al., 2000). I received permission from Tsai to use this scale (see Appendix D). The GEQ was used to assess the psychological relationship involved with cultural orientation (Zane & Mak, 2003). The questionnaire was used to answer the portion of the research question that sought to determine whether the levels of cultural interaction of the Caribbean immigrants in the host culture was related to their acculturation orientations. The levels of cultural interaction from this scale included language, education, food, and religion. The immigrants' cultural interaction from these variables helped to identify their orientations. This instrument measured the position (such as assimilation, integration,

separation, anomie, individualism) of Caribbean immigrants' acculturation into the American culture on a 5-point Likert scale, which ranges from 1 *exclusively* to 5 *none at all* (Zane & Mak, 2003). The GEQ was originally developed by Tsai et al. (2000) for use with Chinese individuals but is adaptable to any ethnic group and culture by substituting the reference culture (Tsai et al., 2000; Zane & Mak, 2003).

Although there are two versions of the GEQ (original and the abridged), the abridged version was used, as this is the version that has frequently been used and has been shown to be valid and reliable with certain samples (Tsai et al., 2000). It includes a question asking whether the participant is bilingual and then 37 questions addressing participants' use of language, social association, involvement in cultural practices, as well as cultural identification (Tsai et al., 2000). The psychometric properties of the GEQ (abridged) have internal reliabilities such as Cronbach's alpha with a high of $\alpha = .92$. Therefore, GEQ could describe the cultural orientation of Caribbean immigrants and be used to assess the relationship between cultural orientation and psychological reaction (Zane & Mak, 2003).

The scoring of the GEQ involved coding items to reflect higher values representing greater orientation to the culture of interest. Question 5, which stated, "I am embarrassed/ashamed of my native Caribbean culture" was recoded. To calculate subscores, it was necessary to calculate the mean of the relevant items (see Tsai et al., 2000). An overall cultural orientation score was obtained by calculating the mean of all the items (see Tsai et al., 2000).

McIntosh Caribbean Acculturation Questionnaire (MCAQ). The third

instrument was the MCAQ, which McIntosh (2008) developed. The MCAQ includes 50

items derived from several existing scales (McIntosh, 2008). McIntosh produced and

used this instrument with some Caribbean immigrants in Canada, and though the

psychometric property for it is not yet established, it may be discovered later as the scale

gain more recognition among researchers. However, the MCAQ was derived from the

Suinn-Lew Asian Self-Identity Acculturation Scale with a reported coefficient alpha

ranging from .88 to .91; the Hawaiian Culture Scale-Adolescent with a Cronbach alpha

ranging from .82 to .96; the Modified Acculturation Questionnaire with Cronbach alpha

ranging from .80 to .83; the GEQ; and the Brief COPE (McIntosh, 2008).

The MCAQ survey was an acculturation-specific instrument developed to analyze

the acculturation orientation of the Caribbean immigrants living in the United States. The

purpose of choosing the MCAQ was that it was previously used with a group of

Caribbean immigrants residing in Canada to determine their acculturation position, and it

was a successful study accomplished by McIntosh (2008). The MCAQ helped to answer

the areas of the research questions that sought to identify acculturation levels (low

acculturation, bicultural, high acculturation), and acculturation orientation levels.

The MCAQ instrument measured each item on a 3-point scale where 1

represented low acculturation to the host culture and high identification with the original

culture, 2 represented an integrative or bicultural position where immigrants embrace

both original and host cultures, and 3 represented high acculturation and identification

with the host culture (McIntosh, 2008). This described the cultural orientation of

Caribbean immigrants by identifying the acculturation position in one of Bourhis et al.'s

(1997) acculturation orientation position such as assimilation (high acculturation), integration (biculturalism), separation (low acculturation), and individualism or anomie (low acculturation).

Riverside Acculturation Stress Inventory (RASI). The fourth survey instrument for assessment was the RASI. The purpose was to assess stereotype, discrimination, and the levels of acculturative stress that Caribbean immigrants encounter while trying to achieve success during their acculturation process (Benet-Martınez & Haritatos, 2005). This 18-items questionnaire is a brief multidimensional measure that was developed by Benet-Martınez and Haritatos (2005) to measure acculturative stress in Hispanics/Mexicans by assessing the psychological as well as the sociocultural adjustment aspects of acculturative stress. However, the questionnaire can apply to other ethnic groups, by substituting names and other terms. For example, the term West-Indian previously replaced Hispanic/Mexican. There are six domains of the RASI used in a previous assessment, and they include language skills (accent will be a substitute where necessary), discrimination, intercultural relations, cultural isolation, cultural challenges, and cultural or ethnic makeup of the community (Benet-Martınez & Haritatos, 2005).

The RASI is measured on a Likert-scale that ranges from 1 (strongly disagree) to 5 (strongly agree) and has demonstrated acceptable psychometric properties (Chen, Benet-Martınez, & Bond, 2008; Miller, Kim, & Benet-Martinez, 2011). However, Menon, & Harter, (2012) reported a Cronbach alpha as .90 for the psychometric property of the RASI. The RASI was used to answer the portion of the research questions that sought to identify the levels of acculturative stress, stereotyping, and discrimination

among Caribbean immigrants. Also, instead of using the term "West Indian" or "Hispanic/Mexican" as was previously used, the researcher used the term "Caribbean immigrant" as a substitute. The areas assessed included stereotyping, discrimination, and acculturative stress levels. The psychometric property was not given, but it has an acceptable reliability and validity (Benet-Martınez & Haritatos, 2005). Benet-Martinez granted permission to use this instrument (see Appendix F).

Brief COPE. The fifth scale for use in this study was the Brief COPE inventory, which comprised 28 items that divided into 14 subscales (two-item scales). High internal consistency may have been difficult to achieve since there were only two items in each scale (Valvano & Stepleman, 2013). However, the Brief COPE is a derivative of the full COPE scale, which has the psychometric properties that range between .68 and .91, except the Mental Disengagement subscale (Monzani, et al., 2015). The purpose of choosing the Brief version was that the full version comprised some redundancies in a few scales after making some comparisons (Monzani, et al., 2015). Moreover, the brief version covered the areas of interest for my study. The portion of the research question that this scale sought to answer was the relationship between acculturative stress and negative coping.

The Brief COPE tool is flexible, as researchers may choose to use as many or as few scales as is appropriate for their particular study (Valvano & Stepleman, 2013). They are also at liberty to alter scale instructions to suit their study's needs (Valvano & Stepleman, 2013). Also, in attesting to the reliability and effectiveness of the Brief COPE, the 14 dimensions showed acceptable reliability and relationships with goal

commitment and progress to evaluate coping responses to specific events (Monzani, et al., 2015). The scales cover self-distraction, active coping, denial, religion, use of emotional support, use of instrumental support, behavioral disengagement, venting, positive reframing, planning, humor, acceptance, substance use, and self-blame (Valvano & Stepleman, 2013).

The Brief COPE was developed to assess a broad range of coping responses, some of which are either dysfunctional or functional (Carver, Scheier, & Weintraub, 1989). This scale operated in samples of students in the nursing and other medical field, patients, communities affected by a natural disaster, and caregivers (Valvano & Stepleman, 2013). The scale is also available in other languages than English, and they include Spanish, French, Greek, and Korean (Valvano & Stepleman, 2013). The instructions and item language may be adjusted to accommodate the researchers' needs. The researchers are also at liberty to choose those scales most appropriate for their work. It also comprises a minimum of two pairs of polar-opposite tendencies due to each subscale being unipolar (Carver, Scheier, & Weintraub, 1989). It does not mean that if there is an absence of this response, then its opposite would be present.

The items of the Brief COPE inventory have used at least three formats. One format refers to a "dispositional" or trait-like version where respondents when they are stressed, would report the extent to which they normally do the things listed on the scale. A second format is a time-limited version where respondents would indicate the degree to which they had each response during a particular period in the past. The third format is known as a time-limited version where respondents indicate the degree to which they

have been experiencing each response during a period up to the present (Carver, Scheier, & Weintraub, 1989). The formats differ in their verb forms so that the dispositional format is present tense, the situational format referring to the past is the past tense, the third format is present tense but progressive, such as "I am ...", or present perfect such as "I have been ..." (Carver, Scheier, & Weintraub, 1989).

For this study, the researcher used the situational format. The Brief COPE is a valuable self-report questionnaire for the evaluation of coping responses to particular difficulties and adverse circumstances (Monzani, et al., 2015). It is easily administered and can be conveniently introduced in both extended research protocols and clinical assessment (Monzani, et al., 2015). The worldwide use of this coping inventory should allow a broad comparison of psychological and medical research for coping strategies as it relates to every kind of pathologies (Muller & Spitz, 2003). The researcher received permission from Carver to use the Brief COPE (see Appendix G).

Depression Anxiety Stress Scale (DASS 21). The sixth scale for use with this research study was the short form version for the DASS 21. It is a 21-item scale with seven items for each category (depression, anxiety, and stress). Subjects using the scale, are asked to use a 4-point combined severity/frequency scale to rate the extent to which they have experienced each item over the past week (Henry & Crawford, 2005). The scale ranges from 0 (did not apply to me at all) to 3 (applied to me very much, or most of the time). The scale has very good psychometric properties, and one study reported Cronbach's alpha values of .84 for depression, .74 for anxiety, and .79 for stress (Henry & Crawford, 2005). Also, it had good factor loading values for most of the items. The

DASS can be administered either in groups or individually for the purpose of research. The development of the DASS was carried out with non-clinical samples but is suitable for screening normal adults as well as adolescents. Lovibond granted permission to use this scale in a translated form (see Appendix E).

Data Analysis

      Preliminary analysis. The initial step in the data analyses involved two areas. The first covered reviews of information on the questionnaires to ensure there was no large portions of missing data, or else it would have had to be removed to avoid misrepresentation. Secondly, the Statistical Package for Social Sciences (SPSS) version 23 was used to calculate descriptive statistics for the demographic questionnaire subscales such as age, gender, religion, education, race/ethnicity, family support, income, employment, living arrangement, and place of origin in the host culture. The descriptive statistics were performed on demographic variables to provide information in a simplified form (mean and standard deviation) to obtain a clear picture of the data to be analyzed. Tabulations and graphs also provided a basic understanding of the data.

      Assumptions of the multivariate multiple linear regression analysis. While conducting a multivariate multiple linear regression, some assumptions were considered. Firstly, the relationship between the independent and dependent variables must be linear. It was tested in this study by drawing a scatter plot. Outliers were also checked graphically so that it could be dealt with since multiple linear regression is sensitive to its effect. Secondly, the residuals of the regression (i.e., the error between observed and predicted values) were tested for normal distribution. Thirdly, a multicollinearity test was

done to ensure that there was little or no multicollinearity in the data. In other words, the predictor variables were not to be significantly correlated. Multicollinearity would have existed if (1) a correlation coefficient was more than 0.8, (2) the tolerance level was greater than 0.1, (3) the variance inflation factor (VIF) were greater than 10, and (4) the condition index carried a value greater than 30.

A fourth assumption was that little or no autocorrelation was to exist in the data. One way of testing this assumption was through using the Durbin-Watson. If autocorrelation problem existed, then either a dummy variable would be included, or a variable related to the problem would be eliminated. The fifth assumption was that there should be homoscedasticity among the IVs. In other words, the variance of errors should be the same across all levels of the independent or predictor variables. Homoscedasticity was tested graphically by producing a scatter diagram and then drawing a line of best fit through the scatter plots. The plots were to remain closely along the line, which were the conditions for homoscedasticity.

Assumptions of the Pearson correlation. Concerning the Pearson Correlation, two main assumptions sufficed in considering the use of this analysis. One was that the variables were to be bivariately normally distributed, and each variable needed to be normally distributed independently of the other variables. Each variable must also be normally distributed at all levels of the other variables. When these conditions are met, there can only be a linear relationship existing between two variables. It was also important to determine whether there existed any nonlinear relationship between two variables before using the Pearson correlation coefficient to describe the results. A graph

was used to test for linear relationships. It was done using the SPSS version 23.

The next assumption was that within a population group, the cases represented a random sample, and scores on the variables for each case was independent of each other. Also, for a Pearson correlation coefficient, since the significance test is not robust to violations of the independence assumption, the correlation significance test would not be computed if this assumption were violated. No significant outliers between the variables should exist, and two variables should be continuous so that they could be measured at the ratio or interval level.

Main analyses. The Pearson correlation and multivariate multiple linear regression analyses were used to examine the relationship between the predictor variables levels of cultural interaction as related to the criterion variables acculturation orientation levels, and the levels of acculturation, and between the predictor variable acculturative stress levels as related to the criterion variables mental health problem (negative coping, depression, anxiety, general life stress), and discrimination/stereotyping.

In terms of the multivariate multiple linear regression analysis, multicollinearity was not expected to be an issue with the predictor variables, but to rule out any concern for its impact or causation for distortion on an outcome variable, the VIF test for multicollinearity was performed. In this case, if a result indicates strong multicollinearity, then it would have been necessary to remove the redundant variables for a more accurate outcome in the regression analysis.

The Pearson correlation checked for any existing and significant relationship between combinations of variables as described in the research questions such as levels

of acculturative stress (low, medium, high) combining with measures of (1) negative coping, (2) depression, (3) anxiety, (4) general life stress, and (5) discrimination/stereotyping. For example, acculturative stress combined with negative coping, or acculturative stress combined with depression, and so on.

The bivariate Pearson correlation measured the strength and direction of the association. It also created a scatter plot and provided a line of best fit, and the Pearson correlation coefficient, r, determined how far away the data points were from the line of best fit. If the r- value were positive, then the relationship between the two variables was positive so that as one variable increased, so was the other. A negative r value indicated that a negative relationship existed so that as one variable increased, the other decreased. Where no relationship existed between the variables, then a correlation coefficient of zero existed.

The data was analyzed using the SPSS. The statistical procedures was used to test the hypotheses for the research questions in this study. The results obtained was reliable because of the Cronbach's alpha level given in the scales used to collect data needed for the hypotheses tests. These alpha levels are called psychometric properties, which are measures used to assess the strength of the reliability or internal consistency of the scale items. For example, in the RASI, the Cronbach's alpha of .90 indicates that the items from the scale are strongly reliable and would thus produce trusted results.

Research questions and hypotheses. Research Question 1: Is there a relationship between (a) levels of cultural interaction, (b) acculturation orientation levels, and (c)

levels of acculturation, within a sample of Caribbean immigrants, ages 25-54 years, who reside in a northeast U.S. metro?

H_0: There is no relationship between (a) levels of cultural interaction, (b) acculturation orientation levels, and (c) levels of acculturation, within a sample of Caribbean immigrants, ages 25-54 years, who reside in a northeast U.S. metro.

H_1: There is a relationship between (a) levels of cultural interaction, (b) acculturation orientation levels, and (c) levels of acculturation, within a sample of Caribbean immigrants, ages 25-54 years, who reside in a northeast U.S. metro.

The bivariate Pearson Product-moment Correlation was used to assess the relationship between any two combinations of variables, and the multivariate multiple linear regression analysis determined the strength. The SPSS was used to carry out the analyses. In the SPSS, to carry out the multivariate multiple linear regression, the General Linear Model was selected, followed by the multivariate choice. The DVs were assimilation, integration, separation, anomie, individualism, low acculturation, bicultural, and high acculturation. The predictors were language, food, religion, and education. The levels of cultural interaction was entered as fixed factors. Where multicollinearity appeared to be a possibility among variables, the VIF or another multicollinearity test was used to detect it. In this case, whether the removal of a redundant variable be made or otherwise, adjustments would have been made to rectify the problem. Scores from the GEQ, MCAQ, and the related demographic questionnaire variables were used in the evaluation.

Research Question 2: Is there a relationship between (a) levels of acculturative stress, (b) mental health problems, and (c) discrimination/stereotyping, within a sample of Caribbean immigrants, ages 25-54 years, who reside in the Northeast United States?

H_0: There is no relationship between (a) levels of acculturative stress (b) mental health problems, and (c) discrimination/stereotyping, within a sample of Caribbean immigrants, ages 25-54 years, who reside in the Northeast United States.

H_1: There is a relationship between (a) levels of acculturative stress (b) mental health problems, and (c) discrimination/stereotyping, within a sample of Caribbean immigrants, ages 25-54 years, who reside in the Northeast United States.

In Research Question 2 the bivariate Pearson Product-moment Correlation was used to assess the relationship between any two combinations of variables. The analysis was also conducted to determine the strength of the relationships between the variables. The scores obtained from the demographic questionnaire, RASI, Brief COPE, and the DASS 21scales, were used in the evaluation. If the correlation were significant between variables, the multivariate multiple linear regression would be conducted to determine the strength of the relationship.

Threats to Validity

External Validity Threat

External validity includes the degree to which the outcomes of a study can apply beyond the sample (Bracht, 1968; Laerd, 2012; Trochim, 2006). In other words, external validity denotes the extent to which data and theories from one setting may apply to other settings (Bracht, 1968). This type of validity gives rise to the thought as to whether the

relationships or differences determined from research efforts, could hold true within different populations, treatments, situations, or even over time (Laerd, 2012; Trochim, 2006). Therefore, there are three ways in which one could be wrong about making a generalization from a research outcome, which poses significant threats to external validity (Laerd, 2012; Trochim, 2006). These three ways include time, places, and people (Laerd, 2012; Trochim, 2006).

A potential threat to external validity was with using individuals from the experimental world to make generalizations of those in reality (Laerd, 2012; Trochim, 2006). Thus, participants who knew that they were participating in research or the experiment, could have personal agenda for wanting to take part in the research, and influence the research findings that might not generalize to the real world population (Laerd, 2012; Trochim, 2006). Another potential threat to external validity was that an insufficient sample could produce insufficient statistical power (Laerd, 2012; Trochim, 2006). Thus, if the statistical power is insufficient, then it is possible for a conclusion about an outcome to be wrong (Laerd, 2012; Trochim, 2006). For example, it is likely to have a relationship between two items, but it could be undetected if the statistical power is insufficient.

While it is possible to encounter external validity threats, a researcher could attempt to minimize the threats through various ways, such as acquiring adequate sample size and minimize dropouts (Trochim, 2006). Also, the researcher could assure that the participants participate in the study (Trochim, 2006).

Possible Sources of Variability in Response Measures

Regarding the selected psychometric instruments used for this study, participants might have encountered minor discomfort or stress from attempting questions regarding their mental health. These factors might be difficult to control (Laerd, 2012; Research Assistant, 2003; Rudolph, Bazzi, & Fish, 2016). Thus, although the reliability might be excellent, it is possible that the result could be questionable.

The historical impact was another possible source of variability that could occur due to unforeseen changes that could alter the research outcome (Research Assistant, 2003). For example, changes to an instrument used in previous studies could produce different results when used in a later study. Statistical Regression effect was another possible source of variability in the study, in that, participants could affect the outcome of the research if they responded to the research instruments by way of diffusion or imitation. This situation means that if the participants were familiar with others taking the survey within the same time frame, they could try to communicate with each other about the questions and then respond likewise. This threat could make the outcome of the research appears homogenous and highly skewed (Laerd, 2012; Research Assistant, 2003; Rudolph, Bazzi, & Fish, 2016).

Compensation offered to all the participants, such as money, for just merely participating in the study, whether through the online survey, or otherwise, may pose a risk of selection bias (Laerd, 2012; Rudolph, Bazzi, & Fish, 2016). This type of bias could make it difficult for a researcher to use a probability sampling strategy (Laerd, 2012; Rudolph, Bazzi, & Fish, 2016). However, the researcher indicated these

possibilities as a limitation to the study, and also that the result was subjected to the period in which the data was collected.

Ethical Procedures

Informed Consent

The APA code of ethics states that if psychologists should conduct research or provide assessment, therapy, counseling, or consulting services in person or by electronic transmission or other forms of communication, they should obtain the informed consent of the clients (American Psychological Association 8.02a, 2016b). They should use language that is reasonably understandable to except when executing such activities without consent, which is mandated by law or governmental regulation or as otherwise provided in the Ethics Code.

Therefore, all participants who participated in this study received an informed consent on the first page of the survey, which when reviewed, allowed them to decide on whether or not to participate in the study. The informed consent also allowed them the opportunity to discontinue their involvement at any time should there be any psychological issues arising from participating in the study. Participants received information that their attempt to complete the survey would constitute their agreement to participate. Those who do not wish to give their consent were advised not to do the questionnaire. Each participant's information was kept anonymous to the public, and all information was confidential. In securing the confidentiality and rights of each participant, approval was granted by the Walden University IRB and the approval

number was 05-03-18-0046915. A copy of the informed consent and the approval was provided in the study.

Avoiding Harm

The APA ethical standard suggests that psychologists take reasonable steps to avoid harming their clients/patients, students, supervisees, research participants, organizational clients, and others with whom they work, and to minimize harm where it is foreseeable and unavoidable (American Psychological Association, 2016b).

Level of Risk Involved

Based on the requirements of the IRB, the participants in this study were at minimal risks such as providing information about their income, age, the level of education, race/ethnicity, and gender. Participants might have experienced discomfort or stress from attempting questions regarding their mental health. Participants were made aware in the informed consent of their options to withdraw at any time should there be any discomfort or stress from participating in the study. There was no personal information irrelevant to the study that was needed. Also, identifiable information such as giving a name or an exact address was not required.

<div align="center">

Summary

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In summarizing this chapter, it presented details of the research design and rationale. As the purpose of this study was to examine the relationship between acculturation and Caribbean immigrants in the 25-54 age and living in a northeast U.S. metro, this section described the method of evaluation and the assessment process for the examination. This relationship refers to the Caribbean immigrants' levels of cultural

interaction associating with their acculturation orientation levels, as well as their levels of acculturation. Also, the use of the Correlational design were to identify any relationship between (1) levels of cultural interactions and acculturation orientations and acculturation levels, and (2) between the levels of acculturative stress and (a) mental health issues (negative coping, depression, anxiety, general life stress), and (b) discrimination/stereotyping among Caribbean immigrants in a northeast, U.S. metro.

The sample and sampling strategy provided a description of how the sample may represent the population. The procedures for recruitment, data collection, instrumentation and operationalization of constructs, the data analysis plan, threats to validity, and ethical procedures were all part of the description details in this chapter. Therefore, in transitioning to chapter four, the details of this chapter provided data for the results that chapter four adequately described.

Chapter 4: Results

Introduction

This research was quantitative with a correlational design. The study was intended to gain a better understanding of the relationship between cultural interaction levels and acculturation levels as well as the orientation levels of Caribbean immigrants between 25-54 age, and living in a northeast U.S. metro. The study was also aimed at examining the relationship among participants' acculturative stress levels with any existing mental health problems and perceived discrimination/stereotyping. To address these aims, I used the following two research questions and hypotheses:

Research Question 1: Is there a relationship between (a) levels of cultural interaction, (b) acculturation orientation levels, and (c) levels of acculturation, within a sample of Caribbean immigrants, ages 25-54 years, who reside in a northeast U.S. metro?

H_0: There is no relationship between (a) levels of cultural interaction, (b) acculturation orientation levels, and (c) levels of acculturation, within a sample of Caribbean immigrants, ages 25-54 years, who reside in a northeast U.S. metro.

H_1: There is a relationship between (a) levels of cultural interaction, (b) acculturation orientation levels, and (c) levels of acculturation, within a sample of Caribbean immigrants, ages 25-54 years, who reside in a northeast U.S. metro.

Research Question 2: Is there a relationship between (a) levels of acculturative stress, (b) mental health problems, and (c) discrimination/stereotyping, within a sample of Caribbean immigrants, ages 25-54 years, who reside in the Northeast United States?

H_0: There is no relationship between (a) levels of acculturative stress (b) mental health problems, and (c) discrimination/stereotyping, within a sample of Caribbean immigrants, ages 25-54 years, who reside in the Northeast United States.

H_1: There is a relationship between (a) levels of acculturative stress (b) mental health problems, and (c) discrimination/stereotyping, within a sample of Caribbean immigrants, ages 25-54 years, who reside in the Northeast United States.

Chapter 4 describes the data collection methods, including the instruments used in the survey, and the languages used to translate the survey. The chapter also describes the demographic characteristics of the participants, followed by a description of the data analyses procedures as stated in Chapter 3, and then a presentation of the results. Finally, the chapter concludes with a summary of the results.

Data Collection

Before the start of data collection, I obtained permission from the following sources as part of the IRB requirements for approval: two church pastors, a manager from a Caribbean association worksite in a northeast U.S. metro, and Survey Monkey for the online version of the survey. The instruments used included a demographic questionnaire, the GEQ, MCAQ, RASI, Brief COPE, and DASS 21 (see Appendices H–K). Both the online and the printed versions were available in English, Spanish, French, and Haitian Creole to accommodate participants who were native speakers of these languages to complete the survey with better understanding.

The IRB approval started the official data collection period (approval no. 05-03-18-0046915), which occurred between mid-May and June 2018 for both the online and

printed versions of the survey. A consecutive sampling strategy was employed to choose participants who were available at the time and location of the data collection until the required sample size was obtained (Lunsford & Lunsford, 1995).

The data collection timeframe spanned 6 weeks, which was longer than the initial deadline of 2 weeks as indicated in Chapter 3. This extension was necessary to gain a sufficient number of participants for the study. Sixty-three participants in total attempted the online survey in English, Spanish, and Haitian Creole, but no participant attempted the online French version. I disseminated an total of 167 printed version surveys (101 English, 25 Spanish, 16 French, and 25 Haitian Creole) in nine locations of the northeast U.S. metro.

Within the first 2 weeks of the data collection, I visited two church sites where permission was granted to discretely place a container with sealed surveys in the different languages, a drop box for returns in a lobby area at one location, and the dining hall at the other place. Interested participants had an opportunity to take home a package and return either by mail or to the drop box at the site within the duration. Flyers were also available on designated notice boards where potential participants could view and decide if they wanted to be involved and whether to participate in the online or printed version. A total of 90 sealed survey dissemination occurred at the church sites; they included 50 English, 10 Spanish, 20 French, and 10 Haitian Creole versions.

A Caribbean restaurant was the third location in the Northeast United States where I disseminated 12 English version surveys. This visitation occurred during the third week of the data collection. I discretely and briefly interacted with individuals at the

restaurant while they awaited service. Although surveys in other languages were available, only English-speaking participants were available at this location and time.

By the end of the fourth week of the data collection period, I visited three additional locations in the Northeast United States, which comprised two Caribbean association organizations and a grocery store. I disseminated a total of 44 survey packages to random individuals at the organizations' locations. Of this quantity, 20 were in English, 10 in Spanish, four in French, and the final 10 were in Haitian Creole versions. At the grocery store location, I discretely distributed three English and two Spanish versions of the survey.

Finally, during the last 2 weeks of the data collection period, I visited three separate community conventions held in different locations of the Northeast United States and disseminated a total of 26 survey packages (16 English, three Spanish, two French, and five Haitian Creole versions). These events included several nationalities of which Caribbean immigrants were a part. At the events, I briefly and discretely conversed with several individuals in a lobby area about the survey and its purpose and then disseminated packages to those who stated they were Caribbean-born.

The responses to both the online and printed version survey were satisfactory; 29 participants returned the completed surveys by mail, 62 participants utilized the drop box service, and 47 participants completed the online questionnaires. Among these online participants, 35 were females and 12 males (Table 1). Therefore, this study's data includes completed questionnaires from 138 participants.

The survey was anonymous, and all printed survey packages included a stamped return address envelope, a consent form, and a questionnaire containing six parts. The online version also had a consent form, which was the first page of the survey and served as participants' written consent to participate.

The following section describes the participants' demographic characteristics. The information was tabulated to reflect the number of participants and their responses to the demographic variables used in the survey for this study as shown in Tables 1, 2, and 3. Table 4 also represent demographic variables depicting the participants' education achievement and their income brackets.

Demographic Characteristics

Language, age, country, gender, marital status, race, time in U.S. migration status. A total of 28% males (n=39) and 72% females (n=99) from the population of Caribbean immigrants participated in this study and completed the surveys (see Table 1). Participants had a mean age of 40, with a range of 29 years. Additionally, 58% participants were lawfully married, which is close to paralleling the number of those in the nonmarried category (never married, divorced, or widowed). Those who were separated but not divorced were still considered married. Although 99% participants were people of color, they varied in language, race/ethnicity, and cultures, and within this category, 19% claimed two or more ethnic identities. Approximately 82% of all participants resided in the northeast U.S. region for over 10 years, but only 77% became naturalized citizens (see Table 1).

Table 1

Demographic Characteristics as a Percentage of Caribbean Immigrants

Characteristics	Online participants ($n = 47$)	Printed version participants ($n = 91$)
Gender		
Male	9	19
Female	25	47
Age		
25-29	7	9
30-34	4	15
35-39	9	14
40-44	5	7
45-49	6	10
50-54	4	16
Marital status		
Single	7	22
Married	25	33
Domestic partners	1	4
Divorced/separated	2	4
Widow(er)	0	2
Race/Ethnicity		
Black	29	51
White	0	1
Mixed	5	14
Language preference		
English	30	41
Spanish	1	11
French	0	5
Haitian Creole	3	9
Where raised		
Caribbean only	17	23
Mostly in the Caribbean	6	12
Equally in the Caribbean and United States	3	14
Mostly in the United States	8	17
Caribbean country		
Antigua & Barbuda	0	1
Bahamas	0	1
Cuba	1	0
Dominica	0	1
Dominican Republic	0	11
Guyana	1	2
Haiti	5	16
Jamaica	25	27
St. Croix	0	1
St Kitts & Nevis	0	1
St Lucia	0	1
St. Thomas	0	1
St Vincent	0	1
Puerto Rico*	0	1
Trinidad & Tobago	0	4
U.S. Virgin Island*	1	0

(table continues)

Characteristics	Online participants (*n* = 47)	Printed version participants (*n* = 91)
Time in the United States		
Less than 1 year	0	1
1-10 years	8	9
11-20 years	13	20
21-30 years	8	17
31-40 years	5	16
Over 40 years	0	3
Immigration status		
Citizen	26	51
Permanent resident	7	11
Other visa	1	4

Note. * U.S. territories. Numbers rounded to nearest percentage of all participants.

Demographic characteristics: Religion. Although approximately 90% participants associated themselves with Christianity, there was a combined 2% identified with either Judaism or Hinduism, another 7% claimed no affiliation, and 1% chose not to identify their religious connection (see Table 2). Although most participants (93%) claimed some form of religious association, 68% indicated that they attend religious meetings at least once per week. All others either sporadically attend religious meetings per year, or they totally excluded attendance (see Table 2). Additionally, 72% participants pray very regularly (almost daily), whereas some stated that they participate at least once per week, and others indicated that they pray occasionally per year. Although 60% participants claimed to be both religious and spiritual, 10% totally dissociate with such status, and the others claimed either religiosity or spirituality. A few participants also changed their religious persuasion, whereas most kept their identity (see Table 2).

Table 2

Religious and Spirituality Association as a Percentage of Caribbean Immigrants

Religious Involvement	Participants	
	Online ($n = 47$)	Printed Version ($n = 91$)
Religious Affiliation:		
Christianity	26	64
Hinduism	0	1
Judaism	1	0
None	7	0
Other	0	1
Church Attendance:		
None	1	13
At least once per year	3	8
Once or twice per month	1	7
Once per week	5	15
Twice or more per week	24	24
Prayer Frequency:		
Never	1	1
Few times a year	1	7
Once a month	1	4
Once a week	4	10
Nearly every day	27	45
Religion and Spirituality:		
Religious but not spiritual	1	6
Spiritual but not religious	4	19
Both religious and spiritual	28	32
Neither religious nor spiritual	1	9
Religious Persuasion:		
Kept Same religious organization	28	40
No longer with a religious organization	1	8
Changed religious organization	3	6
Joined a religious organization	<1	2
Without a religious organization	1	12

Note. Descriptive statistics of demographic characteristics involving religion of Caribbean immigrants in a northeast U.S. metro. Numbers rounded to nearest percentage.

Demographic characteristics: Education, income, housing, employment status, types of residencies. The educational levels presented reflect the participants' academic achievements (see Table 3). Although approximately 49% participants have a bachelor's degree or higher, 79% have obtained college level training (see Table 3). Among all participants, 90% were employed either part time, full time, or were self-employed. The unemployed group also included 4% students and retirees. All participants with income showed a wide range where 65% earned $60,000 or less each year, and 2% receiving wages above $200,000 but not more than $500,000 annually.

Participants' living arrangements revealed that although most lived with their immediate families, approximately 18% either had no family in the United States, or they chose to not disclose their living arrangements. However, 32% participants became homeowners, whereas a substantial number either rented or least their homes. Regardless of the participants living condition in the United States, approximately 60% had no desire to reside in their country of origin (see Table 3).

Table 3

Descriptive Statistics as a Percentage of Caribbean Immigrants' Demographic Characteristics

	Participants	
	Online (*n* = 47)	Printed Version (*n* = 91)
Characteristics		
Education Level:		
Less than High School	0	1
High School	2	18
Some College	1	14
Associate Degree	5	10
Bachelors	12	18
Masters	12	5
Doctorate	1	1
Household Income:		
Less than 20,000	5	12
20,000 – 40,000	4	23
41,000 – 60,000	6	15
61,000 – 100,000	7	10
101,000 – 200,000	10	6
201,000 – 500,000	1	1
Greater than 500,000	0	0
Living Situation:		
Immediate family	27	51
Living with extended family	3	2
Don't have family in the United States	<1	2
Other	4	11
Visit Home Country Frequency:		
Yearly	6	13
Every couple years	20	28
Rarely	4	15
Never	5	10
Living again in the Caribbean:		
Yes	17	23
No	17	43
Employment Status:		
Fulltime	27	48
Part Time	1	12
Self-Employed	1	1
Student	3	0
Unemployed	2	4
Retired	0	1
Type of Residence:		
Owned property	20	12
Rental property	14	53
Neither	<1	<1

Note: Each number is rounded to the nearest percentage. < means the actual value is less.

Demographic characteristics: Income and education level in the different age group. The demographic characteristics show the proportion of participants' household income with their education levels and age range (see Table 4). Twenty-three participants (17%) have earned less than $20,000 per year, with 15 of them of age 39 and under, four were between 40-49 years, and four were between the 50-54 age group. Within this income bracket, six persons have acquired up to high school level education, seven others with partial college training, one person with an Associate degree, six persons with a bachelor's degree, and three others with a master's degree (see Table 4).

Among the 37 participants within the 25-54 age group who earned between $20,000 and $40 000 annually, 17 persons achieved up to high school level training, seven with partial college-level training, another seven with an associate degree, and six with a bachelor's degree (see Table 4). Participants who earned between $41,000 and $60,000 included 29 persons within age 25-54 who possessed education at varying levels; five persons with high school training, three with partial college-level education, six with an associate degree, 11 persons with a bachelor's, and four with a master's degree.

Participants within the $61,000 - $100,000 income level comprised one individual with high school level education, two others with partial college-level training, six persons with an associate degree, 14 others with either a bachelor's or a master's degree, and one person with a doctorate. Twenty-five participants who earned over $100,000 vary in education levels; their qualifications were between partial college-level education and a doctorate. However, the majority were within age 35-39 and possessed a bachelor's or a master's degree (see Table 4).

Table 4

Proportion of Household Income with Education Level and Age Range

Income	Education	Age					
		25-29	30-34	35-39	40-44	45-49	50-54
< 20,000	< High School	0	0	0	0	0	1
	High School	0	0	2	1	0	2
	Some College	2	2	1	0	2	0
	Associate Degree	0	0	1	0	0	0
	Bachelors	3	2	0	0	1	0
	Masters	1	0	1	0	0	1
20,000 - 40,000	< High School	0	0	1	0	0	0
	High School	2	2	2	2	2	6
	Some College	1	1	0	3	1	1
	Associate Degree	1	1	3	1	0	1
	Bachelors	2	2	0	1	0	1
41,000 - 60,000	High School	1	0	3	0	0	1
	Some College	0	0	0	2	0	1
	Associate Degree	0	2	1	0	3	0
	Bachelors	4	2	1	1	3	0
	Masters	1	1	1	1	0	0
61,000 - 100,000	High School	0	0	1	0	0	0
	Some College	1	0	0	0	0	1
	Associate Degree	0	0	1	1	4	0
	Bachelors	1	1	0	0	0	6
	Masters	0	1	0	2	2	1
	Doctoral	0	0	0	0	1	0
101,000 - 200,000	Some College	1	0	0	0	0	0
	Associate Degree	1	0	0	0	0	0
	Bachelors	0	0	6	0	0	3
	Masters	0	2	2	2	2	1
	Doctoral	0	0	1	0	1	0
201,000 - 500,000	Bachelors	0	0	1	0	0	0
	Masters	0	0	2	0	0	0

Demographic characteristics: Income with education level and employment status. As seen in Table 5, the 23 participants who earned less than $20,000 per year were at varying employment statuses and education levels. Thus, six of these participants (4%) achieved up to high school level education, and four of them were employed fulltime while two retained part-time status. Another seven participants (5%) had only partial college training; three with fulltime employment, one part-time, one being a student, and two who were unemployed. One participant had an associate degree and was employed part-time. Another six participants had a bachelor's degree, and three were in fulltime employment, one with a part-time position, one being a student, and one who was retired. The remaining three participants were at a master's degree level, and one of them had part-time employment, another was a student, and third was unemployed.

Thirty-seven participants earned between $20,000 and $40,000 per year and included individuals at different education and employment levels. Thus, 17 participants (12%) achieved up to high school level education wherein nine of them were employed fulltime, four retaining a part-time status, one being self-employed, another being a student, one was unemployed, and the other was retired. Seven other participants (5%) gained partial college training, of which six had fulltime employment while the other person was unemployed. Another seven participants possessed an associate degree wherein six were employed fulltime while the other was employed part-time. Another six persons at this income level had a bachelor's degree, of which five were in fulltime employment, and one person was employed part-time (Table 5).

Participants who earned between $41,000 and $60,000 included 29 persons at diverse education levels along with various employment statuses. Five participants had high school level training, of which three were in fulltime employment, one was part-time, and the other was unemployed. Another three participants had partial college-level education and were all in a fulltime position. Another six participants had an associate degree, and five were in fulltime employment while one held part-time status. Eight more participants who were at the bachelor' level were in a fulltime job while two others were employed part-time, and one other was unemployed.

Twenty-four participants had earnings between $61,000 and $100,000, including one person with high school level education who had a fulltime position. Another group of participants in this income category comprised two persons with partial college training and were in fulltime employment, and six others with an associate degree wherein five were fulltime while one was employed part-time. There were also eight participants in this income bracket who had a bachelor's degree wherein seven of them were employed fulltime, and one was self-employed. However, six participants had a master's degree, but five were employed fulltime while one was unemployed. There was also one other participant at the doctoral level who was also in fulltime employment.

Twenty-five participants reported earnings of over $100,000, and in this group, 23 were in a fulltime position where one had partial college training, another possessing an associate degree, 10 with a bachelor's degree, seven with a master's and two with a doctorate. Two other persons within this income bracket possessed a master's degree, but one was employed part-time, and the other person was self-employed (see Table 5).

Table 5

Proportion of Education with Employment and Household Income

Income	Education	Employment					
		FT	PT	Self	Student	Unemployed	Retired
< 20,000	< High school	0	1	0	0	0	0
	High School	4	1	0	0	0	0
	Some College	3	1	0	1	2	0
	Associate Degree	0	1	0	0	0	0
	Bachelors	3	1	0	1	0	1
	Masters	0	1	0	1	1	0
	Doctoral	0	0	0	0	0	0
20,000 - 40,000	< High school	0	0	1	0	0	0
	High School	9	4	0	1	1	1
	Some College	6	0	0	0	1	0
	Associate Degree	6	1	0	0	0	0
	Bachelors	5	1	0	0	0	0
	Doctoral	0	0	0	0	0	0
41,000 - 60,000	< High School	0	0	0	0	0	0
	High School	3	1	0	0	1	0
	Some College	3	0	0	0	0	0
	Associate Degree	5	1	0	0	0	0
	Bachelors	8	2	0	0	1	0
	Masters	4	0	0	0	0	0
	Doctoral	0	0	0	0	0	0
61,000 - 100,000	< High School	0	0	0	0	0	0
	High School	1	0	0	0	0	0
	Some College	2	0	0	0	0	0
	Associate Degree	5	1	0	0	0	0
	Bachelors	7	0	1	0	0	0
	Masters	5	0	0	0	1	0
	Doctoral	1	0	0	0	0	0
101,000 - 200,000	< High School	0	0	0	0	0	0
	High School	0	0	0	0	0	0
	Some College	1	0	0	0	0	0
	Associate Degree	1	0	0	0	0	0
	Bachelors	9	0	0	0	0	0
	Masters	7	1	1	0	0	0
	Doctoral	2	0	0	0	0	0
201,000 - 500,000	< High School	0	0	0	0	0	0
	High School	0	0	0	0	0	0
	Some College	0	0	0	0	0	0
	Associate Degree	0	0	0	0	0	0
	Bachelors	1	0	0	0	0	0
	Masters	2	0	0	0	0	0
	Doctoral	0	0	0	0	0	0

Note. FT = fulltime, PT = part-time

The result section provides descriptive statistics of the number of participants' responses to the variables in the research questions. These results were in a table form and presented to give a clearer picture of how the participants relate to the variables in the research questions. This section also describes the data analyses.

Results

Each research question and hypothesis is restated in this section, as well as descriptive statistics of the participants' responses to the survey items affiliated with the variables in the research questions. The data analyses used in the study included the Pearson correlation analysis using the Bivariate Pearson statistic, and multiple linear regression. Each research question reflects the use of these analyses. Also, the assumptions relating to each data analysis were assessed to ensure there were no violations.

Research Question 1

Research Question 1: Is there a relationship between (a) levels of cultural interaction, (b) acculturation orientation levels, and (c) levels of acculturation, within a sample of Caribbean immigrants, ages 25-54 years, who reside in a northeast U.S. metro?

H_0: There is no relationship between (a) levels of cultural interaction, (b) acculturation orientation levels, and (c) levels of acculturation, within a sample of Caribbean immigrants, ages 25-54 years, who reside in a northeast U.S. metro.

H_1: There is a relationship between (a) levels of cultural interaction, (b) acculturation orientation levels, and (c) levels of acculturation, within a sample of Caribbean immigrants, ages 25-54 years, who reside in a northeast U.S. metro.

Descriptive Statistics for Research Question 1

Table 6 provides descriptive information of participants' levels of cultural interaction (LCI) measured in language, food, religion, and education. The levels identify how easy or how difficult it is for participants to interact in the host culture. The frequency identifies the number of participants associating with the different range levels. Thus, "poor" indicates that participants in the 0-21 category who experience more language difficulties, food issues, religious conflicts, and limited educational opportunities during their interaction with host members. Likewise, "excellent" depicts participants within the 64-105 range of scores who experience less difficulties communicating appropriately, participating in different food types, being cohesively involved in religious activities, and acquiring educational benefits.

Table 6

Descriptive Statistics as a Percentage of Participants' Levels of Cultural Interactions

	Language		Food		Religion		Education	
Cultural Interactions	Scores	%	Scores	%	Scores	%	Scores	%
Poor	0-21	2.9	0-7	1.4	0-18	0	0-20	1.4
Moderate	22-42	32.6	8-12	10.1	19-35	0	21-33	13.8
Good	43-63	54.3	13-19	65.9	36-60	77.5	345-39	82.6
Excellent	64-105	10.1	20-25	22.5	61-75	22.5	40-55	2.2

Note. % = the percentage number of participants in each level of cultural interaction.

Participants' acculturation orientation levels. As it relates to the acculturation orientation positions (see Table 7), the number of participants in the different categories such as anomie, individualism, separation, integration, and assimilation, indicate those who obtained scores within the different range levels associating with the categories. Thus, participants in the separation category for example, represented those within the 78-115 range of scores on the survey. However, the majority of the participants were

identified at the integration level and suggesting that most Caribbean immigrants chose to

share both cultures. No participant fell within the anomie or individualism category,

which meant that no participant relinquished their culture and the host culture to become

alienated (see Table 7).

Table 7

Descriptive Statistics of the Participants' Levels of Acculturation Orientation

AOL	Scores	*N*
Anomie	0-39	0
Individualism	40-77	0
Separation	78-115	43
Integration	116-149	90
Assimilation	150-195	5

Note. AOL = acculturation orientation levels, and N = number of participants in each

orientation level.

Participants' acculturation levels. Table 8 provides a descriptive report about

participants' acculturation levels (AL) whether it is low, bicultural, or high acculturation.

Participants who identified with either high or bicultural acculturation level, represent

those who scored within the range level for biculturalism or high acculturation. However,

since more participants were within the biculturalism acculturation level, one may

conclude that participants possess the propensity to embrace the host cultural norms

while maintaining their original cultural practices.

Table 8

Descriptive Statistics of the Percentage Participants in each Acculturation Level

AL	Scores	Participants
Low Acculturation	0-25	0
Bicultural Acculturation	26-57	63.8
High Acculturation	58-95	36.2

Note. AL = Acculturation Levels

Reflection of participants' acculturation and orientation levels. Table 9 is a

cross tabulation reflecting the participants' acculturation positions and their acculturation

levels. The table shows that the participants who were identified at the integration or

assimilation level in the mainstream society, also were identified either at a high

acculturation level or with biculturalism. The participants within the separation category

who also shows bicultural acculturation level, represent those who have adopted much of

the host cultural norms while maintaining some of their heritage cultural identities but

also have chosen to uphold a secured niche with their social support group in the

community. The results therefore, suggest that it is possible for bicultural individuals to

integrate in the host culture in some areas of their interaction experience, but also

separate where they have a stronger preference to maintain some specific areas of their

original cultural norms.

Table 9

*Descriptive Statistics Reflecting Participants' Acculturation Orientation Level and
Acculturation Level*

	AL		
AOL	Low	Biculturalism	High
Separation	0	43	0
Integration	0	45	45
Assimilation	0	0	5

Note. AL = acculturation level, and AOL = acculturation orientation level. The AL

represent the number of participants

Reflecting participants' languages with their acculturation levels. Table 10 is a

cross tabulation reflecting a comparison between the participants' language use and their

acculturation levels. This comparison shows that regardless of which native language the

participants spoke, most of them were identified with biculturalism. This result indicates

a possibility that the participants of different languages other than English did not differ

in their acculturation experience from those who are native English speakers.

Table 10

Descriptive Statistics of Participants' Languages and Acculturation Level

Languages	Acculturation level		
	Low	Biculturalism	High
English	0	64	34
Spanish	0	10	6
French	0	4	3
Haitian Creole	0	10	7

Note. Acculturation level is a *c*ross tabulation comparing participants' language with their

acculturation levels.

Reflecting participants' languages with their acculturation orientation levels.

Table 11 is a cross tabulation reflecting a the participants' language use with their

acculturation orientation levels. This reflection shows that regardless of which native

language the participants spoke, most of them were identified with the integration

orientation. This result also suggests that the non-English speakers reflect similar

outcomes in their experience in the host culture as the English speakers.

Table 11

Descriptive Statistics of Participants' Languages and Acculturation Orientation Levels

	AOL				
Languages	Anomie	Individualism	Separation	Integration	Assimilation
English	0	0	34	61	3
Spanish	0	0	5	11	0
French	0	0	0	6	1
Haitian Creole	0	0	4	12	1

Note. AOL = acculturation orientation levels. The AOL is a *c*ross tabulation comparing

participants' language with their acculturation orientation levels.

Pearson's Correlation Test for Research Question 1

A Pearson R test is one of the main statistical tests used to determine if LCI, AOL, and AL were significantly related, and then identifying any effect size. The effect size indicates the strength of the relationship, while a negative or positive correlations tell the direction. Before conducting Pearson correlation, it is necessary to test the assumptions of a correlation test to ensure there are no violations of these assumptions.

Pearson's assumptions for research question 1. The SPSS was used to perform normality tests to identify the distribution of the data. A Pearson correlation assumption was tested to determine the normality of the study variables by analyzing the skewness and kurtosis (see Table 12). For normalcy, skewness ranges from -1 to 1, and the kurtosis being between -2 and 2. Based on these ranges, scores were normally distributed for cultural interaction in (a) language with a skewness of .158 and kurtosis of .315, (b) food with a skewness of -1.006 and kurtosis of 1.778, (c) religion with a skewness of .575 and kurtosis of .404, and (d) education with a skewness of .698 and kurtosis of .547. Scores were also normally distributed for acculturation orientation with a skewness of .300 and kurtosis of .021, and acculturation level with a skewness of .152 and kurtosis of -.408. Therefore, the Pearson's assumption test results indicated that no known violation exists based on the normality tests.

Table 12

Descriptive Statistics of Pearson's Assumption for Normality in Level of Cultural Interaction, Acculturation Orientation Level, and Acculturation Level

N	Language	Food	Religion	Education	AOL	AL
Mean	2.786	2.616	3.679	1.930	2.528	2.588
Std. Error of Mean	.0442	.0349	.011	.013	.021	.021
Std. Deviation	.519	.411	.128	.148	.248	.248
Skewness	.158	-1.006	.575	.698	.300	.152
Std. Error of Skewness	.206	.206	.206	.206	.206	.206
Kurtosis	.315	1.778	.404	.547	.021	-.408
Std. Error of Kurtosis	.410	.410	.410	.410	.410	.410

Note. Pearson's Assumption for Research Question 1 with Mean, Std. Deviation, Skewness, and Kurtosis. AOL = acculturation orientation levels, and AL = acculturation levels. N = normality

Pearson's main test for level of cultural interaction, acculturation orientation level, and acculturation level. A Pearson's product-moment correlation was computed to assess the relationship between cultural interactions (LCI) and acculturation orientation (AOL) or acculturation levels (AL) in individuals aged 25 to 54 years (see Table 13). There was a statistically significant, small positive correlation between LCI language and AOL, $r(138) = .217$, $p < .05$, two-tailed, and between LCI language and AL, $r(138) = .183$, $p < .05$, two-tailed. The results revealed that a 4.7% change in the interaction level in language is attributed to the acculturation orientation levels. Likewise, the acculturation levels explained 3.3% of the variation in cultural interaction in language. The null hypothesis was rejected; there is a statistically significant relationship between LCI language and AOL, and the LCI language and AL.

There was a statistically significant, small positive correlation between LCI food and AOL, $r(138) = .219$, $p < .01$, two-tailed. The AOL explained 4.8% of the variation in

LCI food. However, LCI food was not statistically significant with AL. Thus, while the null hypothesis was rejected for AOL, it failed to reject with AL. These conditions suggest that participants' level of cultural interaction in food is related to their acculturation orientation position, but not to their acculturation level (see Table 13).

The Pearson's correlation for cultural interaction in religion was not statistically significant with AOL, $r(138) = -.137$, $p > .05$, or with AL, $r(138) = -.091$, $p > .05$. The null hypothesis failed to reject, suggesting that the relationship is negligible or non-existent. In other words, interaction in religion does not relate to participants' orientation position, or their acculturation level. Cultural interaction in education was statistically significant with a small positive correlation with acculturation orientation, $r(138) = .186$, $p < .05$, and with acculturation levels, $r(138) = .196$, $p < .05$. The results revealed that 3.5% change in cultural interaction in education is attributed to the AOL. Likewise, a 3.8% variation in education interaction is associated with the AL. The null hypotheses were rejected, indicating that there is a relationship between education interaction and acculturation orientation, as well as with the acculturation levels (see Table 13).

Pearson R revealed that there was a statistically significant, large positive correlation between AOL and the AL, $r(138) = .766$, $p < .01$, two-tailed, with AL explaining 58.7% of the variation in AOL. The null hypothesis was rejected; there is a strong association between participants' orientation position and their acculturation level. This relationship also suggests that as participants become highly acculturated, the more likely they will become assimilated or integrated. Likewise, if they find it difficult to

acculturate (i.e., experiencing low to medium acculturation), they are likely to orient to a position such as separation, individualism, or anomie.

There was no statistical significance between any of the combination of the cultural interactions measured in language, food, religion, and education, which suggests that the association is negligible or non-existent. This matter also indicates that the cultural interaction measures are not linearly related, meaning they are independent of each other.

Table 13

Pearson Correlations Involving Level of Cultural Interaction, Acculturation Orientation Level, and Acculturation Level

	LCI				Acculturation	Acculturation
Variables	Language	Food	Religion	Education	Orientation	Levels
Language	-					
Food	-.123	-				
Religion	-.127	.002	-			
Education	-.143	.050	.058	-		
Acculturation Orientation	.217*	.219**	-.137	.186*	-	
Acculturation Levels	.183*	.145	-.091	.196*	.766**	-

Note. * indicates that correlation is significant at the 0.05 level (2-tailed). ** means that correlation is significant at the 0.01 level (2-tailed). LCI = levels of cultural interaction in language, food, religion, and education. AOL = acculturation orientation levels, and AL = acculturation levels.

Multiple Linear Regression Analysis for Research Question 1

As stated earlier, Research Question 1 sought to identify whether any relationship exists between (a) levels of cultural interaction and (b) acculturation orientation levels and (c) levels of acculturation, within a sample of Caribbean immigrants. Since Pearson correlation is bounded by +/-1, a multiple linear regression analysis was used to explore

the existence of any relationship. A regression slope near zero would indicate that the response (Y) variable changes slowly as the predictor (X) variable changes. However, if the slope is distant from zero, regardless of its positive or negative direction, the response variable will change faster as the predictor variable changes.

Before conducting the multiple regression analysis, the assumptions preceded to ensure there was no violation occurring. Thus, the following assumptions were computed: test of normality, autocorrelation assumption, multicollinearity, and homoscedasticity.

Regression assumptions for research question 1: Test of normality. When conducting a normality test for multiple linear regression, the relationship between the independent and dependent variables must be linear and there should be no outlier. A regression analysis test of normality indicates that the residuals of the regression or the error between the observed and predicted values should undergo normal distribution. As such, a linear regression analysis was conducted for normality in this study, and the regression of residuals were produced, indicating normality for the levels of cultural interactions in language, food, religion, and education associating with acculturation orientation and acculturation levels. Also in the P-P plot, the dots lie very closely to the diagonal line, indicating normality (see Figures 1 and 2).
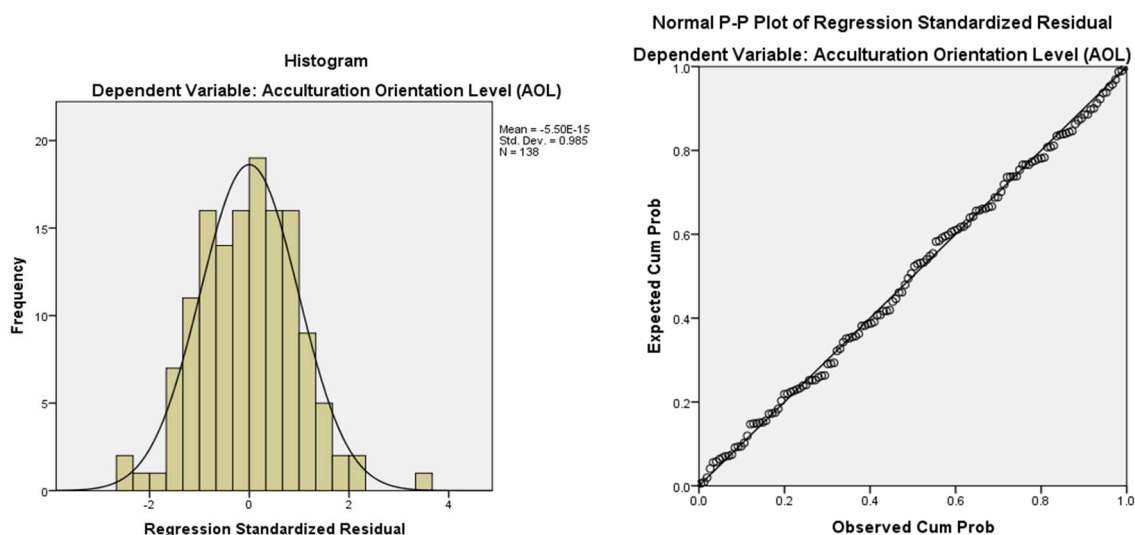
Figure 2. Histogram and P-P plot of regression standardized residuals for the level of cultural interaction on acculturation orientation level. Histogram and P-P plot for standardized residuals (SR) for the levels of cultural interactions measured in language, food, religion, and education associating with acculturation orientation levels. The line drawn on the histogram, indicates where the normal curve expects the residual to occur. On the P-P plot, the points are lying very closely to the regression line to indicate normality. The plots compare the observed cumulative probability of the SR to the expected cumulative probability from a normal distribution.
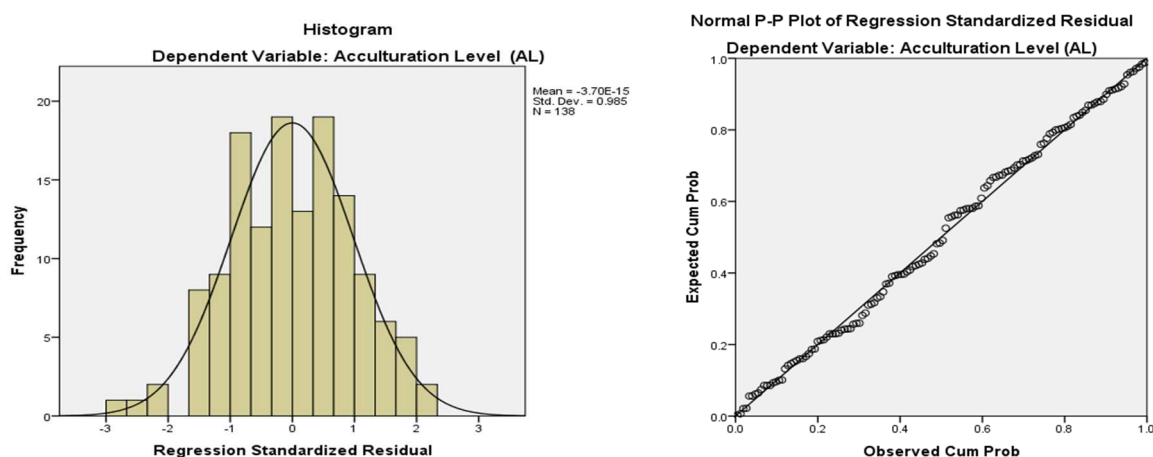
Figure 3. Histogram and P-P plot of regression standardized residuals for level of cultural interaction on acculturation level. Histogram and P-P plot for standardized residuals for the cultural interactions measured in language, food, religion, and education associating with acculturation levels. The histogram indicates where the normal curve predicts the residual to occur. The P-P plots compare the observed cumulative probability of the SR to the expected cumulative probability from a normal distribution. The plots are lying very closely to the regression line, which indicate normality.

Autocorrelation assumption. Another assumption is that autocorrelation should not be present among the variables. This condition means that the residuals should be independent or uncorrelated. A Durbin-Watson test is usually necessary for this assumption, and the value should always be between 0 and 4, but preferably closer to 2 to eliminate concerns for a violation and invalid analysis. Thus, Durbin-Watson statistics computed the cultural interactions in language, food, religion, and education associating with acculturation orientation (AOL) and with acculturation levels (AL). The model summary results showed that the assumptions met the criteria, indicating independence of residuals as assessed by Durbin-Watson statistics of 2.168 for AOL and 2.072 for AL. Thus, no autocorrelation exists (see Tables 14 and 15).

Table 14

Durbin-Watson Test for Autocorrelation in Level of Cultural Interaction with
Acculturation Orientation Level

Model Summary[b]					
Model	R	R^2	Adjusted R^2	S.E of the Estimate	Durbin-Watson
1	.408[a]	.167	.142	.23002	2.168

Note. a = Predictors: (Constant), Language, Food, Religion, Education, b = Dependent

Variable: AOL = acculturation orientation (AOL). R^2 = 16.7% with an adjusted R^2 =

14.2%, a small effect size as indicated by Cohen (1988).

Table 15

Durbin-Watson Test for Autocorrelation in Level of Cultural Interaction with
Acculturation Level

Model Summary[b]									
					Change Statistics				
Model	R	R^2	Adjusted R^2	SE of the Estimate	R^2 Change	F Change	df1	df2	Sig.F Change	D-W
1	.299[a]	.090	.062	.15707	.090	3.270	4	133	.014	2.072

Note. SE = standard error, df = degree of freedom, D-W = Durbin-Watson, a =

Predictors: (Constant), Language, Food, Religion, and Education. b = Dependent

Variable: Acculturation Levels, R^2 was 9% with an adjusted R^2 of 6.2%, a small effect as

indicated by Cohen (1988).

     Multicollinearity test of assumption. Another assumption for the multiple linear

regression analysis is that multicollinearity should be minimal or nonexistent among the

independent variables, and would be in violation if (a) a correlation coefficient is more

than 0.8, (b) the tolerance level is less than 0.1, or (c) the VIF is more than 10, and (d) the

condition index carries a value of more than 30.

In this study, a multicollinearity test for LCI in language, food, and religion as the predictors, and education as the dependent variable, revealed that the condition index values were under 30 except for dimension 4, where it was 43.466 (see Table 16). The dimensions represent the number of the eigenvalues, and each eigenvalue is the variance of each of the linear combinations of variables. Thus, dimension one would locate the first and highest eigenvalue, which is also the highest combination of variables. Likewise, dimension two would identify the second highest eigenvalue, which is the second highest linear combination of variables, and the pattern continues for the other dimensions.

The condition index is produced from the square root of the ratio of the largest eigenvalue to each of the other corresponding eigenvalue so that the values between 10 and 30 indicate that a multicollinearity is not a threat. Thus, the closer the eigenvalue is to zero, the higher the condition index will be. Collinearity would then be recognized by identifying two or more variables with huge proportions of variance corresponding to a large condition index (see Table 16). Therefore, in this multicollinearity test, only at the fourth dimension that a coefficient (constant) exceeded .9 threshold and no other out-of-range value surpassing the limit. Hence, no collinearity problem between the LCI group and education.

Table 16

Collinearity Diagnostics of the Level of Cultural Interaction in Language, Food, and Religion with Education

				Collinearity Diagnostics[a]			
			Condition	Variance Proportions			
Model	Dimension	Eigenvalue	Index	(Constant)	Language	Food	Religion
1	1	3.951	1.000	.00	.00	.00	.00
	2	.032	11.043	.00	.63	.26	.00
	3	.015	16.334	.03	.27	.61	.13
	4	.002	43.466	.97	.10	.14	.87

Note. a = Dependent Variable: Education.

A multicollinearity test for LCI in food, religion, and education as the predictors and language as the dependent variable, revealed that the condition index values were under 30 except for dimensions 3 and 4 where the values were greater than 30 (see Table 17). However, dimension 3 has no coefficient more than .9, and dimension 4 only has a coefficient (constant) exceeding .9 threshold, and there was no other out-of-range value associating the limit. Thus, no collinearity was existing between the LCI group and language.

Table 17

Collinearity Diagnostics of the Level of Cultural Interaction in Food, Religion, and Education with Language

				Collinearity Diagnostics[a]			
			Condition	Variance Proportions			
Model	Dimension	Eigenvalue	Index	(Constant)	Food	Religion	Education
	1	3.975	1.000	.00	.00	.00	.00
1	2	.019	14.309	.01	.90	.03	.02
	3	.004	31.812	.01	.01	.45	.81
	4	.002	43.300	.98	.09	.52	.17

Note. LCI = levels of cultural interaction, a= Dependent Variable: Language.

A multicollinearity test for LCI in religion, education, and language as predictors and with food being the dependent variable, revealed that the condition index values were

under 30 except for dimensions 3 and 4 (see Table 18). However, only dimension 4 had a

coefficient (constant) exceeding .9 threshold and no other out-of-range value associated

with it. Hence, no collinearity existed between the LCI group and language.

Table 18

Collinearity Diagnostics of the Level of Cultural Interaction in Religion, Education, and Language with Food

Collinearity Diagnostics[a]							
			Condition	Variance Proportions			
Model	Dimension	Eigenvalue	Index	(Constant)	Religion	Education	Language
1	1	3.965	1.000	.00	.00	.00	.00
	2	.029	11.712	.00	.01	.03	.80
	3	.004	32.285	.00	.65	.62	.03
	4	.002	44.999	1.00	.33	.35	.17

Note. LCI = levels of cultural interaction, a = Dependent Variable: Food.

A multicollinearity test for LCI in education, language, and food as predictors and

religion as the dependent variable, revealed that the condition index values were under 30

except for dimension 4 where the value was above 30 (see Table 19). However, only

dimension 4 had a coefficient (constant) exceeding .9 threshold and there was no other

out-of-range value associating with the .9. Therefore, no collinearity existed between the

LCI group and religion.

Table 19

Collinearity Diagnostics of the Level of Cultural Interaction in Education, Language, and Food with Religion

Collinearity Diagnostics[a]							
			Condition	Variance Proportions			
Model	Dimension	Eigenvalue	Index	(Constant)	Education	Language	Food
1	1	3.950	1.000	.00	.00	.00	.00
	2	.033	10.885	.00	.01	.62	.20
	3	.015	16.364	.03	.13	.15	.73
	4	.002	42.282	.97	.86	.23	.06

Note. LCI = levels of cultural interaction, a = Dependent Variable: Religion.

Additionally, all the VIF values are under 10 for the combination of the LCI

group measured in language, food, religion, and education, which indicates no problem

with multicollinearity. Hence, there was no presence of violation among the independent

variables (see Table 20).

Table 20

Tolerance and VIF Levels for the Level of Cultural Interaction

		Coefficients[a, b, c, d]	
		Collinearity Statistics	
	Model	Tolerance	VIF
1	Language	.982	1.018
	Food	.980	1.020
	Religion	.988	1.012
2	Food	.986	1.014
	Religion	.912	1.097
	Education	.914	1.094
3	Religion	.921	1.086
	Education	.869	1.150
	Language	.940	1.064
4	Education	.938	1.066
	Language	.931	1.074
	Food	.986	1.014

Note. 1a = Dependent Variable: Education, 2b = Dependent Variable: Language, 3c =

Dependent Variable: Food, 4d = Dependent Variable: Religion. VIF = variance inflation

factor, and the LCI = levels of cultural interaction in language, food, religion, and

education.

Homoscedasticity test of assumption. Homoscedasticity should be present

among the IVs, which suggests that the variance of errors should be the same across all

levels of the independent or predictor variables. The results of this study showed

homoscedasticity among the independent variables of cultural interaction in language,

food, religion, and education (see Figures 3 and 4). Homoscedasticity was tested

graphically by producing a scatter diagram and then drawing a line of best fit through the

scatter plots. The plots were aligned closely along the line, which indicates

homoscedasticity.
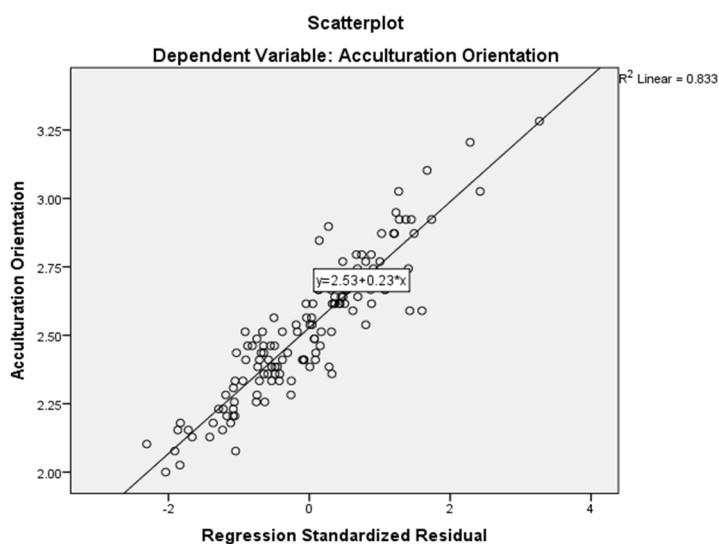
Figure 4. Scatterplots for homoscedasticity among the level of cultural interaction with

acculturation orientation level. Scatterplots for homoscedasticity among the cultural

interactions in language, food, religion, and education with acculturation orientation.
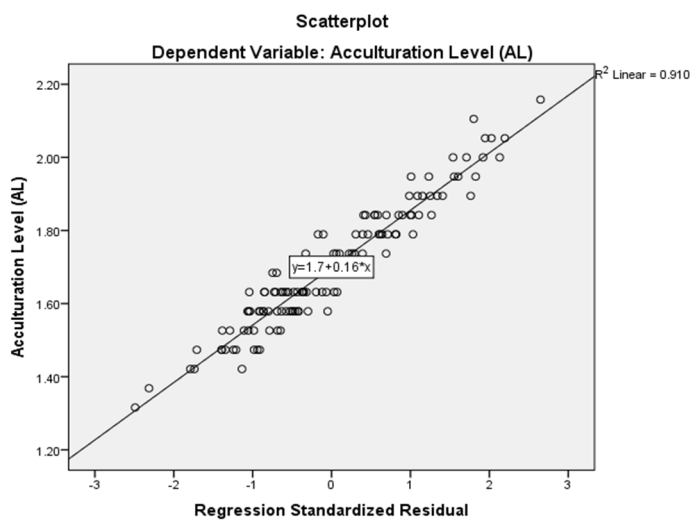
Figure 5. Scatterplots for homoscedasticity among the level of cultural interaction with acculturation level. Scatterplots for homoscedasticity among the cultural interactions in language, food, religion, and education with acculturation levels.

Multiple regression analysis for the level of cultural interaction on acculturation orientation level. A multiple linear regression analysis was conducted for the LCI measured in language, food, religion, and education as the predictors, and with AOL as the dependent variable (see Tables 21, 22, and 23). A multiple linear regression analysis was used to determine if there were any statistically significant linear relationship between the LCI and the AOL variables.

The results (Table 21) revealed that the multiple R shows a moderate correlation between the LCI variables and the AOL, $R = .435$. Thus, the LCI group (Tables 22 and 23) is statistically significantly related to AOL, $F(4, 133) = 7.759$, $p < .0001$, with an R^2 of .189 and an adjusted R^2 of .165, a small effect size according to Cohen (1988). About 16.5% of the variance in AOL is explained by the LCI group. The multiple regression equation is expressed as AOL = 2.203 + .108*Language + .173*Food − .680*Religion + .390*Education, where AOL is coded as 1=anomie, 2=individualism, 3=separation, 4=integration, and 5=assimilation (see Table 6). The LCI group was also coded as 1=poor interaction, 2=moderate interaction, 3=good interaction, and 4=excellent interaction.

The equation is used to estimate acculturation orientation as a function of the participants' language, food, religion, and education where a one unit increase in language interaction level is associated with a 0.108 unit increase in acculturation orientation. Likewise, a unit increase in food interaction level is associated with 0.173

unit increase in acculturation orientation, and the pattern would continue for each LCI level. For example, a participant with poor interaction in language and food, good religious interaction (i.e., "3"), and moderate education association in the host culture (i.e., "2"), could estimate his/her acculturation orientation level as AOL = 2.203 + 0.108*1 + 0.173*1 - 0.680*3 + 0.390*2 = 3.091. Thus, this individual would likely be in the separation orientation.

Table 21

Regression Model Summary for the Level of Cultural Interaction Group with Acculturation Orientation Level

					Change Statistics				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
1	.435[a]	.189	.165	.22692	.189	7.759	4	133	.000

Note. a = Predictors: (Constant), Language, Food, Religion, and Education. b =

Dependent Variable: acculturation orientation levels. R^2 = 18.9% with an adjusted R^2 =

16.5%, a small effect size as indicated by Cohen (1988).

Table 22

Regression ANOVA for the Level of Cultural Interaction Group with Acculturation Orientation Level

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.598	4	.400	7.759	.000[b]
	Residual	6.849	133	.051		
	Total	8.447	137			

Note. a = Dependent Variable: acculturation orientation levels. b = Predictors: (Constant),

Religion, Food, Language, and Education.

Table 23

Regression Coefficients for the Level of Cultural Interaction Group with Acculturation Orientation Level

	Coefficients[a]				
	Unstandardized Coefficients		Standardized Coefficients		
Model	B	SE	Beta (β)	t	Sig. (p)
1 (Constant)	2.203	.342		6.438	.000
Language	.108	.039	.227	2.799	.006
Food	.173	.048	.286	3.576	.000
Education	-.680	.265	-.406	-2.568	.011
Religion	.390	.168	.366	2.330	.021

Note. Constant = 2.203, $F(4, 133) = 7.759$, $p < .05$. AOL = acculturation orientation

levels. LCI = levels of cultural interaction.

Multiple regression analysis for the level of cultural interaction group on

acculturation level. A multiple linear regression analysis test was conducted for the LCI

measured in language, food, religion, and education as the predictors, with AL as the

dependent variable (see Tables 24, 25, and 26). The SPSS linear regression analysis was

used to analyze the variables. The analysis was to determine the statistically significant

linear relationship between the LCI and AL variables, and identifying the effect sizes.

The results revealed that the multiple R shows a moderate correlation between the

LCI group and the AL, $R = .344$ (see Table 24). The R^2 value indicates that about 11.9%

of the variance in AL is explained by the LCI group. LCI group (see Tables 25 and 26),

measured in language, religion, and education is statistically significantly related to AL,

$F(4, 133) = 4.470$, $p < .05$, with an R^2 of 11.9% and an adjusted R^2 of 9.2%, a small effect

size according to Cohen (1988). The LCI measured in food was not statistically

significant on AL. Thus, the hypotheses failed to reject on food, but were rejected with

the LCI in language, religion, and education in the regression analysis. An

unstandardized regression equation is expressed as AL = 1.612 - .059*Language -

.042*Food + .276*Religion + .511*Education where AL is coded as 1=low acculturation,

2=bicultural acculturation, and 3=high acculturation.

The equation is used to estimate the acculturation level as a function of the

participants' language, food, religion, and education where a one unit increase in

language interaction level while holding the other IVs constant, is associated with a -

0.059 unit increase in acculturation orientation. The pattern would continue for each LCI

level. For example, a participant with poor interaction in language and food, good

religious interaction, and moderate education association in the host culture, could

estimate his/her acculturation level as AL = 1.612 - .059*10 - .042*5 + .276*60 +

.511*30 = 32.282. Thus, this individual would likely be at the biculturalism level.

Table 24

Regression Model Summary for Level of Cultural Interaction with Acculturation Level

					Model Summary[b]				
						Change Statistics			
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
1	.344[a]	.119	.092	.15455	.119	4.470	4	133	.002

Note. LCI = levels of cultural interaction, AL = acculturation levels, a = Predictors:

(Constant), Language, Food, Religion, and Education. b = Dependent Variable: AL

Table 25

Regression ANOVA for the Level of Cultural Interaction Group with Acculturation Level

	ANOVA[a]					
	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.427	4	.107	4.470	.002[b]
	Residual	3.177	133	.024		
	Total	3.604	137			

Note. LCI = levels of cultural interaction, AL = acculturation levels, a = Dependent

Variable: AL. b = Predictors: (Constant), Education, Food, Language, Religion.

Table 26

Regression Coefficient for the Level of Cultural Interaction Group with Acculturation Level

		Coefficients[a]				
		Unstandardized Coefficients		Standardized Coefficients		
	Model	B	SE	Beta (β)	t	Sig. (*p*)
1	(Constant)	1.612	.233		6.918	.000
	Language	-.059	.026	-.190	-2.250	.026
	Food	-.042	.033	-.106	-1.276	.204
	Religion	-.276	.114	-.397	-2.420	.017
	Education	.511	.180	.467	2.834	.005

Note. LCI = levels of cultural interaction, AL = acculturation levels, a = Dependent

Variable: AL

Multivariate Multiple Linear Regression Analysis for Research Question 1: General Linear Model

The GLM is a model used to carry out a multivariate multiple linear regression

analysis for the LCI group of independent variables with the AOL and AL as the

dependent variables. The purpose of using this test was to identify which combination of

variables has the best fit among all possible combinations of variables. Thus, the GLM

tested whether or not the independent variables explained a statistically significant

portion of the variance in the dependent variables. The multiple linear regression

assumptions were conducted before proceeding with the GLM analysis, to ensure there was no violation.

Assumptions of the multivariate multiple linear regression analysis for general linear model. The assumptions were evaluated, and no violations existed (see Tables 16, 17, 18, 19, and 20; Figures 1, 2, 3, and 4). These assumptions include (a) a linear relationship between the independent and the dependent variables, (b) the residuals of the regression (i.e., the error between observed and predicted values) should be normally distributed, (c) little or no multicollinearity in the data, (d) little or no autocorrelation in the data, and (e) homoscedasticity exists among the IVs.

Multivariate multiple linear regression analysis for the **level of cultural interaction group: Acculturation orientation level and acculturation level.** A multivariate multiple linear regression analysis was conducted for the cultural interactions (LCI) measured in language, food, religion, and education as the predictors, and acculturation orientation (AOL), as well as the acculturation levels (AL) as dependent variables. The SPSS General Linear Model, followed by the multivariate choice, was used to analyze the variables (see Table 27). While this analysis was used to determine the effect size of a statistically significant linear relationship between the predictor variables and the outcome variables, it also indicated which combination of variables had the strongest relationship among all possible combinations of variables.

The results revealed that there was a statistically significant relationship for the cultural interaction group on the dependent measures (see Table 27). Thus, LCI in language, Wilks' $\lambda = .888$, $F(2, 132) = 8.360$, $p < .0001$, partial $\eta^2 = .112$; in food, Wilks'

$\lambda = .883$, $F(2, 132) = 8.721$, $p < .0001$, partial $\eta^2 = .117$; in religion, Wilks' $\lambda = .900$, $F(2, 132) = 7.345$, $p < .001$, partial $\eta^2 = .100$; and in education, Wilks' $\lambda = .874$, $F(2, 132) = 9.509$, $p < .0001$, partial $\eta^2 = .126$. The multivariate η^2 for LCI in language based on Wilks' λ was medium effect, and accounts for 11.2% of the variance explained in the dependent measures. The multivariate η^2 for LCI in food based on Wilks' λ was medium effect, and accounts for 11.7% of the variance explained in the dependent variables. The multivariate η^2 for LCI in religion based on Wilks' λ was medium effect, and accounts for 10% of the variance explained in the dependent variables. The multivariate η^2 for LCI in education based on Wilks' λ was medium effect, and accounts for 12.6% of the variance explained in the dependent variables (see Table 27).

The test of between subjects revealed that there was no significant association between the predictor LCI in food and the dependent variable AL (see Table 28). All the other combination of variables between predictors and outcome were significantly related. This result is consistent with the multiple linear regression analysis since both analyses are robust and have much in common.

Table 27

Multivariate Tests for Level of Cultural Interaction with Acculturation Orientation Level and Acculturation Level

				Multivariate Tests[a]				
	Effect	Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared	Observed Power[c]
Intercept	Pillai's Trace	.352	35.834[b]	2.000	132.000	.000	.352	1.000
	Wilks' Lambda	.648	35.834[b]	2.000	132.000	.000	.352	1.000
	Hotelling's Trace	.543	35.834[b]	2.000	132.000	.000	.352	1.000
	Roy's Largest Root	.543	35.834[b]	2.000	132.000	.000	.352	1.000
Language	Pillai's Trace	.112	8.360[b]	2.000	132.000	.000	.112	.960
	Wilks' Lambda	.888	8.360[b]	2.000	132.000	.000	.112	.960
	Hotelling's Trace	.127	8.360[b]	2.000	132.000	.000	.112	.960
	Roy's Largest Root	.127	8.360[b]	2.000	132.000	.000	.112	.960
Food	Pillai's Trace	.117	8.721[b]	2.000	132.000	.000	.117	.967
	Wilks' Lambda	.883	8.721[b]	2.000	132.000	.000	.117	.967
	Hotelling's Trace	.132	8.721[b]	2.000	132.000	.000	.117	.967
	Roy's Largest Root	.132	8.721[b]	2.000	132.000	.000	.117	.967
Religion	Pillai's Trace	.100	7.345[b]	2.000	132.000	.001	.100	.934
	Wilks' Lambda	.900	7.345[b]	2.000	132.000	.001	.100	.934
	Hotelling's Trace	.111	7.345[b]	2.000	132.000	.001	.100	.934
	Roy's Largest Root	.111	7.345[b]	2.000	132.000	.001	.100	.934
Education	Pillai's Trace	.126	9.509[b]	2.000	132.000	.000	.126	.978
	Wilks' Lambda	.874	9.509[b]	2.000	132.000	.000	.126	.978
	Hotelling's Trace	.144	9.509[b]	2.000	132.000	.000	.126	.978
	Roy's Largest Root	.144	9.509[b]	2.000	132.000	.000	.126	.978

Note. General linear model for the multivariate tests for LCI measured in Language,

Food, Religion, and Education, with AOL and AL. a = Design: Intercept + Language +

Food + Religion + Education. b = Exact statistic. c = Computed using alpha = .05.

Table 28

Tests of Between-Subjects Effects for Level of Cultural Interaction with Acculturation Orientation Level and Acculturation Level

		Tests of Between-Subjects Effects						
Source	Dependent Variables	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Observed Power[c]
Corrected	AOL	1.598[a]	4	.400	7.759	.000	.189	.997
Model	AL	.427[b]	4	.107	4.470	.002	.119	.933
Intercept	AOL	2.134	1	2.134	41.445	.000	.238	1.000
	AL	1.143	1	1.143	47.856	.000	.265	1.000
Language	AOL	.404	1	.404	7.837	.006	.056	.794
	AL	.121	1	.121	5.064	.026	.037	.608
Food	AOL	.658	1	.658	12.784	.000	.088	.944
	AL	.039	1	.039	1.628	.204	.012	.245
Religion	AOL	.280	1	.280	5.428	.021	.039	.638
	AL	.140	1	.140	5.857	.017	.042	.671
Education	AOL	.339	1	.339	6.592	.011	.047	.722
	AL	.192	1	.192	8.029	.005	.057	.803
Error	AOL	6.849	133	.051				
	AL	3.177	133	.024				
Total	AOL	890.285	138					
	AL	401.637	138					
Corrected	AOL	8.447	137					
Total	AL	3.604	137					

Note. General linear model for the tests of between-subjects effects for LCI measured in

Language, Food, Religion, and Education, with AOL and AL a = R^2 = .189 (Adjusted R^2

= .165). b = R^2 = .119 (Adjusted R Squared = .092). c = Computed using alpha = .05.

Research Question 2

The second research question examined was: "Is there a relationship between (a)

levels of acculturative stress and (b) mental health problems, and (c)

discrimination/stereotyping, within a sample of Caribbean immigrants, ages 25-54 years,

who reside in the Northeast United States?" The hypotheses tested were:

H_0: There is no relationship between (a) levels of acculturative stress (b) mental

health problems, and (c) discrimination/stereotyping, within a sample of Caribbean

immigrants, ages 25-54 years, who reside in the Northeast United States.

H_1: There is a relationship between (a) levels of acculturative stress (b) mental health problems, and (c) discrimination/stereotyping, within a sample of Caribbean immigrants, ages 25-54 years, who reside in the Northeast United States.

Descriptive Statistics for Research Question 2

The following tables and descriptive information presented in this section is a reflection of the participants' responses on the survey. Table 29 provides descriptive statistics for the acculturative stress levels (ASL). Table 30 describes the coping statuses, Table 31 describes the levels of depression, anxiety, and general life stress, and Table 32 provides descriptive statistics for the levels that discrimination/stereotyping that the immigrants perceived.

Table 29 represents the number of participants in this study who experienced acculturative stress at different levels. No participant experienced normal acculturative stress, which suggests that they all have encountered this type of stress mildly, moderately, or at a high level. Thus, approximately 31% of the participants experienced acculturative stress at a mild level, while the other 69% represents those who suffered moderate to high levels of acculturative stress.

Table 29

Descriptive Statistics of the Percentage Participants' Acculturation Stress Level

ASL	Scores	Participants	Mean	SD
Normal	0-8	0	2.3841	.77028
Mild	9-18	31.2		
Moderate	19-27	44.9		
High	28+	23.9		

Note. ASL = levels of acculturative stress. SD = standard deviation

The participants' coping levels are a reflection of how well or how poorly they are coping in their new culture. The Brief Cope questionnaire used was coded into 14 dimensions (28 questions) with four coping levels to identify the number of participants at each level. Lower scores suggest that participants are less likely to be affected by negative coping skills.

Thus, Table 30 describes the participants' coping levels, where approximately 33% represents those at low level and representing normal to mild coping skill. Another 61% of participants reflecting moderate coping, which means more proneness to a negative coping problem. Lastly, about 6% of the participants have been considered severely affected with negative coping, which suggests that they may have encountered difficulties while trying to adjust to the host culture but have resorted to negative coping strategies.

Table 30

Descriptive Statistics of Percentage Participants with Negative Coping Influence

Coping Severity	Scores	Participants	Mean	SD
Low/Normal	0-14	1.4	2.7101	.59441
Mild	15-28	31.9		
Moderate	29-42	60.9		
Severe	43^{+}	5.8		

Table 31 describes participants' responses to the survey questions relating to the mental health problems that comprise depression, anxiety, and general life stress. Based on participants' responses on the survey questions relating to these mental health conditions, approximately 90%, which is the majority, fell within the normal range for depression, 78% for anxiety, and 94% for general life stress. These outcomes suggest that

since the majority of the participants are at normal mental health levels, they are not considered high risk (see Table 31). However, some participants are affected by a mild to severe condition of these mental health problems.

Table 31

Descriptive Statistics of the Percentage Number of Participants and Mental Health Condition

Mental Health Condition	Depression		Anxiety		Gen. Life Stress	
	Scores	P	Scores	P	Scores	P
Normal	0-9	89.9	0-7	78.3	0-14	93.5
Mild	10-13	6.5	8-9	8.0	15-18	5.1
Moderate	14-20	3.6	10-14	9.4	19-25	1.4
Severe	21-27	0	15-19	4.3	26-33	0
Extremely Severe	28+	0	20+	0	34+	0

Note. P = percentage number of participants represented in the different mental health conditions.

Table 32 describes the participants' experience with discrimination/stereotyping while residing in their new environment. Based on the participants' choices on the survey questions relating to discrimination/stereotyping, about 33% of them indicated an having very little encounter. This result indicates that the majority of the participants have experienced discrimination/stereotyping at various raised levels. More specifically, 46.4% of them represent those with a mild encounter, 18.8% representing those at a moderate level, and 2.2% are at a severe level.

Table 32

Descriptive Statistics of the Percentage Participants and Discrimination/Stereotyping

Discrimination/Stereotyping	Scores	Participants
Negligible	0-17	32.6
Mild	18-27	46.4
Moderate	28-36	18.8
Severe	37-45	2.2

Pearson correlation for acculturative stress levels, mental health issues, and discrimination/stereotyping. The Pearson *R* test was used to determine if ASL, negative coping, depression, anxiety, general life stress, and discrimination/stereotyping were significantly related, and then identifying any effect size. Before conducting the Pearson test, a test of the statistical assumptions for normality of data were conducted to ensure there was no existing violations.

Pearson's assumptions. Skewness and kurtosis are measures used to identify normality of the data. Skewness expresses the degree to which the data is symmetrical around a midpoint, while kurtosis identifies the sharpness of the peak of the distribution of the data. In this study, if the data's skewness is between -1.0 and +1.0, and if the data's kurtosis was between -2.0 and +2.0, then the assumption of normality was considered to have been met. Therefore, Table 33 shows that all variables were within the defined limits to claim the data set met a normal distribution.

Table 33

Descriptive Statistics for Normality of the Study Variables

Statistics	ASL	Depression	Anxiety	GLS[a]	N-Cope[b]	Discr/St[c]
Mean	2.38	1.34	.894	.1.11	3.80	2.717
Std. Error of Mean	.066	.110	.063	.565	.09	.0774
Std. Deviation	.770	1.292	.736	.664	1.08	.8712
Skewness	.008	.372	-.234	-.801	-.166	-.087
Std. Error of Skewness	.206	.206	.206	.206	.206	.206
Kurtosis	-.551	-1.190	-1.715	-.924	-.048	-.743
Std. Error of Kurtosis	.410	.410	.410	.410	.410	.410

Note. a. GLS = general life stress, b. N-Cope=negative coping, c. Discr/St= discrimination/stereotyping.

Pearson's main test for acculturative stress levels, mental health problems,

discrimination/stereotyping. A Pearson's product-moment correlation was conducted to

assess the relationship between combinations of variables involving acculturative stress

levels (ASL), negative coping, depression, anxiety, general life stress, and

discrimination/stereotyping in individuals aged 25 to 54 years (see table 34). There was a

statistically significant, moderate positive correlation between acculturative stress levels

and depression, $r(138) = .419$, $p < .01$, two-tailed, and with depression explaining 17.6%

of the variation in the acculturative stress levels. This condition suggests that as

participants become more stressed due to acculturation problem, they are 17.6% more

likely to experience an increased severity level of depression.

Table 34

Acculturation Stress Level and Mental Health Problems and Discrimination/Stereotyping

Variables	ASL	Depression	Anxiety	GLS	Discr/St	N- Cope
ASL	-					
Depression	.419**	-				
Anxiety	.484**	.810**	-			
GLS	.489**	.758**	.841**	-		
Discr/St	.715**	.389**	.465**	.530**	-	
N-Cope	.372**	.437**	.478**	.512**	.289**	-

Note. ** = Correlation is significant at the 0.01 level (2-tailed). ASL = acculturative

stress level, GLS = general life stress, Discr/St = discrimination/stereotyping, N-Cope =

negative coping.

A statistically significant, moderate positive correlation existed between

acculturative stress levels and anxiety, $r(138) = .484$, $p < .01$, as well as with general life

stress, $r(138) = .489$, $p < .01$, two-tailed, and with anxiety explaining 23.4% and general

life stress explaining 23.9% of the variation in acculturative stress levels (see Table 34).

Participants with acculturative stress difficulty may have a 23.4% likelihood of associating it to anxiety problem. Participants are also 23.9% likely to associate their acculturative stress problem with general life stress challenges.

A statistically significant, moderate positive correlation existed between acculturative stress and negative coping, $r(138) = .372$, $p < .01$, two-tailed, and with negative coping explaining 13.8% of the variation in acculturative stress levels. There was also a statistically significant, large positive correlation between acculturative stress and discrimination/stereotyping, $r(138) = .715$, $p < .01$, two-tailed, and with discrimination/stereotyping explaining 51.1% of the variation in acculturative stress levels (see Table 34).

A statistically significant, large positive correlation existed between depression and anxiety, $r(138) = .810$, two-tailed, and with anxiety explaining 65.6% of the variation in depression. This result implies that participants have a strong association between depression and anxiety problems. There was also a statistically significant, large positive correlation between depression and general life stress, $r(138) = .758$, two-tailed, and with general life stress explaining 57.5% of the variation in depression (see Table 34). This result suggests that it is highly likely for participants who struggled with depression to also battle with general life stress.

A statistically significant, moderate positive correlation existed between depression and discrimination/stereotyping, $r(138) = .389$, $p < .01$, two-tailed, with discrimination/stereotyping explaining 15.1% of the variation in depression. This result inferred that there is a 15.1% chance that the participants who faced

discrimination/stereotyping also struggled with depression. Another statistically

significant, moderate positive relationship existed between depression and negative

coping, $r(138) = .437$, $p < .01$, two-tailed, and with negative coping explaining 19.1% of

the variation in depression (see Table 34). The result implies that there is a moderate

possibility that the participants with depression also grapple with some levels of negative

coping.

A statistically significant, large positive correlation existed between anxiety and

general life stress, $r(138) = .841$, $p < .01$, two-tailed, and with general life stress

explaining 70.7% of the variation in anxiety. This result suggests that there is a very

strong possibility that participants who grapple with anxiety also struggle with general

life stress. A statistically significant, moderate positive correlation existed between

anxiety and discrimination/stereotyping, $r(138) = .465$, two-tailed, and with

discrimination/stereotyping explaining 21.6% of the variation in anxiety (see Table 34).

This result inferred that a moderate chance exists that participants who battle with anxiety

have also encountered discrimination/stereotyping in their new environment. A

statistically significant, moderate positive relationship between anxiety and negative

coping, $r(138) = .478$, $p < .01$, two-tailed, with negative coping explaining 22.8% of the

variation in anxiety.

A statistically significant, large positive correlation existed between general life

stress and discrimination/stereotyping $r(138) = .530$, two-tailed, and

discrimination/stereotyping explaining 28.1% of the variation in general life stress (see

Table 34). The result suggests that there is a strong possibility that participants who face

discrimination/stereotyping also wrestle with general life stress problem. There was also a statistically significant, large positive correlation existing between general life stress and negative coping, $r(138) = .512$, $p < .01$, two-tailed, with negative coping explaining 26.2% of the variation in general life stress. This result implies that there is a strong possibility that participants who face difficulties with general life stress also grapple with negative coping.

A statistically significant, small positive correlation existed between discrimination/stereotyping and negative coping, $r(138) = .289$, $p < .01$, two-tailed, and with negative coping explaining 8.4% of the variation in discrimination/stereotyping (see Table 34). This, result suggests that there is a small possibility that participants who face discrimination/stereotyping also exhibit some levels of negative coping behaviors. Also, for research question 2, the null hypothesis was rejected; there is a relationship between acculturative stress levels and the mental health problems, negative coping, and discrimination/stereotyping.

The following section computes the linear regression assumptions and analysis for the variables in Research Question 2. A multiple regression was not necessary since there was only one predictor variable involved. The P-P plots and the histograms provide a clear picture of the reaction of the predictor with each of the dependent variable.

Linear Regression Analysis for Research Question 2

Before conducting the linear regression analysis, the assumptions were done to ensure there was no violation occurring among the variables. Thus, assumptions were computed for test of normality and autocorrelation. Multicollinearity and

homoscedasticity assumptions were not necessary since there was only one predictor

variable involved in the analysis. Following the assumptions testing, the regression tests

were computed for the Research Question 2.

Regression assumptions for research question 2: Test of normality. A linear

regression analysis was conducted and the regression of residuals along with histograms

and P-P plots were produced, indicating normality for the acculturative stress levels

associating with negative coping, depression, anxiety, general life stress, and

discrimination/stereotyping. The bell curve on each histogram helps to show normality,

but each related P-P plot provides a clearer picture of normality by how closely to the

regression line the dots lie (see Figures 5, 6, 7, 8, and 9). Points that are deviating from

the line represent the amount of skewness in the distribution.
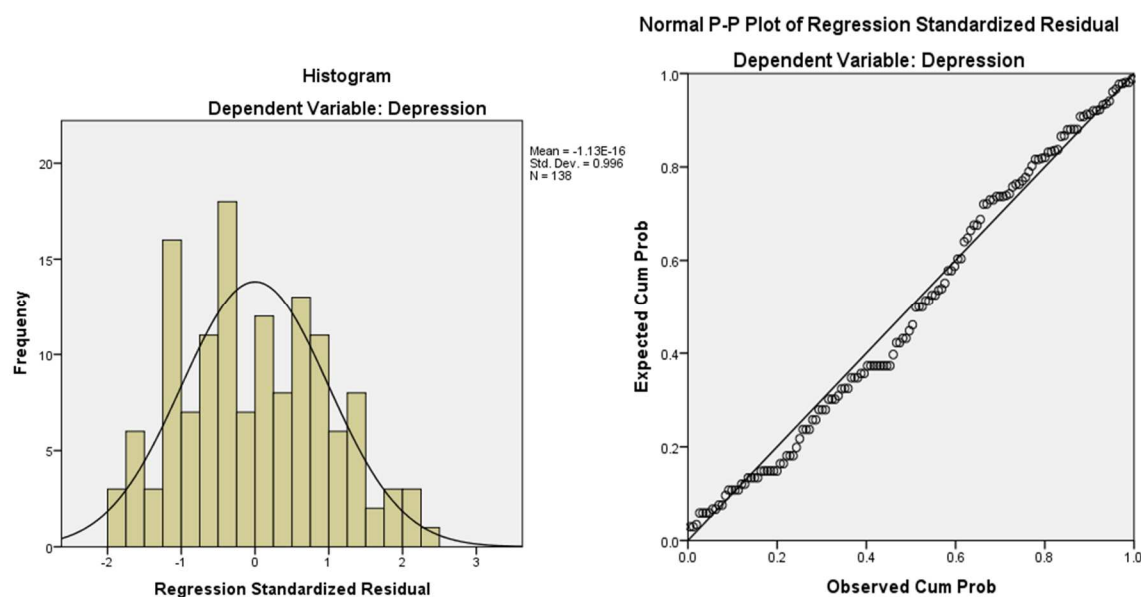
Figure 6. Histogram and P-P plot for standardized residuals for the acculturation stress

levels on depression. A histogram and P-P plot for standardized residuals for the

acculturative stress levels associating with depression. The bell-shaped curve on the

histogram indicates that the residuals are normally distributed. The P-P plots indicate

normality since most of the points are lying closely to the regression line.
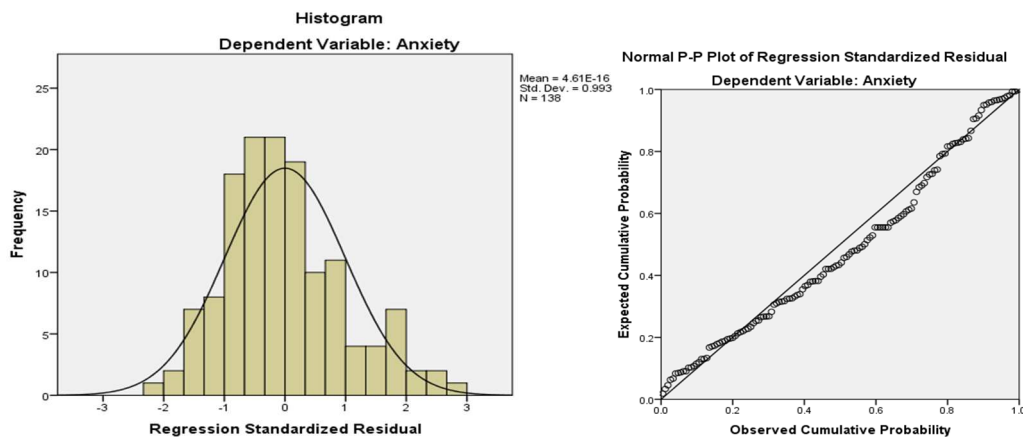
Figure 7. Histogram and P-P plot for standardized residuals for the acculturation stress

levels on anxiety. A histogram and P-P plot for standardized residuals for the ASL

associating with anxiety. On the histogram, the bell-shaped curve indicates that the

residuals are normally distributed. The residual is the deviation or vertical distance from

the observation to the regression line. The P-P plots indicate normality since most of the

points are lying closely to the regression line. Plots that are away from the line indicate

some amount of skewness in the distribution.
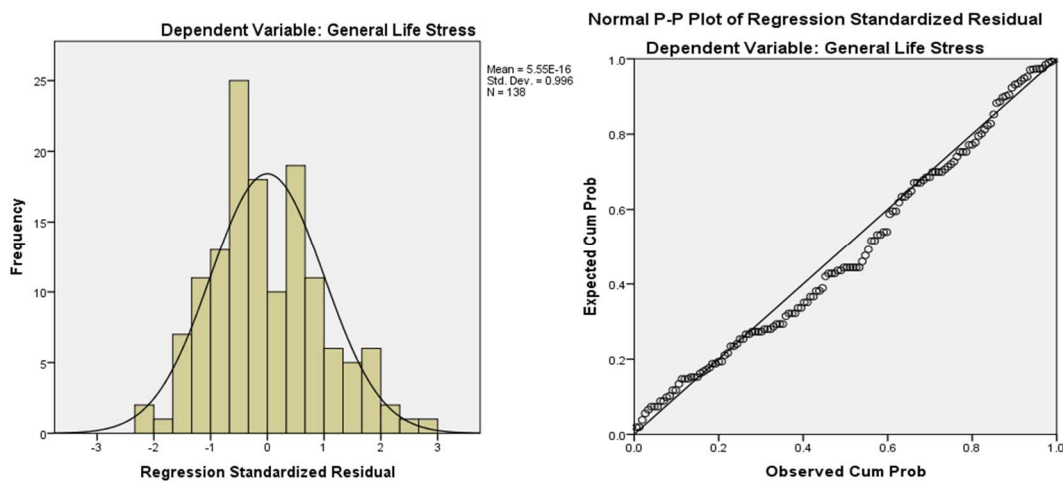
Figure 8. Histogram and P-P plot for standardized residuals for the acculturation stress levels on general life stress. A histogram and a P-P plot representing the standardized residuals for the acculturative stress levels associated with general life stress. On the histogram, the bell-shaped curve indicates that the residuals are normally distributed. The P-P plots indicate normality since most of the points lay closely to the regression line. The deviated plots indicate the amount of skewness in the distribution.
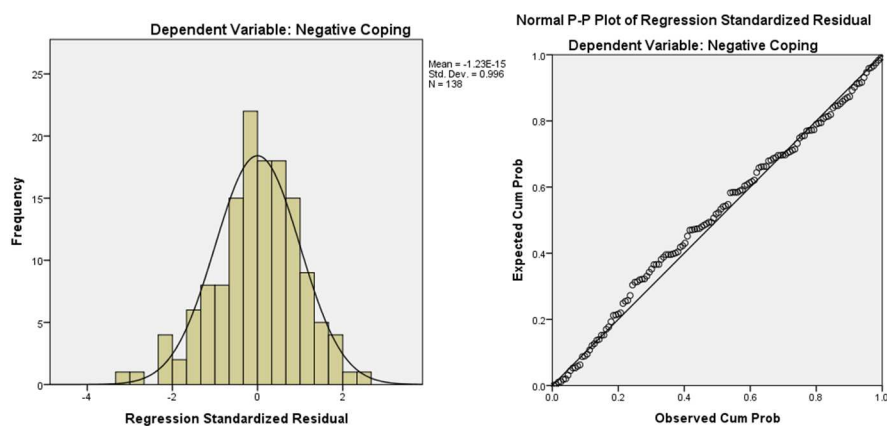

Figure 9. Histogram and P-P Plot for standardized residuals for the acculturation stress levels on negative coping. Histogram and P-P plot for standardized residuals for the acculturative stress levels associated with negative coping. On the histogram, the bell-

shaped curve indicates that the residuals are normally distributed. The P-P plots indicate

normality since the points lie closely to the regression line. The deviated plots are also

fairly close to the line, which means that there is only a small amount of skewness in the

distribution.
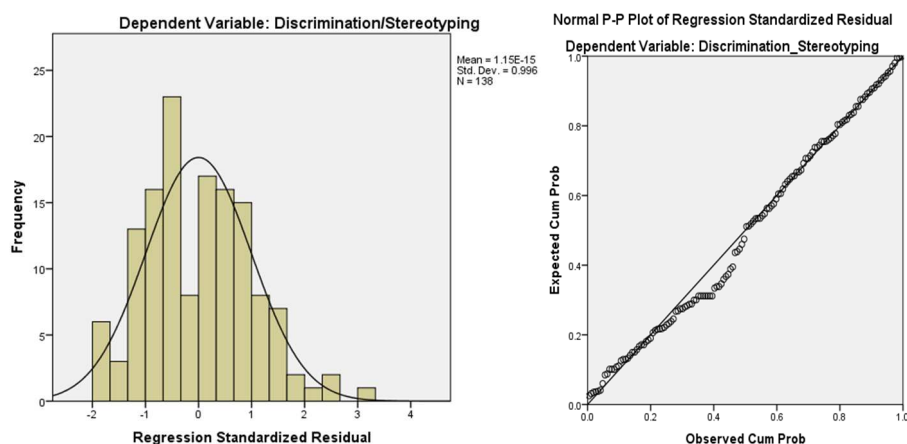
Figure 10. Histogram and P-P plot for standardized residuals for the acculturation stress

levels on discrimination/stereotyping. Histogram and P-P plot for standardized residuals

for the acculturative stress levels associated with discrimination/stereotyping. On the

histogram, the bell-shaped curve indicates that the residuals are normally distributed. The

P-P plots indicate normality since the points lie closely to the regression line. The

deviated plots show where a slight skewness occur in the distribution.

Regression assumption for autocorrelation. Autocorrelation arises when the

residuals are not independent. The Durbin-Watson test is a measure used to determine the

existence of autocorrelation in the data. It assesses the null hypothesis that the residuals are

not linearly auto-correlated. It assumes values between 0 and 4, but usually indicates no

autocorrelation when the values lie between 1.5 and 2.5. In this study, the Durbin-Watson

test for autocorrelation was conducted for acculturative stress levels associating with

mental health conditions and discrimination/stereotyping. Table 35 shows that all the

values were within the boundaries stipulated for no autocorrelation.

Table 35

Durbin-Watson Test for Autocorrelation between Acculturation Stress Level and Mental Health or Discrimination/Stereotyping

Model Summary[b]					
Model	R	R^2	Adjusted R^2	SE of the Estimate	Durbin-Watson
1	.374[a]	.140	.127	.97426	2.066
2	.438[a]	.192	.180	.55738	1.954
3	.513[a]	.263	.252	.56770	1.998
4	.553[a]	.305	.295	.61870	2.101
5	.715[a]	.511	.507	.67070	1.993

Note. SE = standard error. a = Predictors: (Constant), Acculturative Stress Level. b =

Dependent Variables: 1. Negative Coping, 2. Depression, 3. Anxiety, 4. General Life

Stress, 5. Discrimination/Stereotyping.

Regression Tests for Research Question 2: Acculturation Stress Levels with Mental Health Problems and Discrimination/Stereotyping

Several linear regression analyses were conducted for acculturative stress (ASL)

as the predictor associating with each dependent variable negative coping, depression,

anxiety, general life stress, and discrimination/stereotyping. The SPSS linear regression

analysis was used to analyze the variables. This analysis was to determine whether any

statistically significant linear relationship exists between the predictor variable and each

dependent variable separately, and identifying the effect sizes.

ASL with depression. A linear regression analysis test was conducted for the ASL

as the predictor, with depression as the dependent variable (see Tables 36, 37, and 38).

The results revealed that ASL is statistically significantly related to depression, $F(2, 135)$ = 16.003, $p < .05$, with an R^2 of 19.2% and an adjusted R^2 of 18%, a small effect size according to Cohen (1988). The regression equation is expressed as depression = -.355 + .230*ASL, where depression was coded as 0-9=normal, 10-13=mild, 14-20=moderate, 21-27=severe, 28$^+$=extremely severe, and ASL coded as 0-8=normal stress, 9-18=mild stress level, 19-27=moderate stress level, 28-36=high stress level.

Therefore, for the participants in this study, as their severity of depression increases by a unit of 1.0, their acculturative stress level increases by a unit of 0.230 (see Table 38). For example, a participant who scored within the moderate stress level of 19-27 could be predicted to have depression level as follows: -0.355 + 0.230*25 = 5.395. A score of 5.395 on the depression scale of the DASS 21 is considered normal. Thus, an individual who scores within the moderate acculturative stress level could be predicted to be at "normal" depression level according to the multiple regression equation for acculturative stress and depression.

Table 36

Regression Model Summary on Acculturation Stress Level with Depression

Model Summary[b]				
Model	R	R^2	Adjusted R^2	SE of the Estimate
1	.438[a]	.192	.180	.55738

Note. a = Predictors: (Constant), ASL. B = Dependent Variable: Depression

Table 37

ANOVA Providing the F-Ratio from Regression Test

		ANOVAª				
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	9.943	2	4.972	16.003	.000ᵇ
	Residual	41.941	135	.311		
	Total	51.884	137			

Note. a = Dependent Variable: Depression. b. Predictors: (Constant), ASL

Table 38

Regression Analysis Coefficients for Acculturation Stress Level on Depression

		Coefficientsª						
		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
Model		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound
1	(Constant)	-.355	.158		-2.245	.026	-.667	-.042
	ASL	.230	.088	.288	2.601	.010	.055	.405

Note. a = Dependent Variable: Depression

Acculturation stress levels with anxiety. A linear regression analysis test was conducted for the ASL as the predictor with anxiety as the dependent variable (see Tables 39, 40, and 41). The results revealed that ASL is statistically significantly related to anxiety, $F(2, 135) = 24.103$, $p < .0001$, with an $R^2 = 26.3\%$ and an adjusted $R^2 = 25.2\%$, a small effect size. The regression equation is expressed as anxiety = -.510 + .265*ASL, where anxiety was coded as 0-7=normal, 8-9=mild, 10-14=moderate, 15-19= severe, 20⁺ as extremely severe. The ASL was also coded as 0-8=normal, 9-18=mild, 19-27=moderate, 28-36=high. Scores can be rounded up or down where it is necessary. For example, a score of 8.435 would round down to 8.

Therefore, for the participants in this study, as their anxiety level increases by a unit of 1.0, their acculturative stress level increases by a unit of 0.265 (see Table 41). For

example, if a participant endorses a score indicative of a moderate level of acculturative

stress on the RASI scale (i.e., moderate=19-27), that person would be predicted to have

anxiety score as follows: $-0.510 + 0.265*27 = 6.645$. A score of 6.645 on the anxiety

scale of the DASS 21 is considered normal. Thus, an individual who scores within the

moderate acculturative stress level could be predicted to be at "normal" anxiety level

according to the multiple regression equation for acculturative stress and anxiety.

Table 39

Regression Model Summary of Acculturation Stress Level with Anxiety

Model Summary[b]				
Model	R	R^2	Adjusted R^2	SE of the Estimate
1	.513[a]	.263	.252	.56770

Note. a = Predictors: (Constant), ASL. b. Dependent Variable: Anxiety

Table 40

ANOVA from Regression Test for Acculturation Stress Level with Anxiety

ANOVA[a]						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	15.536	2	7.768	24.103	.000[b]
	Residual	43.508	135	.322		
	Total	59.044	137			

Note. a = Dependent Variable: Anxiety. b = Predictors: (Constant), ASL

Table 41

Regression Analysis Coefficients of Acculturation Stress Level on Anxiety

Coefficients[a]						
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	SE	Beta (β)	t	Sig. (*p*)
1	(Constant)	-.510	.161		-3.167	.002
	ASL	.265	.090	.310	2.938	.004

Note. a = Dependent Variable: Anxiety

Acculturation stress levels with general life stress. A linear regression analysis test was conducted for the ASL as the predictor, with general life stress as the dependent variable (see Tables 42, 43, and 44). The results revealed that ASL is statistically significantly related to general life stress, $F(2, 135) = 29.669$, $p < .0001$, with an R^2 of 30.5% and an adjusted $R^2 = 29.5\%$, a medium effect size. The regression equation is expressed as general life stress = -.503 + .216*ASL, where general life stress was coded as 0-14=normal, 15-18=mild, 19-25=moderate, 26-33= severe, 34^+=extremely severe.

Therefore, for the participants in this study, as their general life stress level increases by a unit of 1.0, their acculturative stress level increases by a unit of 0.216 (see Table 44). For example, if a participant obtained scores within the moderate stress level 19-27, that person could be predicted level to have general life stress scores as follows: -0.503 + 0.216*20 = 3.817. A score of 3.817 on the GLS scale of the DASS 21 is considered normal. Thus, an individual who scores within the moderate acculturative stress level could be predicted to be at "normal" for general life stress according to the multiple regression equation for acculturative stress and GLS.

Table 42

Regression Model Summary of Acculturation Stress Level with General Life Stress

Model Summary[b]				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.553[a]	.305	.295	.61870

Note. a = Predictors: (Constant), ASL. b = Dependent Variable: General Life Stress

Table 43

ANOVA Providing the F-Ratio from Regression Test for Acculturation Stress Level and General Life Stress

ANOVAᵃ						
Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	22.714	2	11.357	29.669	.000ᵇ
Residual	51.677	135	.383		
Total	74.391	137			

Note. a = Dependent Variable: General Life Stress (GLS). b = Predictors: (Constant),

ASL

Table 44

Regression Coefficients Showing the Beta Values for the Acculturation Stress Level on General Life Stress

Coefficientsᵃ					
	Unstandardized Coefficients		Standardized Coefficients		
Model	B	Std. Error	Beta	t	Sig. (*p*)
1 (Constant)	-.503	.175		-2.865	.005
ASL	.216	.098	.225	2.197	.030

Note. a. Dependent Variable: General Life Stress

Acculturation stress levels with negative coping. A linear regression analysis

test was conducted for the ASL as the predictor, with negative coping as the dependent

variable (see Tables 45, 46, and 47). The results revealed that ASL is statistically

significantly related to negative coping, F (2, 135) = 21.932, $p < .0001$, with an R^2 of

14%, and an adjusted R^2 = 12.7%, a small effect size. The regression equation is

expressed as negative coping = 3.115 + .459*ASL, where negative coping was coded as

0-14=normal, 15-28=mild, 29-42=moderate, 43⁺ = severe.

Therefore, for the participants in this study, as their negative coping status

increases by a unit of 1.0, their acculturative stress level increases by a unit of 0.459 (see

Table 47). For example, a participant within the moderate acculturative stress level of 19-

27 could be predicted to have negative coping skill as follows: $3.115 + 0.459*25 = 14.59$.

A score of 14.59 on the brief Cope scale is considered "mild". Thus, an individual who

scores within the moderate acculturative stress level could be predicted to be at a mild

negative coping level according to the multiple regression equation for acculturative

stress and negative coping.

Table 45

Regression Model Summary of ASL with Negative Coping

Model Summary[b]				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.374[a]	.140	.127	.97426

Note. a = Predictors: (Constant), ASL b = Dependent Variable: Negative Coping

Table 46

ANOVA Providing the F-Ratio from Regression Test for ASL with Negative Coping

ANOVA[a]						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	20.788	2	10.394	10.951	.000[b]
	Residual	128.139	135	.949		

Note. a = Dependent Variable: Negative Coping. b = Predictors: (Constant), ASL

Table 47

Regression Coefficients Showing the Beta Values for the ASL on Negative Coping

Coefficients[a]						
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	3.115	.276		11.277	.000
	ASL	.459	.155	.339	2.973	.003

Note. a = Dependent Variable: Negative Coping

The following section shows the computation of the multivariate linear regression

analysis using the general linear model (GLM). This analysis shows whether or not there

is a relationship between the independent and the dependent variables, and the interaction among the dependent variables.

Acculturation stress levels with discrimination/stereotyping. A multiple linear regression analysis test was conducted for the ASL as the predictor, with discrimination/stereotyping. The results (see Tables 48, 49, and 50) revealed that ASL is statistically significantly related to discrimination/stereotyping, F (1, 136) = 142.369, $p <$ .0001, with an R^2 = 51.1% and an adjusted R^2 = 50.8%, a medium effect size according to Cohen (1988). The regression equation is expressed as discrimination/stereotyping = .437 + .890*ASL, where discrimination/stereotyping was coded as 0-17=normal, 18-27=mild, 28-36=moderate, 37-45= severe.

Therefore, for the participants in this study, as the severity of discrimination/stereotyping increased by a unit of 1.0, their acculturative stress level increased by a unit of 0.890 (see Table 50). For example, a participant within the moderate acculturative stress level of 19-27 could be predicted to experience discrimination/stereotyping as follows: 0.437 + 0.890*27 = 24.467. A score of 24.467 on the RASI scale is considered to be at a mild level. Thus, an individual who scores within the moderate acculturative stress level could be predicted to be at a "mild" discrimination/stereotyping level according to the multiple regression equation for acculturative stress and discrimination/stereotyping.

Table 48

Regression Model Summary of Acculturation Stress Levels with Discrimination/Stereotyping

Model Summary[b]				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.715[a]	.511	.508	.67034

Note. a = Predictors: (Constant), ASL. b = Dependent Variable:

Discrimination/Stereotyping

Table 49

ANOVA Providing the F-Ratio from Regression Test for Acculturation Stress Levels with Discrimination/Stereotyping

ANOVA[a]						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	63.974	1	63.974	142.369	.000[b]
	Residual	61.112	136	.449		
	Total	125.086	137			

Note. a = Dependent Variable: Discrimination/Stereotyping. b = Predictors: (Constant),

ASL

Table 50

Regression Coefficients Showing the Beta Values for the Acculturation Stress Levels on Discrimination/Stereotyping

Coefficients[a]						
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	.437	.187		2.342	.021
	ASL	.890	.075	.715	11.932	.000

Note. a = Dependent Variable: Discrimination/Stereotyping.

Multivariate Linear Regression Analysis for Research Question 2: General Linear Model

The GLM was used to carry out a multivariate linear regression analysis for the ASL as the independent variable with negative coping, depression, anxiety, general life stress, and discrimination/stereotyping as the dependent variables. This test was appropriate for the analysis of multiple dependent variables at once. The test was to identify which combination of variables has the best performance among all possible combinations of variables. Thus, the GLM tested whether or not the independent variable explained a statistically significant portion of the variance in the dependent variables. The multivariate multiple linear regression assumptions were conducted before proceeding with the GLM analysis, to ensure there was no violation.

Assumptions of the multivariate multiple linear regression analysis for general linear model. The multivariate regression assumptions were the same as those computed for the simple linear regression analysis, and so, no known violation existed (see Table 35; Figures 5, 6, 7, 8, and 9).These assumptions were to ensure (a) linear relationships between the independent and the dependent variables, (b) the residuals of the regression (i.e., the error between observed and predicted values) undergo normal distribution, and (c) little or no autocorrelation existed in the data. The multicollinearity and the homoscedasticity tests were not necessary as there was only one predictor variable involved.

Multivariate test: Acculturation stress levels with mental health problems and discrimination/stereotyping. A multivariate linear regression analysis test was

conducted for the acculturative stress levels (ASL) associating with discrimination/stereotyping and the mental health problems such as negative coping, depression, anxiety, and general life stress (see Table 51). The general linear model, followed by the multivariate choice, was used to analyze the variables. This analysis was to determine the statistically significant linear relationship between combinations of variables and identifying the effect sizes.

Based on the results (Table 51), there is a statistically significant association of the acculturative stress levels (ASL) with the mental health problems and discrimination/stereotyping, taking Wilks' Lambda (λ) = .445, $F(5, 132) = 32.972$, $p <$ .05, partial eta squared (η^2) = .555. A 55.5% multivariate variance of the dependent variables is associated with the ASL.

Table 51

Multivariate Test Effects for ASL on Mental Health Condition, and Discrimination/Stereotyping

				Multivariate Tests[a]			
	Effect	Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.616	42.350[b]	5.000	132.000	.000	.616
	Wilks' Lambda	.384	42.350[b]	5.000	132.000	.000	.616
	Hotelling's Trace	1.604	42.350[b]	5.000	132.000	.000	.616
	Roy's Largest Root	1.604	42.350[b]	5.000	132.000	.000	.616
ASL	Pillai's Trace	.555	32.972[b]	5.000	132.000	.000	.555
	Wilks' Lambda	.445	32.972[b]	5.000	132.000	.000	.555
	Hotelling's Trace	1.249	32.972[b]	5.000	132.000	.000	.555
	Roy's Largest Root	1.249	32.972[b]	5.000	132.000	.000	.555

Note. a = Design: Intercept + ASL. b = Exact statistic

Further, the test of the between subject relationship of ASL is significant (see Table 52) with depression $F(1, 136) = 28.899$, partial eta squared (η^2) = .175, $p < .001$, anxiety $F(1, 136) = 41.608$, $\eta^2 = .234$, $p < .001$, general life stress $F(1, 136) = 42.688$, $\eta^2 = .239$, $p < .001$, negative coping $F(1, 136) = 21.874$, $\eta^2 = .139$, $p < .001$, and

discrimination/stereotyping $F(1, 136) = 142.066$, $\eta^2 = .511$, $p < .001$. Therefore, the

significant effects have moderate to large evidence against the null hypothesis, meaning

there is a relationship between acculturative stress level and the dependent variables, as

well as the between subject effects (see Table 52).

Table 52

Tests of Between-Subjects Effects for Acculturation Stress Levels on Mental Health Condition and Discrimination/Stereotyping

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
		Tests of Between-Subjects Effects					
Corrected Model	Depression	9.093[a]	1	9.093	28.899	.000	.175
	Anxiety	13.832[b]	1	13.832	41.608	.000	.234
	General Life Stress	17.772[c]	1	17.772	42.688	.000	.239
	Discrimination/Stereotyping	63.907[d]	1	63.907	142.066	.000	.511
	Negative Coping	20.634[e]	1	20.634	21.874	.000	.139
Intercept	Depression	1.186	1	1.186	3.770	.054	.027
	Anxiety	2.461	1	2.461	7.404	.007	.052
	General Life Stress	1.838	1	1.838	4.416	.037	.031
	Discrimination/Stereotyping	2.546	1	2.546	5.660	.019	.040
	Negative Coping	127.532	1	127.532	135.193	.000	.499
ASL	Depression	9.093	1	9.093	28.899	.000	.175
	Anxiety	13.832	1	13.832	41.608	.000	.234
	General Life Stress	17.772	1	17.772	42.688	.000	.239
	Discrimination/Stereotyping	63.907	1	63.907	142.066	.000	.511
	Negative Coping	20.634	1	20.634	21.874	.000	.139
Error	Depression	42.791	136	.315			
	Anxiety	45.212	136	.332			
	General Life Stress	56.619	136	.416			
	Discrimination/Stereotyping	61.179	136	.450			
	Negative Coping	128.293	136	.943			
Total	Depression	85.673	138				
	Anxiety	100.429	138				
	General Life Stress	149.571	138				
	Discrimination/Stereotyping	1027.481	138				
	Negative Coping	2746.144	138				
Corrected Total	Depression	51.884	137				
	Anxiety	59.044	137				
	General Life Stress	74.391	137				
	Discrimination/Stereotyping	125.086	137				
	Negative Coping	148.927	137				

Note. Discr/St = discrimination/stereotyping. a = R^2 = .175 (Adjusted R^2 = .169). b = R^2 = .234 (Adjusted R^2 = .229). c = R^2 = .239 (Adjusted R^2 = .233). d = R^2 = .511 (Adjusted R^2 = .507). e = R^2 = .139 (Adjusted R^2 = .132)

Summary

Chapter 4 presented a review of the research methods, the data collection, and the results and analyses of the data. Included herein were the research questions and hypotheses, descriptive statistics, and inferential statistical analyses for the research questions. Cross-tabulations were conducted on the demographic variables as a part of the descriptive analyses. The Pearson's correlation, a multiple linear regression analysis, and the general linear model were the methods used to analyze the variables in Research Question 1. The same procedures applied to Research Question 2 except that a simple linear regression model replaced the multiple regression as there was only one predictor variable.

The descriptive results in this study, provided demographic information on the Caribbean immigrants for insights about them. Some of the main areas included income levels, educational achievements, as well as their ethnic and racial compositions, and their length of time residing in the United States.

The statistical analyses supported the hypotheses for the most part. The results of the analyses revealed both significant and non-significant relationships among the variables in the first research question. Cultural interactions in language, food, religion, and education were significantly related to their acculturation orientations and acculturation levels except for food, where the analyses showed no statistical significance with acculturation levels. The statistical analyses supported the hypothesis for the second research question. Thus, acculturative stress was significantly related to depression, anxiety, general life stress, negative coping, and discrimination/stereotyping.

Chapter 5 presents the findings and the interpretation of the study data based on the theories and other related literature. A conclusion, reflection, and some implications for social changes are provided, as well as some recommendations for future research.

Chapter 5: Discussions, Conclusions, and Recommendations

Introduction

The purpose of this study was to understand the relationship between levels of cultural interaction and acculturation orientation levels as well as levels of acculturation and examine the relationship between levels of acculturative stress and mental health problems as well as discrimination/stereotyping among Caribbean immigrants located in a northeast U.S. metropolitan area. Caribbean immigrants represent approximately 10% of the immigrant population in the United States and are one of the largest foreign-born immigrant groups in the Northeast. This study was conducted so that researchers can identify conditions that might be psychologically influential on Caribbean immigrants and their acculturation levels. Their adaptation to a new way of life is an acculturation process that has often been a challenge due to the acculturative stress effect on them to varying degrees (Hirschman, 2013). Moreover, this psychological condition can destabilize their mental and emotional wellness within weeks (Alegria, 2009; Dawson & Panchanadeswaran, 2010; Hirschman, 2013).

I utilized a quantitative method to analyze the data collected from a survey conducted online through Survey Monkey and in local areas in the northeast U.S. region (i.e., churches, Caribbean restaurants, grocery stores, and organizations with Caribbean associations). Statistical analyses included GLM, Pearson's correlation analysis, and multiple as well as simple linear regression models. The variables involved in hypotheses testing included (a) levels of cultural interaction measured in language, food, religion, and education; (b) levels of acculturative stress; (c) the acculturation orientation levels

(i.e., assimilation, integration, separation, individualism, and anomie); (d) the

acculturation levels (i.e., high acculturation, bicultural acculturation, and low

acculturation); (e) discrimination/stereotyping; and (f) the mental health problems (i.e.,

negative coping, depression, anxiety, and general life stress). Statistical results revealed

some key findings that follow. This chapter also presents the discussions, conclusions,

and recommendations based on the results.

Summary of Key Findings

Caribbean immigrants in this study came from 16 different Caribbean countries,

but 88% were from the following five countries: Jamaica, Haiti, Dominican Republic,

Trinidad & Tobago, and Guyana. Guyana is in South America but has gained recognition

as a Caribbean territory under the CARICOM regime (Caribbean Community, 2019). The

ethnic composition of the Caribbean immigrants in this study included 80% who self-

identified as Black, 19% as multiracial, and 1% as White. These results are congruent

with existing research with a similar ethnic proportion of the Caribbean immigrants in the

United States (U.S. Census Bureau American Community Survey, 2010, 2016).

Regardless of the ethnic composition, there was a relationship between participants'

acculturation and orientation levels and their cultural interaction with the host culture.

Caribbean immigrants also encountered acculturative stress at varying degrees, which

might be related to some mental health problems they experienced. The following

sections explicate (a) how Caribbean immigrants identified with acculturation

orientations and the acculturation levels during their cultural interactions with the host

members in language, food, religion, and education and (b) how acculturative stress

relate to discrimination, stereotyping and mental health problems such as anxiety, depression, general life stress, and negative coping.

Cultural interaction and levels of acculturation and orientation. Research has documented that immigrants at the bicultural or high acculturation level usually identify with integration or assimilation orientation, and those with a low acculturation level tend to associate with separation, anomie, or individualism (Bourhis et al., 1997). This study, however, found that no Caribbean participant identified at a low acculturation level and none became oriented to an anomie or individualism position. Instead, most participants at bicultural level also identified with either integration or separation orientation position, and those at the assimilation orientation level identified with high acculturation.

Over half the population of Caribbean immigrants in this study have been living in the host culture for more than 10 years, which suggests that the levels of cultural association in the host community have added to their enculturated values. Moreover, values influence people's perception, attention, interpretation, acceptance, and action (Community Survey, 2013; Welch, 2009). Thus, as in previous research, this study also indicated that Caribbean immigrants have contributed to reshaping American society through their presence and interaction with the host members in language, food, religion, and education. Additionally, each interaction level has contributed to the acculturation process differently.

Acculturation and orientation levels in language. Caribbean immigrants have been communicating with the host members in either English, Spanish, French, Haitian Creole, or in a creole language that is unique to their country of origin (Central

Intelligence Agency, 2017). In this study, most of the Caribbean immigrants who participated self-identified with English as their primary language of communication. A minority group (29%) indicated a preference for either Spanish, French, or Haitian Creole as their primary way of communicating with the host members. Further, almost all participants expressed that they frequently speak in their unique creole language at home or among friends.

A key finding showed that when compared to their acculturation and orientation experience, all participants had similar outcomes; regardless of their language preferences, many identified as being bicultural, whereas the others were at a high acculturation level. All participants who identified at the separation level were bicultural, which suggests that although they may have been experiencing success operating in two cultures, they might have encountered communication challenges that motivate them to reside in communities with families and friends for social support and retain their original cultural identity. Research has associated separation with a low acculturation level (Bourhis et al., 1997), but the bicultural achievement with a separation outcome in this study is consistent with other research indicating that Caribbean immigrants tend to be bicultural but are susceptible to retaining their ethnic identity within a community dominated by support groups with similar identity (Harker, 2001; Gee, Chen, & Spencer, 2006).

Prior studies have reported that many non-English-speaking Caribbean immigrants are facing communication challenges with the host members due to a language barrier (Toppelberg & Collins, 2012). This study corroborates these findings in

that the participants were vulnerable to communication challenges either by not understanding English or through a misunderstanding of the language codes used in the host culture. Thus, although the host culture is English-based, English-speaking Caribbean immigrants may encounter some form of language barrier due to differences in the meaning of phrases in the host culture. For example, the language codes used among Caribbean immigrants might be different from those used among the host members. Moreover, research has documented that several Caribbean immigrants brought their diverse dialectical linguistic background with them to their adopted culture (Toppelberg & Collins, 2012), which creates the challenge to vicariously learn the unique language codes of the host culture needed for better communication.

However, regardless of the language spoken, the acculturation orientation status was comparable across the 25-54 age groups. In other words, non-English speakers did not differ from their English-speaking counterparts in their acculturation orientation levels. This outcome suggests that both the English and non-English speaking Caribbean immigrants have been acculturating and orienting to the host culture.

Acculturation and orientation levels in food. Earlier research has suggested that Caribbean immigrants brought their traditions and preferences in food to the host culture, which helped them to both retain some of their cultural identity and influence the host members to indulge in Caribbean food (Immigration to the United States, 2015; National Caribbean-American Food & Foodways Alliance, 2013). This study's results also showed that these immigrants strongly connected with their ethnic food establishments in the northeast U.S. metro. Although some participants acknowledged their indulgence in both

American and Caribbean food, most exhibited a stronger preference for Caribbean food at home and in restaurants. Many Caribbean immigrants have retained their food traditions through instituting Caribbean restaurants and supermarkets in the Northeast region and changing communities to resemble Caribbean societies' food services (National Caribbean-American Food & Foodways Alliance, 2013). The findings in this study showed that many bicultural Caribbean immigrants who have a separation position showed strong preferences for Caribbean food at home and restaurants and have desired to live in communities dominated with other Caribbean immigrants.

A fundamental discovery was that participants who reflect biculturalism along with an integration orientation in their food interaction are those who have indicated a mutual preference for both Caribbean and American food. This coincides with some of Berry's (1987, 2017) findings and suggests that as Caribbean immigrants become stronger in maintaining their food tradition while also indulging in American cuisine, they are more susceptible to retaining an integration orientation.

Another revelation in this study was that the relationship between Caribbean immigrants' food interaction and their acculturation levels was nonsignificant. This discovery indicates that regardless of how strongly Caribbean immigrants indulge in their food traditions in the host culture, there is a possibility that their indulgence does not directly determine whether they become highly acculturated, bicultural, or experience low acculturation. This result reflects in the situation where Caribbean immigrants who are in a separation position are also bicultural instead of being at a low acculturation level as depicted by Berry (1987, 2017).

Acculturation and orientation levels in religion. Similar to previous research about the importance of religion in Caribbean immigrants' lives, this study's findings acknowledged that most Caribbean immigrants identify themselves as being very religious even though only approximately half of them attend religious gatherings multiple times per week and pray regularly. Those who did not often participate in spiritual practice do not reflect the trend among Caribbean people (approximately 95%) in the United States being more involved in at least daily prayers (McGoldrick, Giordano, & Garcia-Preto, 2005; Thompson, 2015). The results also showed that many Caribbean immigrants show more willingness to rely on religious leaders for counseling and guidance rather than resorting to a mental health institution for their psychological needs.

Participants showed differences in their religious persuasion, which was reflected in their lifestyles and behaviors. Although most indicated that they are Christians, not all were devoted to their faith on the same level. Those considered devoted Christians reflect a conservative lifestyle where they often remain with the same religion wherever they relocate. These individuals will participate in other cultural activities on the job and their daily routine, adapting to a biculturalism level of acculturation, but orient to a separation position by continuing in their religious tradition amid any adversity (Bourhis et al., 1997). Thus, unlike prior studies linking separation orientation to immigrants who experienced a low acculturation level (Berry, 1987; Bourhis et al., 1997), this research showed an association between separation orientation with biculturalism in some instances. Moreover, Caribbean immigrants' religious involvements may have contributed to their acculturation and orientation outcomes in the host culture.

Biculturalism has been associated with an integration orientation and a high acculturation level with an assimilation position (Bourhis et al., 1997), which was supported by this study's findings. Additionally, Caribbean immigrants tend to embrace their cultural traditions in their new environment regardless of their experience (National Caribbean-American Food & Foodways Alliance, 2013). Some Caribbean immigrants in this study showed a tendency to adopt the host cultural norms while preserving their traditions.

Caribbean immigrants who are not religiously devoted may reflect a difference in acculturation levels (AL) and acculturation orientation levels (AOL). As such, this study indicated a group of Caribbean immigrants who are minutely involved in religion or dissociate from spiritual practices, not finding them the most important. Other studies have acknowledged these individuals as religious "nones," who are chiefly from the the baby boomer generation, Generation X, and the millennial generation (Clark, 1994; Kiener, 2015; Pew Research Survey, 2015; USA Today, 2015). Most from this "nones" group show biculturalism and a tendency to separate or integrate into the host culture.

Another key finding in this study was the small number of Caribbean immigrants who did not identify with their religion but also did not dissociate. Some of them might feel unsafe about their religion due to persecution and negative stereotyping associated with it. Muslims, for example, are associated with destructive actions and negative stereotyping (Jost, 2006). Therefore, this could be a group in the separation position due to a fear of religious alienation but are not timid to embrace biculturalism because of pleasant experience gained outside of their religious affiliation. Caribbean immigrants who ended up switching religion may have done so to avoid religious persecution, or they

may have been persuaded by other religious groups for a stronger and more satisfying spiritual experience, primarily if they rely on religion for psychological strengths.

Acculturation and orientation levels in education. Many Caribbean immigrants came to the United States with educational achievements at varying levels ranging from less than high school to graduate level and some with diverse skills. Although only about a third of all immigrants who have entered the country possess a bachelor's degree or higher and another third with no high school diploma, Caribbean immigrants have shown a higher level of education at arrival (Department of Education, 2008). Similarly, this study showed that Caribbean immigrants possess higher levels of education, with only 2% having less than high school achievement in the United States. Their strong educational foundation places them in good standing in the labor force where most of them are employed fulltime with earnings above the U.S. national poverty margin based on the U.S. Census Bureau (2018) records, and many of them fall within the U.S. middleclass income bracket based on the Pew Research Center (2018).

The Department of Labor, Bureau of Labor Statistics (2018) reported that higher education level depicts better income. Thus, individuals over age 25 would earn weekly income starting at $1,200 for a bachelor's degree and about $1,750 for a professional degree or doctorate with a fulltime position, whereas those with an associate degree would earn $850 and those with less than high school education would earn $500 per week. The unemployment rate is also considerably higher among individuals with the lowest education attainment and least among those at the highest level of education (Department of Labor, Bureau of Labor Statistics, 2018).

This study also showed that some Caribbean immigrants within the 25-54 age range who possess a strong educational background have held full-time jobs that did not match their qualifications (Table 5). This shows that Caribbean immigrants with high qualifications are willing to accept lower paying jobs and possibly multiple jobs to obtain and maintain a higher socioeconomic status, which would also prevent or minimize their dependency on government assistance programs, such as Food Stamps and Welfare or Temporary Assistance for Needy Families for survival in the host culture.

Research indicates that immigrants with high education attainment tend to be at an upper socioeconomic status where they can overcome ethnic barriers and experience low acculturative stress and higher acculturation levels in the host culture (Thomas, 2012). This study found some similarities in that Caribbean immigrants are mostly people of color, and many have attained college-level education and also identified either at the bicultural or a high acculturation level, with most at the integration orientation level. This outcome suggests that these immigrants have gained resilience in their effort to become educated, so they have learned to resist cultural barriers, marginalization, and discrimination or stereotyping in the process to succeed in the host culture (Holder, Jackson, & Ponterotto, 2015).

Acculturative stress, mental health, and discrimination/stereotyping. There is an association between immigrants' acculturative stress levels and their mental health status; those with a high-stress level are susceptible to mental health issues as well as discrimination and stereotyping (Berry, 1997; Chiswick, & Miller, 2014). The findings of this study parallel some of the earlier research on the matter of Caribbean immigrants'

acculturative stress levels having some connections with negative coping, depression, anxiety, general life stress, and discrimination/stereotyping. Most of the immigrants exhibited at least a mild acculturative stress impact, but the highest number of individuals portrayed a moderate level of acculturative stress.

Acculturative stress and negative coping. The study found that while there was a minute number of Caribbean immigrants in the host culture who exhibited "normal" coping skills against acculturative stress, the majority have manifested negative coping abilities either mildly, moderately or severely, but the highest number showed a moderate level of negative coping. The study also showed that these immigrants are of diverse cultural backgrounds in language, food, education, and religion, and are known to be more resilient against challenges. Therefore, their relationship between acculturative stress levels and their coping skill levels do correlate with other research on the idea that extensive acculturative stress instigates negative emotions, which in turn, actuate poor coping skills. (Department of Health & Human Services, 2015; Ye, 2005).

Acculturative stress and depression. The results of this study showed that although a relationship exists between Caribbean immigrants' levels of acculturative stress and depression, the result reflects an inverse relation, meaning, the vast majority of the participants experienced a moderate acculturative stress level, but exhibited a "normal" depression level. This result corresponds with research findings that Caribbean immigrants are resilient enough to succeed through challenges. However, the immigrants with higher acculturative stress levels associating with more depression could be those

who encounter more social struggles, and they either did not have adequate support, or they might not have taken better advantage of their support system.

Acculturative stress and anxiety. Previous research has emphasized that acculturative stress is related to psychological distress and symptoms of anxiety (Preciado & D'Anna-Hernandez, 2016). Also, the level of anxiety increases when immigrants face elevated acculturative stress, especially with little social support, limited resources, and little survival skills (Desa, Yusooff, & Kadir, 2012). This study acknowledges that a substantial number of Caribbean immigrants who were experiencing moderate to high acculturative stress, also identified as being at a "normal" anxiety level. Although this result might not depict the findings of some of the earlier research, it is possible among immigrants with strong resilience against cultural challenges. Also, there might be other factors involved that contribute to an elevated acculturative stress level, but as research has indicated, if the acculturative stress extends over a long period, then anxiety might increase.

Many Caribbean immigrants have been successful in culturally interacting with the host members in language, education, food, and religion, and many have gained meritocracy through their accomplishments in society. These types of interactions might be the contributing factors to the "normal" anxiety level. However, there was a small group that showed similarity to some research, in that, Caribbean immigrants with high anxiety levels and an elevated acculturative stress level may have been those who encounter more prolonged periods of challenges, little social support, and limited resources.

Acculturative stress and general life stress. The findings from this study showed that acculturative stress influences general life stress by a "medium" amount, suggesting that Caribbean immigrants who experience acculturative stress could face a "medium" amount of general life stress. Further results revealed that Caribbean immigrants who encountered moderate to high acculturative stress might have been those who experienced little social support and had housing and employment problems in the host culture. Moreover, the outcome corresponds to previous studies, which reported that immigrants who face acculturative stress, tend to experience general life stress if they encounter economic difficulties and do not have support (Wong & Wong, 2006).

Acculturative stress and discrimination/stereotyping. In this study, although Caribbean immigrants are majority people of color where many are considered marginalized, they experience discrimination/stereotyping at different levels ranging from mild to high, possibly due to meritocratic opportunities among the host members. Thus, the majority of Caribbean immigrants who have gained meritocracy, are at the moderate acculturative stress level and are also affected by a moderate amount of discrimination/stereotyping. As such, the significant relationship between immigrants' stress level and their encounter with discrimination/stereotyping, indicate that if the immigrants have excellent social and financial support, then they will be likely to experience lower acculturative stress and less encounter of discrimination/stereotyping.

The theoretical framework analysis and interpretation of the findings are presented in the next section. It provides a description and analyses of how these findings

are grounded in the theoretical framework, confirming, and extending knowledge in the discipline.

Interpretation of the Findings

The findings of this study were analyzed through the Bourhis et al.'s (1997) IAM as the theoretical framework, and with two research questions and hypotheses used as the guide to identify the Caribbean immigrants' position and their relevance in the host culture. The first hypothesis was defined to help determine if a relationship existed between Caribbean immigrants' levels of cultural interaction and their acculturation orientation levels as well as their acculturation levels. The second hypothesis was also defined to identify any association between the immigrants' acculturative stress levels and mental health problems and discrimination/stereotyping. Three relational outcomes from the IAM model were discussed to explain the immigrants' acculturation and orientation process in the host culture. The Pearson's correlation, multiple linear regression, and the general linear model (GLM) were the analyses applied to test the hypotheses.

Hypothesis 1 with IAM Application and Relational Outcome

The first hypothesis stated that there was no relationship between the levels of cultural interaction (LCI) and acculturation orientation levels (AOL) as well as acculturation levels (AL). The aim was to understand better the relationship between Caribbean immigrants' LCI with the host members measured in language, food, religion, and education, and their AOL such as assimilation, integration, separation, anomie, or

individualism, as well as their AL, which include a low acculturation level, biculturalism, or a high acculturation level.

One of the analyses used to identify a significant relationship was the General Linear Model, where the LCI group represented the predictor variables with several outcome variables. The multivariate results showed that Caribbean immigrants' LCI with the host members in language, food, religion, and education were all significantly related to their AOL. However, food interaction did not significantly relate to AL. This non-significance suggests that the host members' reaction to the Caribbean immigrants in food does not contribute to their high acculturation level, biculturalism, or a low acculturation level. On the other hand, the significant relationships between the LCI group and the AOL as well as the AL, suggest that the host members' responses to Caribbean immigrants during their cultural interactions influence their assimilation, integration, separation, biculturalism, or high acculturation in the host culture.

Therefore, the significant relationships correspond with the findings of Bourhis et al. (1997), McIntosh (2008), and Berry et al. (1987), and suggest that Caribbean immigrants who are able to interact favorably with the host members in their language communication skills, religious affiliation, and education attainment, are more likely those who assimilate, or integrate in the new culture. Similarly, those who encounter difficulties interacting satisfactorily with the host members in these areas are those identified at the separation orientation level (Bourhis et al., 1997).

Earlier research such as Berry et al. (1987) and Berry (2017), associate high-acculturation with assimilation, biculturalism with integration, and low acculturation with

separation, anomie or individualism, but this study showed some variations in that, Caribbean immigrants who identified at the separation level were also at the biculturalism level. Additionally, many of them were at a high acculturation level, but yet they became oriented to an integration position instead of an assimilation level as depicted by Berry (1987, 2017). This result could conclude that Caribbean immigrants at the separation orientation, who identified at the biculturalism level, may have experienced a problematic or a conflictual relational outcome, as described by Bourhis et al. (1997) IAM, where they encountered challenges in the host culture. This category also depicts Caribbean immigrants on the lower echelon of the education levels who may not have earned meritocracy with the host members.

Despite the Caribbean immigrants' current education level, the Bourhis et al.'s (1997) IAM emphasizes that those who are at the separation orientation level and are experiencing a conflictual or a problematic relational outcome, are possible victims of racial marginality in the host community, especially in the case where the host members endorse the exclusion and segregation orientation towards immigrants. Within this conflictual or problematic relational outcome of the IAM, Bourhis asserts that the immigrants experience more pejorative results with the exclusionists and segregationists, such as negative stereotyping and discrimination against them in employment and housing, encountering racist attacks, and having a political motivation for deportation from the country.

Reiterating that Caribbean immigrants are majority people of color, it is possible that they are affected by the negative energy transmitted by the president, Donald Trump,

through the media, which has been directed mainly at immigrants of color as a racial attack against them (American Friends Service Committee, 2019). The majority of the Caribbean immigrants are citizens of the United States., which means that they have been acculturated enough to become naturalized. Thus, their choice of a separation orientation could be as a result of the negative stereotyping and discrimination barriers they face in the host culture that may have been directed at them through the increase in the controversial and pejorative statements that President Donald Trump made about issues relating to race according to the Pew Research (2019).

If the Caribbean immigrants possess medium vitality in the host community where racism and discrimination are pervasive, they are likely to remain bicultural and possibly much resilience but choose separation orientation by remaining in communities where they have active mental, emotional, and spiritual support. Existing research associate separation with low acculturation, but the bicultural achievement with a separation outcome in this study is consistent with other research that assert that Caribbean immigrants tend to be bicultural, but will retain their ethnic identity within a community of support groups with similar identity (Harker, 2001; Gee, Chen, & Spencer, 2006).

The results of AOL and the AL in this study that align with Bourhis et al.'s (1997) consensual relational outcome, informs that Caribbean immigrants in this relational outcome will either integrate or assimilate and tend to experience favorable responses from the host members. They are usually high achievers with meritocracy and are usually at a higher socioeconomic status with lower discrimination experience.

Thus, the consensual outcome depicts the Caribbean immigrants who exhibit either a high acculturation level or biculturalism and adapt to an assimilation or integration position. They are considered to be of medium vitality to resist the pressure and control of exclusionists or segregationists in the host culture who might desire them to be of different orientation (Bourhis et al., 1997). Segregationists and exclusionists do not largely influence this group due to their meritocratic achievement with the majority host members. Thus, they show strong resilience against racism, discrimination, and negative stereotyping despite the racial tension that has been continually targeting people of color.

Hypothesis 2 with IAM Application and Relational Outcome

The second hypothesis stated that there was no relationship between acculturative stress levels and mental health problems (negative coping, depression, anxiety, general life stress), and discrimination/stereotyping. The purpose was to examine the relationship between levels of acculturative stress and mental health problems and discrimination/stereotyping among Caribbean immigrants located in a northeast U.S. metropolitan area. Statistical analyses alluded that there were significant relationships between the Caribbean immigrants' acculturative stress levels and mental health problems and discrimination/stereotyping. Mental health problems included negative coping, anxiety, depression, and general life stress.

The significant relationship between Caribbean immigrants' acculturative stress levels and mental health problems along with discrimination/stereotyping, suggests that those with raised levels of acculturative stress may show symptoms of negative coping,

depression, anxiety, or general life stress. Also, although many participants of this study are living in the United States for more than ten years, the fact that they are still experiencing mild to moderate acculturative stress is an indication that contributing factors are perpetuating this type of stress. It is a fact that strong presence of racism, discrimination, social oppression, and imperviousness existed in the host culture in the 1920s and later (Bookbinder, 1989; Warner, 2012), which could be the influencing factors on the acculturative stress levels among Caribbean immigrants within the northeast U.S. region, especially those who are considered marginalized.

Berry et al. (1987) reported that immigrants who seek to assimilate, for example, but meet rejection from exclusionists or segregationists in the host culture instead, they tend to experience high acculturative stress along with a low acculturation level. However, Caribbean immigrants in this study have shown otherwise, in that, the majority reflect high acculturation or biculturalism, but with mild to moderate acculturative stress levels. This result could account for those immigrants who have managed to gain meritocracy with the host members through education achievements and skills regardless of their ethnicity and despite their acculturative stress level. They are likely those with stronger resistance against discrimination or stereotyping, and possibly associate with normal anxiety and depression level, or even general life stress level. They are likely to maintain medium vitality and better resilience against cultural challenges in their communities. Bourhis et al.'s (1997) IAM associate them with a consensual relational outcome.

Research has reported that a consensual integration orientation is the most favorable outcome by the host culture, mainly if the immigrants are not from a marginalized group (Bourhis et al., 1997). However, since Caribbean immigrants are people of color, they would not usually be considered favored by the host members, but since a substantial number of them are highly qualified and identify with integration orientation and are either highly acculturated or are bicultural, they may have earned meritocracy with the host members regardless of their ethnicity.

Contrariwise, Caribbean immigrants in this study whose experiences were more oppressive, in that, they expressed encountering strong resistances in the host culture in job opportunities or housing benefits and had to make more effort to seek and maintain jobs, and even live in more volatile areas. They are likely those whom Bourhis et al.'s (1997) IAM associated with the problematic or conflictual outcome, where they might not have earned meritocracy from the host members possibly due to lower education or skills level. They are probably those with lower coping skills, raised depression and anxiety levels, and more discrimination and stereotyping problems. These issues have increased under President Trump's leadership, where racial tension against immigrants of color have risen tremendously so that the Immigration and Customs Enforcement (ICE) has targeted them for deportation for offenses such as getting a traffic ticket according to the New York Times (2019).

Some Caribbean immigrants who were considered to be highly acculturated may have attempted to assimilate but have chosen the integration orientation due to conflicts with host members who are exclusionists or segregationists, who might have rejected

their preference, hence, causing them to experience a problematic relational outcome. These immigrants might have also experienced a conflictual outcome when these segregationists and exclusionists instigate conflicts on them, some of which include discrimination, racial attacks, negative stereotyping, and deportation procedures according to Bourhis et al. (1997) IAM. As stated before, these conflicts are currently being reflected in the host culture under President Trump's administration and could be the root cause for Caribbean immigrants who are living in the host culture for over ten years to identify with increased levels of acculturative stress, anxiety, depression, and general life stress.

Caribbean immigrants in this study who are affected by mental health issues along with discrimination or stereotyping may have had their support system to help them to achieve at least a bicultural acculturation level, and maintaining enough resilience to associate with at least a separation orientation. It is therefore possible that their support system is of medium vitality, which is strong enough to keep them from succumbing to racial attacks or being subjected to deportation that seems to be on the rise against immigrants of color in the host culture.

Limitations to the Study

The acculturation scales used in the study were to gather information needed for the interactive model to assess the acculturation orientation position of the immigrants, but this result is subjected to changes over time and may no longer reflect the future status of the immigrants. Also, since the research measures were self-report, the participants' responses were subjected to skewness. Another limitation is that the

proportion of Caribbean immigrants living in the Northeast region might not reflect equal representation, and as such, may not be generalizable to all Caribbean immigrants in the United States. Additionally, the vast majority of the participants in this study were Jamaicans, which could reflect racial/ethnic skewness for generalizability of the Caribbean immigrant population in the U.S. region. Thus, a larger sample with participants proportionately representing the different islands, races/ethnicities of the Caribbean immigrants living in the northeast U.S. would have increased generalizability.

In this study, the two different data collection process used was a limitation; the internet use of collecting data through Survey Monkey was a different method from the physical data collection in the actual locations. The age adjustment that rendered some participants ineligible while others became eligible to participate, also created a limitation, in that, at the time of data collection, some individuals were no longer qualified to participate. Some Caribbean immigrants in the targeted areas were without internet services to access the survey, and many others missed the data collection period for participation, which was a limitation. Likewise, the number of participants who spoke another language than English were not proportionately represented, which created a limitation.

Although participants in this study were first-generation immigrants, some who migrated at an early age, lived in the United States longer than the time they spent in their original country. Thus, a mixed-method would be more effective as this would provide the participants with the opportunity to offer further information beyond the survey questions.

Considering the robustness of the Pearson's correlation and the regression models used in this study, they would be more effective with a larger population of people. Thus, a potential limitation exists with using many analyses with a small sample size.

Recommendations

A qualitative study is a recommendation for further insight into Caribbean immigrants' acculturation process in mainstream society. In this way, a researcher could amass a considerable amount of in-depth information from the immigrants than what they would have shared in a survey. This study identified significant relationships between acculturative stress levels and mental health issues as well as discrimination/stereotyping among some Caribbean immigrants. However, further research could identify specific causes and effects and the magnitude of social injustice on their congeniality and acculturative stress levels. Findings from this effort could serve media personnel with the awareness that they could share with the public to reduce social problems against immigrants in the community. In addition, educating society about the contributions of Caribbean immigrants could decrease discrimination/stereotyping.

Further research on Caribbean immigrants about the problems that chronically affect their mental health, would serve clinicians with the knowledge to either intervene more effectively or take preventive care to elude mental health deterioration. A proportionate sample size that could represent Caribbean immigrants living in the United States is recommended to increase the generalizability of this population of immigrants living in the country.

Caribbean immigrants' socioeconomic status is a factor that plays a vital role in U.S. society whereby their contributions could primarily affect mainstream members positively or negatively. Therefore, a recommendation would be plausible for employers and community leaders, for example, to identify the levels of contributions and the impact the immigrants are making in society. This effort could help the host members to be more aware of the critical roles the immigrants play in the enhancement of the economy. Also, segregationists and exclusionists could learn of the benefits of the immigrants' productivity in the country and recognize whether deportation is more beneficial than retention.

Other cultures exist with Caribbean immigrants in the mainstream society, and so, a research study is recommended to identify how much of their influence attributes to the Caribbean immigrants' acculturative stress levels and their orientation position.

Since Caribbean immigrants live in the United States and interact with the host members on different levels, a recommendation for a follow-up study is essential. A sample from the host community members would be helpful to get their direct feedback about their views and experience interacting culturally with Caribbean immigrants in the United States. This research would incorporate the Bourhis et al.'s (1997) IAM that requires the host members' input for more insightful findings. Moreover, people, such as the millennials, are likely to have different views could have on life due to their experiences differing from older generations. Thus, a study focusing on the impact of the first, second, and third-generation Caribbean immigrants, including millennials' attitude

towards cultural influences in education and the labor force would be necessary. This necessity could enhance positive social changes among host millennials in U.S. society.

Caribbean refugees exist among the 10% Caribbean immigrants residing in the United States. Thus, since this study could not directly identify this particular group, it would be beneficial to explore their mental health impact on education and the labor force in the host culture. Moreover, since there is an increased motivation to erect a wall at the U.S. borders, a study on the cost-effectiveness on Caribbean refugees could educate the host members of the possible ramification on the mental health of the refugees' families who are citizens and laborers in the country.

More structured and focused collaboration must transpire between immigration organizations and the relevant authorities in the labor force, as this is a necessity to identify more effective ways to help minimize cultural insensitivity among the host members and immigrants. This action could reduce the creation of inevitable amortization of intense acculturative stress, anxiety, depression, negative coping, and general life stress. This result would be more likely to increase productivity and resources for the betterment of the country.

Implications and Positive Social Change

This research study focused on understanding better the relationship between cultural interaction levels and acculturation as well as the orientation levels of Caribbean immigrants in the 25-54 age range in a northeast U.S. metro region. The study also focused on examining the relationship that associated the acculturative stress levels with existing mental health problems and discrimination/stereotyping among these Caribbean

immigrants. The results of the study suggest that relationships exist between three of four levels of cultural interactions and the acculturation levels, and between all four levels of the said cultural interactions and the acculturation orientation levels, as well as between acculturative stress levels and mental health problems along with discrimination/stereotyping.

The social implication drawn from this study is that the results could bring cultural awareness to both Caribbean immigrants and the U.S. citizens through discussion forums on immigration act. For example, clinicians, community leaders, employers, and educators, to name a few, could incorporate the knowledge as part of their routine activities in their organizations in order to promote more willingness among host members to welcome multiculturalism through inclusion and celebration. More researchers could also use this study to gain ideas of how to help produce articles that could circulate in the workplace, the media, and among members of Congress responsible for immigration act, to solidify their knowledge of how immigrants positively affect the country. This knowledge could help members of Congress, in particular, to consider the vulnerable populations relating to immigrants, and make better decisions in order to avoid unnecessary deportation and humiliation against legal immigrants.

An important implication emerging from this study's results is that organizations hosting Caribbean immigrants could help them recognize the potential benefits of possessing at least medium vitality in the host community in order to produce enough resilience to resist social barriers and to resort to a more suitable orientation instead of yielding to the orientation that segregationists or exclusionists desire. Also, the literature

from this study could be used as a possible resource to help influential employers to strengthen the vitality of immigrants in their care to achieve meritocracy through advancing their skills on the job that would serve as a benefit to enhance the host community, and to conquer social disparity that might exude from their interaction with culturally illiterate colleagues in the workplace or the community. This effort would necessitate immigrants' persistence, innovation, and emotional strength to circumvent negative coping, depression, anxiety, and general life stress.

Caribbean immigrants are highly influential in the host culture especially in the food industry and through language skills, which means they can enhance a community through their skills and versatility, or they could contribute to the volatility of the community. Thus, employers and community leaders could use the results of this study to incorporate or enforce monthly appreciation socials that gear toward promoting cultural awareness for workers and community members to build respect, and a positive attitudes toward each other in the workplace and the wider community.

A possible positive social change emerging from this study is that its results can be used to argue for the implementation of a non-profit community program for new arriving Caribbean immigrants. Naturalized immigrants and permanent residents who have served as professionals in the workforce and mental health organizations, and also lived in the Caribbean, could contribute to the overseeing and ongoing of this community program. This program would serve as an acculturation and orientation transition into the host culture since it would include experienced individuals with positive social changes to direct them into a positive outlook for their future journey in the host culture. This

research may also facilitate social change by edifying clinicians to take preventive care to elude mental health problems in Caribbean immigrants. Educating society about the contributions of Caribbean immigrants could decrease discrimination/stereotyping. The study's findings may argue for the conception of efforts to transition new arriving Caribbean immigrants to reduce acculturative stress.

This study implies that since Caribbean immigrants are either bicultural or at high acculturation level, they might produce enough resilience that could help them survive emotional pressure arising from derogatory comments through the media that seems to promote discrimination and stereotyping against them in the host culture. Thus, the Caribbean immigrants who are entering the society with skills that could elevate them to higher socioeconomic status could benefit from available programs that could utilize the results of this study to help them with relevant information for their procedures. Also, the study's implication for social change calls on programs involving immigrants and host members to participate more frequently and readily in cultural interaction in language, food, education, and religion. This effort could minimize acculturative stress levels, as well as the fantods emanating from anxiety and negative coping.

Conclusion

Although Caribbean immigrants represent close to 10% of the over 43 million immigrants in the United States, they have been a significant population that contributes to the labor force and the broader society through their influence in language, education, food, and religion. The majority of them are people of color, but they are quite diverse in ethnic representation. Although they speak at least one of six official languages, the main

ones revolving in the United States are English, Spanish, French, and Haitian Creole, as well as a creole language used among the English speakers when they are in the comfort of their home environment.

Amidst their cultural norms, Caribbean immigrants have been susceptible to acculturation influence, which occurred when they entered into direct and continual interaction with the host community, and adopting some of their cultural norms irrespective of the influence of other existing cultural groups. Caribbean immigrants have been relocating to the United States earlier than the 1920s, but have grown tremendously over the last several decades. However, their experiences in the host culture have been remarkable in many ways. They have been influential in their language, food, religion, and education experience, but have also associated with culturally different values and attitudes in the host community that could be psychologically impacting, involving stress issues and mental health problems, and racial influences.

As acculturation problem raises concerns about immigrants emotional adjustment, this study examined the psychological relationship between acculturation and Caribbean immigrants in the 25-54 age group, who are living in the northeast U.S. region with a focus on cultural interaction associating with acculturation and orientation levels, as well as the influence of acculturative stress on mental health issues and discrimination/stereotyping. The approach was quantitative with correlational design. A consecutive sampling procedure was the strategy employed to access the immigrants that were available at the time and location during data collection. Both a physical and an

online method for collecting data were used in order to increase participants' chance and choice of accessibility.

This study was analyzed using Pearson's correlation, the simple linear regression analysis, and the general linear model with the multivariate choice. These analyses identified the variables that had significant relationships existing among them. Descriptive statistics were also helpful in the analyses procedures. The results were quite comparable to earlier research in some ways, but also revealed variations in some instances. Nevertheless, the study contributes to the body of literature in the multicultural studies on Caribbean immigrants in the United States regarding acculturation and acculturative stress. What seemed profound was the strong resilience that Caribbean immigrants display despite the challenges they face in general.

It was notable that although Caribbean immigrants experienced adversity such as negative stereotyping, racial attacks, and discrimination in the host culture, none of them identified at a low acculturation level, which is not the usual pattern when compared to other existing research that is related. This revelation confirms earlier research that Caribbean immigrants are usually bicultural, which means that they would have to have strong support, to sustain their resilience against resistances and racial biases.

It was an enormous number of Caribbean immigrants who alluded being affected by discrimination and stereotyping. Previous research has conveyed that there is a disparity surrounding immigrants who are affected by racial discrimination and social marginalization and that these factors are known to diminish mental health (Kroon Van Diest et al., 2014). However, because Caribbean immigrants have exuded such strong

resilience in their social and emotional skills, they could succeed in the host culture amidst the threat of discrimination, stereotyping, acculturative stress, and mental health problems that went against their acculturation and orientation levels.

It was interesting to note that despite Caribbean immigrants' existing support system, their achievement and positive contributions in society, many seemed to have been slightly or moderately affected by acculturative stress, depression, negative coping, general life stress, and discrimination or stereotyping. As such, it is plausible to believe that these effects are associated with the fact that only a small number of immigrants assimilated despite the large number who identified at a high acculturation level. Nevertheless, their orientation level suggested that they were either not significantly impacted or because they are a strong, resilient group that can break through cultural or racial barriers to get ahead.

Research has documented that in the United States, the host community is known to willingly accept assimilation or integration for immigrants who share similar values but resist those who are different, except that they possess an extraordinary ability that may afford them meritocracy among the host cultural group (Hirschman, 2013). Nevertheless, the outcome of this research acknowledges that the majority of Caribbean immigrants have obtained meritocracy by possessing qualifications and skills that contribute to the enhancement of the labor force. This outcome was quite remarkable, in that, while the general reflection of all immigrants to the United States was that only a third possess a bachelors' degree or higher, a large number of Caribbean immigrants are more qualified. This study reflects such trend where several of them possess a bachelor's

degree while others hold either a master's, an associate, or a doctoral degree, and only a few with just high school level education, but possess skills that help them obtain suitable jobs.

The Bourhis IAM was the theoretical framework of this study, and it provided insights into Caribbean immigrants' relational outcomes involving their acculturation levels, their orientation position, and their interaction with the host culture. The model showed that immigrants who resort to an integration position, often embrace the dominant culture while maintaining their ethnic origin, and a few who embrace an assimilation position, readily leave their original culture and immerse into the dominant culture (Bourhis et al., 1997; Stephenson, 2000).

However, Caribbean immigrants' relational outcomes seemed to have been influenced by some host members' preferences for their orientation. For example, those identified with a consensual outcome may have been influenced by host members who offered meritocracy for talents and achievements that contribute to the benefit of the community. On the contrary, those who associated with the problematic or conflictual outcome may have been those who encountered resistances including racial attacks, negative stereotyping, and discrimination from segregationists and exclusionists for example, in the host culture.

Although the host members were not directly involved in this study, they contributed to the immigrants' relational outcomes through their interaction in the community in language communication, food entertainment, religious involvement and affiliation, and education engagement and contribution. They also contributed when

segregationists and exclusionists join in a community effort to deport immigrants who

contribute to the labor force. An example of such a situation is the uncertainty of

residence in the United States where many lawful immigrants of color seem to be fearing

for their position in the host community, and fearing that they could be the next victim of

deportation by ICE raids in their area, while grappling with the tremendous increase in

racial discrimination and attacks since President Trump has taken office according to Pew

Research (2019).

Cultural interactions between the Caribbean immigrants and the host community

is salient as this could be a central channel where the host members learn awareness of

the immigrants' challenges contributing to their acculturation outcomes. In other words,

the result of Caribbean immigrants' cultural interaction in language, food, religion, and

education associating with their acculturation orientation and levels of acculturation in

the host community is essential for the host members to note. This crucial information

could help the host members to be more aware of ways to help connect positively with

Caribbean immigrants. Also, because acculturative stress is related to

discrimination/stereotyping and mental health issues, this situation would be necessary

for clinicians, community leaders, employers, and educators, for example, to become

aware so that they may be more willing to foster multicultural awareness and help to

promote cultural responsiveness through inclusion and celebration.

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Appendix A: NIH Certification

The National Institutes of Health (NIH) Office of Extramural Research certifies that

Lisa Chamberlain Certificate of Completion -Gordon successfully completed the NIH

Web-based training course "Protecting Human Research Participants".

Date of completion: 06/11/2016.

Certification Number: 2091673.

Appendix B: Text for the General Announcement in Multiple Languages

Lisa Chamberlain-Gordon is a psychology student at the Walden University, and she is conducting a research study involving Caribbean immigrants and their experience socializing in the American culture in the Northeast metropolitan region. This endeavor is a part of her requirement towards earning a doctorate in Counseling Psychology.

Interested persons who were born in the Caribbean region and are within the age 25-54, are invited to take part by filling out a survey either online or by collecting a printed version. It is voluntary, and there is no identifying information. The survey is in English, Spanish, French, and Haitian Creole. Choose the language in which you communicate best. The online links and further information are on the related flyers on the notice board, and the printed versions are available in the survey box at _____ **(Name of location)**. Feel free to take a packet in your language, complete it at home, and drop it in any mailbox or return it to the drop-box labeled "Returned Survey" at the same location. There is a two-week deadline to complete all surveys.

Texto para el anuncio general

Lisa Chamberlain-Gordon es estudiante de psicología en la Universidad de Walden, y está llevando a cabo un estudio de investigación con inmigrantes caribeños y su experiencia de socialización en la cultura estadounidense en la región metropolitana del noreste. Este esfuerzo es parte de su requisito para obtener un doctorado en Psicología de Consejería.

Las personas interesadas que nacieron en la región del Caribe y tienen entre 25 y 54 años de edad, están invitadas a participar llenando una encuesta ya sea en línea o mediante la recopilación de una versión impresa. Es voluntario y no hay información que lo identifique. La encuesta está en inglés, español, francés y creole haitiano. Elija el idioma en el que se comunica mejor. Los enlaces en línea y más información están en los folletos relacionados en el tablón de anuncios, y las versiones impresas están disponibles en el recuadro de la encuesta en _____ (Nombre del lugar). Siéntase libre de tomar un paquete en su idioma, completarlo en su casa y dejarlo en cualquier buzón de correo o devolverlo al buzón etiquetado como "Encuesta devuelta" en el mismo lugar. Hay un plazo de dos semanas para completar todas las encuestas.

<u>Tèks pou Anons Jeneral la</u>

Lisa Chamberlain-Gordon se yon elèv sikoloji nan Inivèsite Walden, epi li ap fè yon etid rechèch ki enplike imigran Karayib yo ak eksperyans yo sosyalize nan kilti Ameriken an nan rejyon Nòdès metwopoliten an. Eseye sa a se yon pati nan egzijans li nan direksyon pou touche yon doktora nan Sikoloji konsèy.

Moun ki enterese ki te fèt nan rejyon Karayib la epi ki nan laj 25-54, yo envite yo pran pati nan ranpli yon sondaj swa sou entènèt oswa lè yo kolekte yon vèsyon enprime. Li se volontè, e pa gen okenn enfòmasyon ki idantifye. Sondaj la se nan lang angle, panyòl, franse, ak kreyòl ayisyen. Chwazi lang nan kote ou kominike pi byen. Lyen sou entènèt yo ak plis enfòmasyon yo sou flyer yo ki gen rapò sou tablo a avi, ak vèsyon yo enprime yo disponib nan bwat sondaj la nan _____ (Non kote). Ou lib pou pran yon pake nan lang ou an, ranpli li nan kay la, e lage l nan nenpòt bwat oswa retounen li nan bwat gout ki make "Retounen Sondaj" an menm kote a. Gen yon delè de semèn pou konplete tout sondaj yo.

Texte pour l'annonce générale

Lisa Chamberlain-Gordon est étudiante en psychologie à l'Université Walden et elle mène une étude sur les immigrants caribéens et leur expérience de la socialisation dans la culture américaine dans la région métropolitaine du Nord-Est. Cet effort fait partie de son exigence pour obtenir un doctorat en psychologie du counseling.

Les personnes intéressées qui sont nées dans la région des Caraïbes et qui ont entre 25 et 54 ans sont invitées à participer en remplissant un questionnaire en ligne ou en recueillant une version imprimée. C'est volontaire, et il n'y a aucune information d'identification. L'enquête est en anglais, espagnol, français et créole haïtien. Choisissez la langue dans laquelle vous communiquez le mieux. Les liens en ligne et d'autres informations se trouvent dans les dépliants connexes sur le tableau d'affichage, et les versions imprimées sont disponibles dans la boîte de sondage à _____ (nom du lieu). N'hésitez pas à prendre un paquet dans votre langue, à le remplir à la maison et à le déposer dans n'importe quelle boîte aux lettres ou à le renvoyer dans la boîte de dépôt intitulée «Retour d'enquête» au même endroit. Il y a un délai de deux semaines pour compléter toutes les enquêtes.

Appendix C: Permission for the McIntosh Caribbean Acculturation Questionnaire and the

Demographic Questionnaire Instruments

Gmail
by Google

Lisa Chamberlain-Gordon

Re: Contents of Contact Form

2 messages

Charmaine McIntosh, Psy.D.   Thu, Jun 2, 2016 at 6:00 AM
Reply-To: "Charmaine McIntosh, Psy.D.
To: "lisa.chamberlain-gordon@waldenu.edu"

Hi Lisa,

How are you? I give my permission for you to use my McIntosh Caribbean Acculturation
Questionnaire (MCAQ) and Demographic Questionnaire (DQ) in your research. I wish you
all the best with your research study. Have a nice day.

Regards,
Charmaine McIntosh, Psy.D.

"If you don't like something, change it. If you can't change it, change your attitude. Don't complain." ~ Maya Angelou

Please limit emailed information to that which you would be comfortable discussing in a public place. This e-mail and any attachments, if any is

intended for the sole use of the individual or entity to which it is addressed and may contain CONFIDENTIAL and privileged information protected

by law. If you are not the intended recipient, please notify the sender immediately by return e-mail, delete this e-mail and destroy any copies without

reading it. Any dissemination or use of this information by a person other than the intended recipient is unauthorized and illegal.

On Tuesday, May 31, 2016 5:07 PM,

The website has received a contact message as follows:

Name: Lisa Chamberlain-Gordon

Email:

Message:
Dear Dr. McIntosh, My name is Lisa Chamberlain-Gordon, and I am currently a student
enrolled in the PhD Counseling Psychology program at the Walden University. I am
conducting a research study in the area of multiculturalism, but specifically focusing on the
impact of acculturation on a group of Caribbean immigrants to the U.S. in a particular area.
In my search for an appropriate instrument to measure the acculturation levels of the
immigrants, I saw that the McIntosh Caribbean Acculturation Questionnaire (MCAQ), and
the demographic questionnaire (DQ) relate well to my study. I am therefore asking your
permission to use these scales in my research, and I do appreciate and anticipate your kind
consideration. Your favorable response will provide me the opportunity to successfully
proceed with my study. Thank you in advance. Sincerely, Lisa Chamberlain-Gordon

Appendix D: Permission for use of the GEQ

Re: The Use of Your GEQ

Lisa Chamberlain-Gordon ████████████████████████

Sun 4/5/2015 10:59 PM

To: Jeanne Tsai ████████████

Thank you Dr. Tsai!

Regard,

Lisa

On Fri, Apr 3, 2015 at 3:44 PM, Jeanne Tsai ████████████ wrote:
  Hi Lisa, Yes, and good luck with your research! Best wishes, Jeanne Tsai

  --
  Jeanne L. Tsai, Ph.D.
  Associate Professor
  Director, Stanford Culture and Emotion Laboratory
  Department of Psychology

On Apr 3, 2015, at 12:43 PM, Lisa Chamberlain-Gordon ████████████████████████ wrote:

> Hello Dr. Tsai,
>
> I am Lisa Chamberlain-Gordon, a current student of the Walden University. I am pursuing a PhD in Counseling Psychology and is presently in the dissertation phase. My topic has to do with the acculturation impact on Caribbean immigrants in the NY/NJ metro area, and I see where the General Ethnicity Questionnaire that you developed, would be suitable for use in my research. I am therefore asking your permission to use the original version of your GEQ questionnaire in my research. I would also be happy to inform you of the result. I also welcome your questions or suggestions. Anticipating your response and kind consideration. Thank you in advance.
>
> Regard,
>
> Lisa Chamberlain-Gordon
> PhD Candidate

RE: Translating the DASS21

Peter Lovibond < ███████████████ >

Wed 3/14/2018 7:04 AM

To: Lisa E. Chamberlain-Gordon █████████████████████████

Dear Lisa,

You are welcome to carry out a translation of the DASS21 into Haitian Creole, under our usual conditions (see FAQ#25 on the DASS website ████████████████████)

Best regards,
Peter Lovibond

From: Lisa E. Chamberlain-Gordon ██████████████████████████████
Sent: Tuesday, 13 March 2018 10:32 PM
To: Peter Lovibond < ████████████████ >
Subject: Translating the DASS21

Dear Peter Lovibond,

My name is Lisa Chamberlain-Gordon, a doctoral student in Counseling Psychology at the Walden University. I am conducting a research study on the Psychological Relationship between Acculturation and Caribbean Immigrants in the Northeast U.S. region. My study involves three other languages than English, which are Haitian Creole, French, and Spanish. The DASS 21 is one of the scales I have decided on using.

I saw that translations are available for two of the languages that I need to use, but I have not seen any for the Haitian Creole. If you do not have a version in this language, I am hereby requesting your permission to translate the DASS 21 scale into the Haitian Creole in order to fulfill my requirements to carry out the study. I am also in agreement with it being in the public domain. I will send you a copy with references of its development. Thank you in advance and I do anticipate your response and kind consideration.

Sincerely,

Lisa Chamberlain-Gordon
Doctoral Candidate

Appendix F: Permission for use of the RASI

RE: Translation of the RASI

VERONICA BENET-MARTINEZ ▮▮▮▮▮▮▮▮▮▮▮▮▮▮

Fri 3/16/2018 10:10 AM

To:Lisa E. Chamberlain-Gordon ▮▮▮▮▮▮▮▮▮▮

Sorry Lisa,
Don't have any translations. If you develop them, I ask you please to share them with me. Best luck with your research,
veronica

From: Lisa E. Chamberlain-Gordon ▮▮▮▮▮▮▮▮▮▮▮▮
Sent: Thursday, March 15, 2018 12:49 PM
To:▮▮▮▮▮▮▮▮▮▮
Subject: Translation of the RASI

Dear Dr. Benet-Martinez,

I am Lisa Chamberlain-Gordon, a psychology student at the Walden University, whom you have previously permitted to use your Riverside Acculturation Stress Inventory (RASI) in my research study. However, I am now in need of its use in Spanish, French, and Haitian Creole. I contacted you earlier this year regarding the translation, but I didn't receive an updated response. Perhaps this message may have been an oversight.

If you already have the questionnaire in the languages as mentioned earlier, I am requesting a copy and your permission to use them. If you don't have any existing, may I create the instrument in the desired languages? They will only be for use in my study. I would be very grateful, and I'm thanking you in advance. I anticipate your favorable response.

Sincerely,

Lisa Chamberlain-Gordon
PhD. Candidate

Appendix G: Permission for use of the Brief COPE

Re: Brief COPE translation

Carver, Charles S. - ███████████
Wed 3/14/2018 9:36 AM

To: Lisa E. Chamberlain-Gordon - ████████████

yes

Charles S. Carver
Department of Psychology
University of Miami

████████████

On Mar 13, 2018, at 5:07 PM, Lisa E. Chamberlain-Gordon ████████████ wrote:

Dear Charles Carver,

Thank you so much for your response. Just want to be clear... Do I have your permission to create a "Haitian Creole" translation of your Brief COPE scale? This will only be used to carry out my research study. I can also provide you with a copy. Let me know. Anticipating your favorable response.

Regard,

Lisa Chamberlain-Gordon
PhD Candidate
Walden University

From: Carver, Charles S. < ████████████
Sent: Tuesday, March 13, 2018 8:49:01 AM
To: Lisa E. Chamberlain-Gordon
Subject: Re: Brief COPE translation

I do not. Good luck in your work

Charles S. Carver
Department of Psychology
University of Miami

On Mar 12, 2018, at 6:09 PM, Lisa E. Chamberlain-Gordon ████████████ wrote:

Dear Charles Carver,

My name is Lisa Chamberlain-Gordon, a doctoral student in Counseling Psychology at the Walden University. I am conducting a research study on the Psychological Relationship between Acculturation and Caribbean Immigrants in the Northeast U.S. region. My study involves three other languages than English, which are Haitian Creole, French, and Spanish. The Brief COPE is one of the scales I have decided on using.

I saw that you provided translations for two of the languages that I need to use, but I have not seen any for the Haitian Creole. If you do not have a version in this language, I am hereby requesting your permission to translate the Brief COPE scale into the Haitian Creole in order to fulfill my requirements to carry out the study. Thank you in advance and I do anticipate your response and kind consideration.

Sincerely,
Lisa Chamberlain-Gordon

Appendix H: Questionnaire in English

Demographic Questionnaire

The information provided in this questionnaire, are intended to acquire information relating to your experience for the purpose of cultural representation in a Northeast U.S. metro area. Please do NOT include your name so that your personal information cannot be identified. Carefully read each question and respond accordingly. In many cases you are to select a single response, while in others you are asked to select "all that apply". Also, some questions request that you fill in a blank space. Thank you for taking the time to participate.

1. What is your gender?
   a. Female   b. Male

2. In which of the following age groups do you fall?

   a. 25-29   b. 30-34   c. 35-39   d. 40-44   e. 45-49   (f) 50-54

3. What is your marital status?
   a. Single
   b. Living as domestic partners
   c. Married
   d. Divorced/separated
   e. Widow(er)

4. What is your race/ethnicity?
   a. White   b. Black   c. Mixed/Other (specify) _____

5. What language do you primarily speak at home?
   a. English   b. Spanish   c. French   d. Haitian Creole
   e. Dutch   f. Papiamento   g. Other (specify) _____

6. Where were you raised?
   a. Caribbean only
   b. Mostly in the Caribbean
   c. Equally in the Caribbean and the U.S.
   d. Mostly in the U.S.

7. Which Caribbean Territory are you from?
   a. Antigua & Barbuda   b. Bahamas   c. Barbados   d. Dominica   e. Grenada
   f. Guyana   g. Jamaica   h. Saint Kitts and Nevis   i. Saint Lucia
   j. Saint Vincent and the Grenadines   k. Trinidad & Tobago
   l. Other (specify) _____

8. How long have you lived in the U.S.? (years)

    a. Less than 1   b. 1-10   c. 11-20   d. 21-30   e. 31-40   f. Over 40

9. Did you ever live in any other country after leaving the Caribbean?   ☐☐ No   ☐☐ Yes

    If yes, list the countries and the length of time you lived there.

    Country_____ How long_____

    Country_____ How long_____

10. Current Immigrant Status: *(Select one)*

    ☐ American Citizen   ☐☐ Landed Immigrant   ☐☐ Other (specify): _____

11. Your education: *(Select only the highest level achieved)*

    a. Less than high school   b. High school   c. Some College   d. Associate Degree

    e. Bachelors Degree   f. Masters Degree   g. Doctoral Degree

12. What is your religious affiliation?

    a. Christianity:

        ☐ Anglican

        ☐ Baptist

        ☐ Catholic

        ☐ Evangelical

        ☐ Methodist

        ☐ Pentecostal

        ☐ Seventh-day Adventist

    b. Islam

    c. Buddhism

    d. Hinduism

    e. Judaism

    f. None

    g. Other (specify): _____

13. How often do you attend Church, Synagogue, Mosque, or other place of worship?

    a. twice or more per week   b. once per week   c. once or twice per months

    d. at least once per year   e. none

14. How frequently do you pray?

    a. Never   b. A few times a year   c. At least once a month

    d. At least once a week   e. Nearly every day

15. What is your religious/spiritual situation?
    a. Religious but not spiritual   b. Spiritual but not religious
    c. Both religious and spiritual   d. Neither religious nor spiritual

16. Have you changed your religious persuasion?
    a. I have remained with the same religious organization
    b. I am no longer associated with my former religious organization
    c. I have changed my religious organization
    d. I have joined a religious organization
    e. I have remained without a religious organization

17. What is our yearly household income?
    a. < $20,000   b. $20,000-$40,000   c. $41,000-$60,000
    d. $61,000-$100,000   e. $101,000-$200,000   f. $201,000-$500,000   g. >$500,000

18. Which of the following best describe your living situation? *(Select all that apply)*
    a. I live with immediate family (e.g. parents, siblings)   b. I live with extended family (e.g. aunts, etc.)
    c. I do not have any family with me in the U.S.   d. Other (please specify)_____

19. If you have family in the U.S., how often do you communicate with them? *(Check One)*
    a. Immediate family: ☐   daily   ☐☐ weekly   ☐☐ monthly   ☐☐ yearly
    b. Extended family: ☐☐ daily   ☐☐ weekly   ☐☐ monthly   ☐☐ yearly
    c. I do not have any family in the U.S.

20. How often do you visit your home country, since immigrating to the U.S.? *(Check One)*

    ☐☐ Yearly   ☐☐ Every Couple Years   ☐ Rarely   ☐ Never

21. When was the last time you visited your home country?   Year_____

22. Would you live in your home country again?   ☐☐ Yes   ☐☐ No
    Please give reason(s) for your choice.

    _____

23. What is your employment status?
    a. Part time   b. Fulltime   c. Self-employed   d. Student
    e. Unemployed   f. Retired

24. In what type of residence do you live?
    Home   ☐☐ Apartment   ☐☐ Other (e.g. shelter) Specify: _____

25. Do you own or rent your place of residence?   ☐☐ Own   ☐☐ Rent

The McIntosh Caribbean Acculturation Questionnaire (MCAQ)

*This scale is **anonymous and confidential** and measures the level of acculturation of Caribbean/West Indian populations. **Based on your experience in America**, circle your response. Please **do not** write your name on the scale and complete **all** of the questions.*

1. What language do you speak?
   1. Caribbean Dialect Only *(dialect of the English language spoken in the Caribbean, e.g. patois – patwah spoken in Jamaica).*
   2. Caribbean Dialect and American English Equally
   3. American English only

2. What language do you prefer to speak?
   1. Caribbean Dialect only *(dialect of the English language spoken in the Caribbean)*
   2. Caribbean Dialect and American English Equally
   3. American English Only

3. How much do you use Caribbean dialect when speaking at home?
   1. Never
   2. Sometimes
   3. Always

4. How much do you use American English when speaking at home?
   1. Never
   2. Sometimes
   3. Always

5. How much do you use Caribbean Dialect English when speaking with friends?
   1. Never
   2. Sometimes
   3. Always

6. How much do you use American English when speaking with friends?
   1. Never
   2. Sometimes
   3. Always

7. How do you identify yourself?
    1. Jamaican, Bajan, Trinidadian, etc.
    2. Jamaican-American, Bajan-American, Trinidadian-American, etc.
    3. American

8. Which identification does (did) your mother use?
    1. Jamaican, Bajan, Trinidadian, etc.
    2. Jamaican-American, Bajan-American, Trinidadian-American, etc.
    3. American

9. Which identification does (did) your father use?
    1. Jamaican, Bajan, Trinidadian, etc.
    2. Jamaican-American, Bajan-American, Trinidadian-American, etc.
    3. American

10. What is your food preference at home?
    1. Caribbean Only
    2. Caribbean and American Equally
    3. American Only

11. What is your food preference in restaurants?
    1. Caribbean only
    2. Caribbean and American Equally
    3. American Only

12. What type of grocery store(s) do you go to for purchasing food?
    1. Caribbean only
    2. Caribbean and American Equally
    3. American Only

13. What is your music preference?
    1. Caribbean Only (e.g. reggae)
    2. Caribbean and American Equally
    3. American Only

14. Do you read books/magazines/newspaper from the Caribbean?
    1. Always
    2. Sometimes
    3. Never

15. If you consider yourself a member of the Caribbean group (Jamaican, Bajan-American, etc., whatever term you prefer), how much pride do you have in this group?
    1. Very proud
    2. Little pride
    3. No pride

16. How important is it to you to preserve the Caribbean cultural traditions as part of your life?
    1. Very important
    2. Somewhat important
    3. Not at all important

17. How important is it to you to incorporate the American cultural traditions as part of your life?
    1. Very important
    2. Somewhat important
    3. Not at all important

18. How well do you fit with other Caribbean people?
    1. Fit very well
    2. Somewhat fit
    3. Do not fit

19. How well do you fit with other Americans who are non-Caribbean?
    1. Fit very well
    2. Somewhat fit
    3. Do not fit

20. What contact have you had with the Caribbean?
    1. Occasional visits to the Caribbean
    2. Occasional communications (letters, phone calls, etc.) with people in Caribbean
    3. No exposure or communications with people in the Caribbean/West Indies

21. What generations are you? *(Circle the generation that best applies to you)*
    1. 1st Generation = I was born in the Caribbean or country other than America
    2. 2nd Generation = I was born in America, either parent was born in Caribbean or country other than America
    3. 3rd Generation = I was born in America, both parents were born in America, and all grandparents born in Caribbean or country other than America

22. There are many different ways in which people think of themselves. Which ONE of the following most closely describes how you view yourself?
    1. I consider myself basically a Caribbean person *(e.g. Jamaican, Bajan, Trinidadian, etc.)*. Even though I live and work in America, I still view myself basically as a Caribbean person.
    2. I consider myself basically as an American. Even though I have a Caribbean background and characteristics, I still view myself basically as an American.
    3. I consider myself as a Caribbean-American. I have both Caribbean and American characteristics, and I view myself as blend of both.

23. The ethnic origin of your friends and peers as a child was:
    1. Exclusively Caribbean
    2. Equally Caribbean and American
    3. Exclusively American

24. Whom do you now associate with in the community?
    1. Exclusively Caribbean
    2. Equally Caribbean and American
    3. Exclusively American

25. My close friends are…
    1. Exclusively Caribbean
    2. Equally Caribbean and American
    3. Exclusively American

26. How much do you believe in the Caribbean values and traditions *(e.g. family, education, respect for elders, work)*?
    1. Very much
    2. Somewhat
    3. Not at all

27. How much do you believe in the American values and traditions?
    1. Very much
    2. Somewhat
    3. Not at all

28. How much do you believe in raising your children with Caribbean values and traditions?
*Participants with **no** children:* If you had children, how much do you believe in raising your children with Caribbean values and traditions?
1. Very much
2. Somewhat
3. Not at all

29. How much do you believe in raising your children with American values and traditions? *Participants with **no** children:* If you had children, how much do you believe in raising your children with Americans values and traditions?
1. Very much
2. Somewhat
3. Not at all

30. How well do you know the Caribbean history, culture and traditions?
1. Very much
2. Somewhat
3. Not at all

31. How well do you know the American history, culture and traditions?
1. Very much
2. Somewhat
3. Not at all

32. Do you participate in events, holidays, traditions, which are…
1. Caribbean Only
2. Caribbean and American Equally
3. American Only

33. Do you belong to any Caribbean/West Indian clubs and/or organizations?
1. Yes
2. No

34. Do you feel caught (i.e. conflicted) between two cultures *(e.g. I usually feel like I must choose between Caribbean **or** North-American)*?
1. All of the time
2. Some of the time
3. No time at all

35. Do you combine both cultures *(e.g. I feel a mixture of Caribbean and North-American)*?
1. All of the time
2. Some of the time
3. No time at all

36. How would you rate yourself?
    1. Very Caribbean
    2. Bicultural
    3. Very American

37. Do you feel accepted by the American society?
    1. Very much
    2. Somewhat
    3. Not at all

38. DO you feel isolated from the American society?
    1. Very much
    2. Somewhat
    3. Not at all

39. What religion does your family practice?
    1. Catholic
    2. Protestant
    3. Other *(e.g. Jewish)*
    4. None

40. What role did religion/spirituality play in your upbringing?
    1. Very important
    2. Somewhat important
    3. Not at all important

41. What role does religion/spirituality play in your life now?
    1. Very important
    2. Somewhat important
    3. Not at all important

42. Are the members of the church you attend from your ethnic group?
    1. All or almost all
    2. About half
    3. Few or none

43. When you migrated to America and thought about your future, did you feel:
    1. Hopeful and/or optimistic
    2. Hopeless and/or pessimistic

44. When you migrated to America, did you experience any of the following difficulties? *(Circle all that applies)*
    1. Housing (inadequate housing for you and your family, problems with neighbors/landlord, homelessness)
    2. Occupational (unemployment finding employment, problem with job stability, job satisfaction, problems with co-workers/supervisor, adequate income compared to your skill level)
    3. School (problem with academics, peers, teachers)
    4. *Socialization* (problems connecting with people in your community)
    5. *Not Applicable*

45. Did you ever talk to a professional about adjustment to living in America? *(Circle all that applies)*
    1. Pastor/Minister
    2. Physician
    3. Psychologist/Therapist/Counselor/Social Worker
    4. Not Applicable

46. Were the conversations, with the above professionals, related to any of the following problems that people commonly experience when they migrate to another country? *(Circle all that applies)*
    1. Anxiety (nervous, worried, fearful about things/situations)
    2. Depression (feeling down, sad, blue)
    3. Stress (overwhelmed, lack of control in life)
    4. Prejudice and/or discrimination due to cultural/ethnic background
    5. Lonely and/or homesick
    6. Isolated from others
    7. Other (specify):_____
    8. Not applicable

47. What is/are your source of support? *(Circle all that applies)*
    1. Family
    2. Spouse
    3. Friends
    4. Religion/Spirituality
    5. Colleagues
    6. Other (specify): _____
    7. No support

48. How do you cope with difficulties/stress? *(Circle all that applies)*
    1. Talking with family
    2. Talking with friends
    3. Turning to my religion/spirituality *(e.g. praying, meditating)*
    4. Leisure activities *(e.g. exercise, going to movies)*
    5. Problem-solving
    6. Working
    7. Turning to alcohol or drugs
    8. Taking action to make situation(s) better
    9. Trying to be more positive or optimistic

49. For the most part, my life is close to my ideal. *(Circle the appropriate number)*

Disagree	Neither Agree nor Disagree	Agree
1	2	3

50. I am content with my life. *(Circle the appropriate number)*

Disagree	Neither Agree nor Disagree	Agree
1	2	3

Brief COPE

These items deal with ways you've been coping with stresses in your life. There are many ways to try to deal with problems. These items ask what you've been doing to cope. Obviously, different people deal with things in different ways, but I'm interested in how you've tried to deal with problems. Each item says something about a particular way of coping. I want to know to what extent you've been doing what each item says. Don't answer on the basis of whether it seems to be working or not—just whether or not you're doing it. Use these response choices. Try to rate each item separately in your mind from the others. Make your answers as true FOR YOU as you can.

The rating scale is as follows:

1 I haven't been doing this at all   **2 I've been doing this a little bit**
3 I've been doing this a medium amount   **4 I've been doing this a lot**

1	I've been turning to work or other activities to take my mind off things.	1	2	3	4
2	I've been concentrating my efforts on doing something about the situation I'm in.	1	2	3	4
3	I've been saying to myself "this isn't real".	1	2	3	4
4	I've been using alcohol or other drugs to make myself feel better.	1	2	3	4
5	I've been getting emotional support from others.	1	2	3	4
6	I've been giving up trying to deal with it.	1	2	3	4
7	I've been taking action to try to make the situation better.	1	2	3	4
8	I've been refusing to believe that it has happened.	1	2	3	4
9	I've been saying things to let my unpleasant feelings escape.	1	2	3	4
10	I've been getting help and advice from other people.	1	2	3	4
11	I've been using alcohol or other drugs to help me get through it.	1	2	3	4
12	I've been trying to see it in a different light, to make it seem more positive.	1	2	3	4
13	I've been criticizing myself.	1	2	3	4
14	I've been trying to come up with a strategy about what to do.	1	2	3	4
15	I've been getting comfort and understanding from someone.	1	2	3	4
16	I've been giving up the attempt to cope.	1	2	3	4
17	I've been looking for something good in what is happening.	1	2	3	4
18	I've been making jokes about it.	1	2	3	4
19	I've been doing something to think about it less, such as going to movies, watching TV, reading, daydreaming, sleeping, or shopping.	1	2	3	4
20	I've been accepting the reality of the fact that it has happened.	1	2	3	4
21	I've been expressing my negative feelings.	1	2	3	4
22	I've been trying to find comfort in my religion or spiritual beliefs.	1	2	3	4
23	I've been trying to get advice or help from other people about what to do.	1	2	3	4
24	I've been learning to live with it.	1	2	3	4
25	I've been thinking hard about what steps to take.	1	2	3	4
26	I've been blaming myself for things that happened.	1	2	3	4
27	I've been praying or meditating.	1	2	3	4
28	I've been making fun of the situation.	1	2	3	4

DASS 21

Please read each statement and circle a number 0, 1, 2 or 3 that indicates how much the statement applied to you *over the past week*. There are no right or wrong answers. Do not spend too much time on any statement.

The rating scale is as follows:

0 Did not apply to me at all
1 Applied to me to some degree, or some of the time
2 Applied to me to a considerable degree, or a good part of time
3 Applied to me very much, or most of the time

1	I found it hard to wind down	0	1	2	3
2	I was aware of dryness of my mouth	0	1	2	3
3	I couldn't seem to experience any positive feeling at all	0	1	2	3
4	I experienced breathing difficulty (eg, excessively rapid breathing, breathlessness in the absence of physical exertion)	0	1	2	3
5	I found it difficult to work up the initiative to do things	0	1	2	3
6	I tended to over-react to situations	0	1	2	3
7	I experienced trembling (eg, in the hands)	0	1	2	3
8	I felt that I was using a lot of nervous energy	0	1	2	3
9	I was worried about situations in which I might panic and make a fool of myself	0	1	2	3
10	I felt that I had nothing to look forward to	0	1	2	3
11	I found myself getting agitated	0	1	2	3
12	I found it difficult to relax	0	1	2	3
13	I felt down-hearted and blue	0	1	2	3
14	I was intolerant of anything that kept me from getting on with what I was doing	0	1	2	3
15	I felt I was close to panic	0	1	2	3
16	I was unable to become enthusiastic about anything	0	1	2	3
17	I felt I wasn't worth much as a person	0	1	2	3
18	I felt that I was rather touchy	0	1	2	3
19	I was aware of the action of my heart in the absence of physical exertion (eg, sense of heart rate increase, heart missing a beat)	0	1	2	3
20	I felt scared without any good reason	0	1	2	3
21	I felt that life was meaningless	0	1	2	3

General Ethnicity Questionnaire (GEQ) – Being an Islander

Please fill in the name of your culture or language of origin in the blank space and then use the following

scale to indicate how much you agree with each statement. Circle your response.

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

1. I was raised in a way that was _____ (my native Caribbean culture)   1 2 3 4 5
2. When I was growing up, I was exposed to my native Caribbean culture.   1 2 3 4 5
3. Now, I am exposed to American culture.   1 2 3 4 5
4. Compared to how much I negatively criticize other cultures,
   I criticize my native Caribbean culture less.   1 2 3 4 5
5. I am embarrassed/ashamed of my native Caribbean culture.   1 2 3 4 5
6. I am proud of my native Caribbean culture.   1 2 3 4 5
7. My native Caribbean culture has had a positive impact on my life.   1 2 3 4 5
8. I believe that my children should read, write, and speak _____ (my native language). 1 2 3 4 5
9. I have a strong belief that my children should have (my culture)_____ names only.   1 2 3 4 5
10. I go to places where people are from my native Caribbean culture.   1 2 3 4 5
11. I am familiar with my native Caribbean cultural practices and customs.   1 2 3 4 5
12. I relate to my partner or spouse in a way that is like my native Caribbean culture.   1 2 3 4 5
13. I admire people who are from my native Caribbean culture.   1 2 3 4 5
14. I would prefer to live in my native Caribbean cultural community.   1 2 3 4 5
15. I listen to music from my native Caribbean culture.   1 2 3 4 5
16. I perform dance that is from my native Caribbean culture.   1 2 3 4 5
17. I engage in my native Caribbean cultural forms of recreation.   1 2 3 4 5
18. I celebrate holidays from my native Caribbean culture.   1 2 3 4 5
19. At home, I eat food from my native Caribbean culture.   1 2 3 4 5

20. At restaurants, I eat food from my native Caribbean culture.   1 2 3 4 5

21. When I was a child, my friends were those from my native Caribbean culture.   1 2 3 4 5

22. Now, my friends are American.   1 2 3 4 5

23. I wish to be accepted by people from my native Caribbean culture.   1 2 3 4 5

24. The people I date are from my native Caribbean culture.   1 2 3 4 5

25. Overall, I am a Caribbean islander.   1 2 3 4 5

Please use the following scale to answer the following questions. Circle your response.

1	2	3	4	5
Very much	Much	Somewhat	A little	Not at all

26. How much do you speak your native language *at home?*   1 2 3 4 5

27. How much do you speak your native language *at school?*   1 2 3 4 5

28. How much do you speak your native language *at work?*   1 2 3 4 5

29. How much do you speak your native language *at prayer?*   1 2 3 4 5

30. How much do you speak your native language *with friends?*   1 2 3 4 5

31. How much do you view, read, or listen to your native language *on TV?*   1 2 3 4 5

32. How much do you view, read, or listen to your native language *in film?*   1 2 3 4 5

33. How much do you view, read, or listen to your native language *on the radio?*   1 2 3 4 5

34. How much do you view, read, or listen to your native language *in literature?*   1 2 3 4 5

35. How fluently do you *speak* your native language?   1 2 3 4 5

36. How fluently do you *read* your native language?   1 2 3 4 5

37. How fluently do you *write* your native language?   1 2 3 4 5

38. How fluently do you *understand* your native language?   1 2 3 4 5

Riverside Acculturation Stress Inventory (RASI)

Think about how you faced American/American life and culture as a West-Indian. Below are some statements that may or may not describe your own experience. For each statement select the choice that describes you best.

#s	Questions	Strongly Disagree 1	Somewhat Disagree 2	Not sure 3	Somewhat Agree 4	Strongly Agree 5
1	Because of my Caribbean background, I have to work harder than most Americans					
2	I believe my Caribbean accent gets in the way of my progress					
3	I have had difficulties accepting American value of individuality and personal responsibility					
4	I have had disagreements with other Caribbean Islanders (e.g., friends or family) for liking American customs or ways of doing things					
5	I have been treated rudely or unfairly because of my Caribbean background.					
6	I feel that there are not enough Caribbean people in my living environment					
7	I feel the pressure that what "I" do will be seen as representative of Caribbean people's abilities					
8	It bothers me that I have an accent					
9	I have had disagreements with Americans for liking Caribbean customs or ways of doing things					
10	I feel that people very often interpret my behavior based on their stereotypes of what Caribbean are like					
11	Sometimes I wish people in America would help each other more, as people in the Caribbean do					
12	When I am in a place or room where I am the only Caribbean person, I often feel different or isolated					
13	In looking for a job, I sometimes feel that my Caribbean background is a limitation.					
14	I often feel misunderstood or limited in daily situations because of my accent					
15	I feel that my particular cultural practices (Caribbean or American) have caused conflict in my relationships					
16	I have felt discriminated against by Americans because of my Caribbean background					
17	I feel that the environment where I live is not multicultural enough; it doesn't have enough cultural richness					
18	I would be better off if I knew I could rely on others for help as I did when I lived in the Caribbean					

Appendix I: Questionnaire in Spanish

Cuestionario Demográfico

La información provista en este cuestionario está destinada a obtener información relacionada con su experiencia para fines de representación cultural en un área metropolitana del noreste de los EE. UU. NO incluya su nombre para que su información personal no pueda ser identificada. Lea cuidadosamente cada pregunta y responda en consecuencia. En muchos casos debe seleccionar una respuesta única, mientras que en otros se le solicita que seleccione "todos los que correspondan". Además, algunas preguntas le piden que complete un espacio en blanco. Gracias por tomarse el tiempo para participar.

1. ¿Cuál es tu género?
    a. Mujer   b. Masculino

2. ¿En cuál de los siguientes grupos de edad te caes?
    a. 25-29   b. 30-34   c. 35-39   d. 40-44   e. 45-49   f. 50-54

3. ¿Cuál es su estado civil?
    a. Soltero   b. Vivir como parejas domésticas   c. Casado
    d. Divorciado / separado   e. Viudo

4. ¿Cuál es su raza / etnia?
    a. Blanco   b. Negro   c. Mixto / Otro (especifique) _____

5. ¿Qué idioma hablas principalmente en casa?
    a. Inglés   b. Español   c. Francés   d. Criollo haitiano
    e. mi. Holandés   f. Papiamento   g. Otra (especificar) _____

6. ¿Dónde te criaron?
    a. Caribe solamente   b. Sobre todo en el Caribe   c. Igualmente en el Caribe y los EE.
    d. UU   Sobre todo en los EE. UU.

7. ¿De qué territorio del Caribe eres?
    a. Antigua y Barbuda   b. Bahamas   c. Barbados   d. Dominica   e. Granada
    f. Guyana   g. Jamaica   h. San Cristóbal y Nieves   i. Santa Lucía
    j. San Vicente y las Granadinas   k. Trinidad y Tobago
    l. Otra (especificar) _____

8. ¿Cuánto tiempo has vivido en los EE. UU.? (años)
    a. Menos de 1   b. 1-10   c. 11-20   d. 21-30   e. 31-40   f. Mayores 40

9. ¿Alguna vez vivió en otro país después de dejar el Caribe? ☐☐ No   ☐☐ Sí

En caso afirmativo, enumere los países y el tiempo que vivió allí.
País_____ Cuánto tiempo_____
País_____ Cuánto tiempo_____

10. Estado migratorio actual: (Seleccione uno)

    ☐☐ Ciudadano estadounidense   ☐☐ residente permanente   ☐☐ Otro (especifique): _____

11. Su educación: (Elija solo el nivel más alto para lograr)

    a. Menos de la escuela secundaria   b. Escuela secundaria   c. Algunas universidades

    d. Grado Asociado   e. mi. Licenciatura   f. Maestría   g. Doctor

12. ¿Cuál es tu afiliada religiosa?

    a. Cristianismo (Anglicano, Bautista, Católico, Evangélico, Metodista, Pentecostal, Adventista del Séptimo Día)

    b. Islam   c. Budismo   d. hinduismo   e. judaísmo   f. Ninguna

    g. Otro (indicado): _____

13. ¿Con qué frecuencia vas a la iglesia, sinagoga, mezquita u otros lugares de culto?

    a. dos o más veces por semana   b. una vez por semana   c. una o dos veces al mes

    d. al menos una vez al año.   e. No hay

14. ¿Con qué frecuencia oras?

    a. Nunca   b. A veces, un año   c. Al menos una vez al mes

    d. Al menos una vez por semana.   e. Casi todos los días

15. ¿Cuáles son tus situaciones religiosas / espirituales?

    a. Religioso pero no espiritual   b. Espiritual pero no religioso

    c. Tanto religioso como espiritual   d. Tanto religiosos como espirituales

16. ¿Has cambiado tu religión?

    a. Me quedé con la misma organización religiosa

    b. No estoy asociado con mi antigua organización religiosa

    c. Cambié mi organización religiosa

    d. Me uní a una organización religiosa

    e. Me quedé sin una organización religiosa

17. ¿Qué es el ingreso familiar cada año?

    a. <$ 20,000   b. $ 20,000- $ 40,000   c. $ 41,000- $ 60,000

    d. $ 61,000- $ 100,000   e. $ 101,000- $ 200,000   f. $ 201,000- $ 500,000   g. > $ 500,000

18. ¿Cuál de estas cosas describe mejor tu situación actual? (Seleccione todas las que correspondan)

    a. Vivo con familiares cercanos (como padres, hermanos y hermanas)

    b. Vivo con familias extendidas (como tías, etc.)

    c. No tengo familia conmigo en los Estados Unidos

    d. Otros (especificar) _____

19. Si tiene familia en los Estados Unidos, ¿con qué frecuencia se comunica con ellos? (Marque uno)

☐☐ Familia inmediata: diaria

☐ Familia inmediata: semanal

☐ Familia inmediata: mensual

☐ Familia inmediata: anualmente

☐☐ Familia extendida diaria

☐ Familia extendida: samanal

☐ Familia extendida: mensual

☐ Familia extendida: anualmente

☐☐ No tengo familia en los Estados Unidos

20. ¿Con qué frecuencia visita su país de origen, ya que los inmigrantes en los Estados Unidos? (Marque uno)

☐☐ anualmente   ☐☐ Cada pocos años   ☐ Raramente   ☐☐ Nunca

21. ¿Qué últimos tiempos ha visitado su país de origen? Año _____

22. ¿Vives en tu país de origen otra vez?   ☐☐ Sí   ☐☐ No

Por favor, proporcione la (s) razón (es) para su elección. _____

23. ¿Cuáles son sus condiciones de trabajo?

a. Tiempo parcial   b. A tiempo completo   c. Trabajadores por cuenta propia

d. re. Estudiante   e. Personas que no trabajan   f. Retirado

24. ¿En qué tipo de residencia vives?

☐☐ Vivienda   ☐☐ Apartamentos   ☐☐ Otro (por ejemplo, albergue) Especificado: _____

25. ¿Eres propietario o alquila tu lugar?   ☐☐ propietario   ☐☐ alquila

El Cuestionario McIntosh Caribbean Acculturation (MCAQ)

Esta escala es anónima y confidencial y mide el nivel de aculturación de las poblaciones caribeñas / antillanas. En función de tu experiencia en América, encierra en un círculo tu respuesta. Por favor, no escriba su nombre en la báscula. Completa todas las preguntas.

1. ¿Qué idioma hablas?
   1. Dialecto del Caribe solamente (dialecto del idioma inglés hablado en el Caribe, por ejemplo, patois - patwah hablado en Jamaica).
   2. Dialecto del Caribe e Inglés americano igualmente
   3. Inglés americano solamente

2. ¿Qué idioma prefieres hablar?
   1. Dialecto del Caribe solamente (dialecto del idioma inglés hablado en el Caribe)
   2. Dialecto del Caribe e Inglés americano igualmente
   3. Sólo inglés americano

3. ¿Cuánto usas el dialecto caribeño cuando hablas en casa?
   1. Nunca
   2. A veces
   3. Siempre

4. ¿Cuánto usas el inglés americano cuando hablas en casa?
   1. Nunca
   2. A veces
   3. Siempre

5. ¿Cuánto usas Caribbean Dialect English cuando hablas con amigos?
   1. Nunca
   2. A veces
   3. Siempre

6. ¿Cuánto usas el inglés americano cuando hablas con amigos?
   1. Nunca
   2. A veces
   3. Siempre

7. ¿Cómo te identificas?
   1. Jamaica, Bajan, Trinidad, etc.
   2. Jamaicano-estadounidense, Bajan-americano, trinitense-americano, etc.
   3. estadounidense

8. ¿Qué identificación usa (hizo) su madre?
   1. Jamaica, Bajan, Trinidad, etc.
   2. Jamaicano-estadounidense, Bajan-americano, trinitense-americano, etc.
   3. estadounidense

9. ¿Qué identificación usa (tu) tu padre?
   1. Jamaicano, Bajan, Trinidad, etc.
   2. Jamaicano-estadounidense, Bajan-americano, trinitense-americano, etc.
   3. estadounidense

10. ¿Cuál es tu preferencia de comida en casa?
    1. Solo Caribe
    2. El Caribe y los Estados Unidos son igualmente
    3. Solo americano

11. ¿Cuál es tu preferencia de comida en los restaurantes?
    1. Solo Caribe
    2. El Caribe y los Estados Unidos son igualmente
    3. Solo americano

12. ¿A qué tipo de supermercado (s) acude para comprar alimentos?
    1. Solo Caribe
    2. El Caribe y los Estados Unidos son igualmente
    3. Solo americano

13. ¿Cuál es tu preferencia musical?
    1. Caribe solamente (por ejemplo, reggae)
    2. El Caribe y los Estados Unidos son igualmente
    3. Solo americano

14. ¿Lees libros / revistas / periódicos del Caribe?
    1. Siempre
    2. A veces
    3. Nunca

15. Si se considera miembro del grupo Caribe (jamaicano, bajanamericano, etc., cualquiera que sea el término que prefiera), ¿cuánto orgullo tiene usted en este grupo?
    1. Muy orgulloso
    2. Poco orgullo
    3. Sin orgullo

16. ¿Qué tan importante es para usted preservar las tradiciones culturales caribeñas como parte de su vida?
    1. Muy importante
    2. Algo importante
    3. Nada importante

17. ¿Qué tan importante es para ti incorporar las tradiciones culturales americanas como parte de tu vida?
    1. Muy importante
    2. Algo importante
    3. Nada importante

18. ¿Qué tan bien encaja con otras personas caribeñas?
    1. Ajuste muy bien
    2. Algo encaja
    3. No encajar

19. ¿Qué tan bien encaja con otros estadounidenses que no son caribeños / antillanos (occidentales)?
    1. Ajuste muy bien
    2. Algo encaja
    3. No encajar

20. ¿Qué contacto tuvo con las Antillas Caribeñas?
    1. Visitas ocasionales al Caribe
    2. Comunicaciones ocasionales (cartas, llamadas telefónicas, etc.) con personas en el Caribe
    3. Sin exposición o comunicaciones con personas en el Caribe

21. ¿De qué generaciones eres? (Encierre en un círculo la generación que mejor se aplique a usted)
    1. 1ra generación = Nací en el Caribe o en un país que no sea Estados Unidos

    2. 2da generación = Nací en América, cualquiera de los padres nació en el Caribe o en un país que no sea Estados Unidos.

    3. Tercera generación = Nací en Estados Unidos, ambos padres nacieron en Estados Unidos y todos mis abuelos nacieron en el Caribe o en un país que no sea Estados Unidos.

22. Hay muchas maneras diferentes en que las personas piensan en sí mismas. ¿Cuál de las siguientes opciones describe más de cerca cómo te ves?
    1. Me considero básicamente una persona caribeña (por ejemplo, jamaicana, bajona, trinitaria, etc.). Aunque vivo y trabajo en Estados Unidos, todavía me veo básicamente como una persona caribeña.

    2. Me considero básicamente como un estadounidense. Aunque tengo antecedentes y características caribeñas, todavía me veo básicamente como estadounidense.

    3. Me considero un caribeño/americano. Tengo características caribeñas y estadounidenses, y me veo a mí mismo como una mezcla de ambos.

23. El origen étnico de tus amigos y compañeros cuando eras niño era:
1. Exclusivamente caribeño
2. Igualmente grupos caribeños y grupos americanos
3. Exclusivamente americano

24. ¿Con quién te asocias ahora en la comunidad?
1. Exclusivamente caribeño
2. Igualmente grupos caribeños y grupos americanos
3. Exclusivamente americano

25. Mis mejores amigos son ...
1. Exclusivamente caribeño
2. Igualmente grupos caribeños y grupos americanos
3. Exclusivamente americano

26. ¿Cuánto crees en los valores y tradiciones caribeñas (por ejemplo, familia, educación, respeto por los mayores, trabajo)?
1. Mucho
2. Algo
3. No en absoluto

27. ¿Cuánto crees en los valores y tradiciones estadounidenses (occidentales)?
1. Mucho
2. Algo
3. No en absoluto

28. ¿Cuánto crees en criar a tus hijos con valores y tradiciones caribeñas? Participantes sin hijos: si tuviste hijos, ¿cuánto crees en criar a tus hijos con valores y tradiciones caribeñas?
1. Mucho
2. Algo
3. No en absoluto

29. ¿Cuánto crees en criar a tus hijos con valores y tradiciones estadounidenses? Participantes sin hijos: si usted tuvo hijos, ¿cuánto cree usted en criar a sus hijos con valores y tradiciones estadounidenses?
1. Mucho
2. Algo
3. No en absoluto

30. ¿Qué tan bien conoce la historia, la cultura y las tradiciones caribeñas?
1. Mucho
2. Algo
3. No en absoluto

31. ¿Qué tan bien conoces la historia, la cultura y las tradiciones estadounidenses?
    1. Mucho
    2. Algo
    3. No en absoluto

32. ¿Participas en eventos, vacaciones, tradiciones, que son ...
    1. Solo Caribe
    2. El Caribe y los Estados Unidos son igualmente
    3. Solo americano

33. ¿Pertenece a algún club y / u organización caribeños?
    1. Sí
    2. No

34. ¿Te sientes atrapado (es decir, en conflicto) entre dos culturas (por ejemplo, normalmente siento que debo elegir entre caribeño / antillano o norteamericano)?
    1. Todo el tiempo
    2. Algunas veces
    3. No hay tiempo para nada

35. ¿Combinan ambas culturas (por ejemplo, siento una mezcla de caribeño y norteamericano)?
    1. Todo el tiempo
    2. Algunas veces
    3. No hay tiempo para nada

36. ¿Cómo te calificarías?
    1. Muy caribeño
    2. Bicultural
    3. Muy estadounidense / occidentalizado

37. ¿Te sientes aceptado por la sociedad estadounidense?
    1. Mucho
    2. Algo
    3. No en absoluto

38. ¿Te sientes aislado de la sociedad estadounidense?
    1. Mucho
    2. Algo
    3. No en absoluto

39. ¿Qué religión practica tu familia?
 1. Católico
 2. Protestante
 3. Otro (por ejemplo, judío)
 4. Ninguno

40. ¿Qué papel jugó la religión / espiritualidad en tu educación?
 1. Muy importante
 2. Algo importante
 3. Nada importante

41. ¿Qué papel juega la religión / espiritualidad en tu vida ahora?
 1. Muy importante
 2. Algo importante
 3. Nada importante

42. ¿Los miembros de la iglesia a los que asiste pertenecen a su grupo étnico?
 1. Todos o casi todos
 2. Aproximadamente la mitad
 3. Pocos o ninguno

43. Cuando emigró a Estados Unidos y pensó en su futuro, ¿sintió que:
 1. Esperanza y / o optimista
 2. Desesperado y / o pesimista

44. Cuando emigró a Estados Unidos, ¿experimentó alguna de las siguientes dificultades? (Encierre todo lo que corresponda)
 1. Vivienda (vivienda inadecuada para usted y su familia, problemas con vecinos / propietario, personas sin hogar)
 2. Ocupacional (empleo para encontrar empleo, problema con la estabilidad laboral, satisfacción laboral, problemas con compañeros de trabajo / supervisor, ingresos adecuados en comparación con su nivel de habilidad)
 3. Escuela (problema con académicos, compañeros, profesores)
 4. Socialización (problemas para conectarse con personas en su comunidad)
 5. No Aplicable

45. ¿Alguna vez hablaste con un profesional sobre el ajuste a vivir en Estados Unidos? (Encierre todo lo que corresponda)
 1. Pastor / Ministro
 2. Médico
 3. Psicólogo / terapeuta / consejero / asistente social
 4. No Aplicable

46. ¿Las conversaciones con los profesionales mencionados anteriormente estaban relacionadas con alguno de los siguientes problemas que las personas experimentan comúnmente cuando migran a otro país? (Encierre todo lo que corresponda)
    1. Ansiedad (nerviosa, preocupada, temerosa de cosas / situaciones)
    2. Depresión (sentirse triste, triste, azul)
    3. Estrés (abrumado, falta de control en la vida)
    4. Prejuicio y / o discriminación debido a antecedentes culturales / étnicos
    5. Solitario y / o nostálgico
    6. Aislado de los demás
    7. Otro (especificar): _____
    8. No aplicable

47. ¿Cuál es / son su fuente de apoyo? (Encierre todo lo que corresponda)
    1. Familia
    2. Cónyuge
    3. Amigos
    4. Religión / Espiritualidad
    5. Colegas
    6. Otro (especificar): _____
    7. Sin soporte

48. ¿Cómo lidias con dificultades / estrés? (Encierre todo lo que corresponda)
    1. Hablar con la familia
    2. Hablando con amigos
    3. Volviendo a mi religión / espiritualidad (por ejemplo, orando, meditando)
    4. Actividades de ocio (por ejemplo, ejercicio, ir al cine)
    5. Solución de problemas
    6. Trabajando
    7. Pasando al alcohol o las drogas
    8. Tomar medidas para mejorar la (s) situación (es)
    9. Tratando de ser más positivo u optimista

49. En general, mi vida está cerca de mi ideal. (Marque con un círculo el número apropiado)

No estoy de acuerdo	Ni de acuerdo ni en desacuerdo	De acuerdo
1	2	3

50. Estoy contento con mi vida. (Marque con un círculo el número apropiado)

No estoy de acuerdo	Ni de acuerdo ni en desacuerdo	De acuerdo
1	2	3

Brief COPE

Estos artículos tratan con formas en que ha estado lidiando con los streses en su vida. Hay muchas formas de tratar con los problemas. Estos artículos preguntan qué has estado haciendo para sobrellevar. Obviamente, diferentes personas manejan las cosas de diferentes maneras, pero estoy interesado en cómo usted has intentado lidiar con los problemas. Cada artículo dice algo acerca de una forma particular de sobrellevar. Yo quiero saber en qué medida usted has estado haciendo lo que dice cada artículo. No conteste usted sobre la base de si parece estar funcionando o no - solo si lo estás haciendo o no. Utiliza estas opciones de respuesta. Trate de calificar cada artículo por separado en su mente de los demás. Haga sus contestas tan verdaderas PARA USTED como usted pueda.

La escala de calificación es la siguiente:
1 = Yo no he estado haciendo esto en absoluto   **2 = Yo he estado haciendo esto un poco**
3 = Yo he estado haciendo esto una cantidad mediana   **4 = Yo he estado haciendo esto mucho**

1	Yo he estado recurriendo al trabajo u otras actividades para distraer mi mente.	1	2	3	4
2	Yo he estado concentrando mis esfuerzos en hacer algo acerca de la situación en la que estoy.	1	2	3	4
3	Yo me he estado diciendo a mi mismo(a), "esto no es real".	1	2	3	4
4	Yo he estado usando alcohol u otras drogas para sentirme mejor.	1	2	3	4
5	Yo he recibido apoyo emocional de otros.	1	2	3	4
6	Yo he estado dejando de tratar de lidiar con eso.	1	2	3	4
7	Yo he estado tomando medidas para tratar de mejorar la situación.	1	2	3	4
8	Yo me he estado negando a creer que haya sucedido.	1	2	3	4
9	Yo he estado diciendo cosas para dejar escapar mis sentimientos desagradables.	1	2	3	4
10	Yo he estado recibiendo ayuda y consejos de otras personas.	1	2	3	4
11	Yo he estado usando alcohol u otras drogas para ayudarme a superarlo.	1	2	3	4
12	Yo he estado tratando de verlo bajo una luz diferente, para que parezca más positivo	1	2	3	4
13	Yo me he estado criticando a mí mismo	1	2	3	4
14	Yo he estado tratando de idear una estrategia acerca de qué hacer.	1	2	3	4
15	Yo he estado obteniendo consuelo y comprensión de alguien.	1	2	3	4
16	Yo he estado abandonando el intento de sobrellevar.	1	2	3	4
17	Yo he estado buscando algo bueno en lo que está sucediendo	1	2	3	4
18	Yo he estado haciendo bromas acerca de esto	1	2	3	4
19	Yo he estado haciendo algo para pensarlo menos, como ir al cine, mirar televisión, leer, soñar despierto, dormir o ir de compras.	1	2	3	4
20	Yo he estado aceptando la realidad del hecho de que ha sucedido	1	2	3	4
21	Yo he estado expresando mis sentimientos negativos.	1	2	3	4
22	Yo he estado tratando de encontrar consuelo en mi religión o creencias espirituales.	1	2	3	4
23	Yo he estado tratando de obtener consejos o ayuda de otras personas acerca de qué hacer.	1	2	3	4
24	Yo he estado aprendiendo a vivir con esto.	1	2	3	4
25	Yo he estado pensando mucho acerca de qué pasos dar.	1	2	3	4
26	Yo me he estado culpando a mí mismo por las cosas que sucedieron.	1	2	3	4
27	Yo he estado orando o meditando.	1	2	3	4
28	Yo me he estado burlando de la situación.	1	2	3	4

DASS 21

Lea cada declaración y marque con un círculo el número 0, 1, 2, o 3 que indique cuánto le aplicó la declaración durante la última semana. No hay respuestas correctas o incorrectas. No pases demasiado tiempo en ninguna declaración.

La escala de calificación es la siguiente:

0 = No se aplica a mí en absoluto
1 = Aplicado a mí hasta cierto punto, o parte del tiempo
2 = Aplicado a mí en un grado considerable, o una buena parte del tiempo
3 = Me aplicaron mucho, o la mayoría del tiempo

1	Me resultó difícil relajarse	0	1	2	3
2	Estaba al tanto de la sequedad de mi boca	0	1	2	3
3	Parece que no puedo experimentar ninguna sensación positiva	0	1	2	3
4	Experimenté dificultad para respirar (p. Ej., Respiración excesivamente rápida, dificultad para respirar en ausencia de esfuerzo físico)	0	1	2	3
5	Me resultó difícil desarrollar la iniciativa para hacer cosas	0	1	2	3
6	Tuve una reacción excesiva a las situaciones	0	1	2	3
7	Experimenté temblor (por ejemplo, en las manos)	0	1	2	3
8	Sentí que estaba usando mucha energía nerviosa	0	1	2	3
9	Estaba preocupado por situaciones en las que podría entrar en pánico y hacer un tonto de mí	0	1	2	3
10	Sentí que no tenía nada que esperar	0	1	2	3
11	Me encontré agitando	0	1	2	3
12	Me resultó difícil relajarme	0	1	2	3
13	Me sentí abatido y azul	0	1	2	3
14	No toleraba nada que me impidiera seguir con lo que estaba haciendo	0	1	2	3
15	Sentí que estaba cerca del pánico	0	1	2	3
16	No pude entusiasmarme por nada	0	1	2	3
17	Sentí que no valía mucho como persona	0	1	2	3
18	Sentí que era bastante sensible	0	1	2	3
19	Estaba consciente de la acción de mi corazón en ausencia de física esfuerzo (p. ej., sensación de aumento de la frecuencia cardíaca, falta del latido del corazón)	0	1	2	3
20	Me sentí asustado sin ninguna buena razón	0	1	2	3
21	Sentí que la vida no tenía sentido	0	1	2	3

Cuestionario de Etnicidad General (GEQ) – Siendo un isleño

Por favor complete el nombre de su cultura o idioma de origen en el espacio en blanco y luego use la siguiente escala para indicar cuánto está de acuerdo con cada afirmación. Encierra en un círculo tu respuesta.

1	2	3	4	5
Fuertemente en desacuerdo	En desacuerdo	Neutral	De acuerdo	Fuertemente de acuerdo

1. Yo crecí de una manera que era mi cultura nativa del caribe.	1 2 3 4 5
2. Cuando estaba creciendo, estaba expuesto a mi cultura caribeña nativa.	1 2 3 4 5
3. Ahora, estoy expuesto a la cultura americana.	1 2 3 4 5
4. Comparado con cuánto critico negativamente a otras culturas, yo critico mi cultura caribeña nativa menos.	1 2 3 4 5
5. Estoy desconcertado / avergonzado de mi cultura caribeña nativa.	1 2 3 4 5
6. Estoy orgulloso de mi cultura caribeña nativa.	1 2 3 4 5
7. Mi cultura nativa caribeña ha tenido un impacto positivo en mi vida.	1 2 3 4 5
8. Yo creo que mis hijos deben leer, escribir y hablar mi idioma nativo.	1 2 3 4 5
9. Yo tengo una fuerte creencia de que mis hijos deben tener nombres solo de mi cultura caribeña nativa	1 2 3 4 5
10. Voy a lugares donde la gente es de mi cultura nativa caribeña.	1 2 3 4 5
11. Estoy familiarizado con mis prácticas y costumbres culturales caribeñas nativas.	1 2 3 4 5
12. Me relaciono con mi pareja o cónyuge de una manera que es como mi cultura caribeña nativa.	1 2 3 4 5
13. Yo admiro a personas que son de mi cultura caribeña nativa.	1 2 3 4 5
14. Yo preferiría vivir en mi comunidad cultural caribeña nativa.	1 2 3 4 5
15. Yo escucho música de mi cultura caribeña nativa.	1 2 3 4 5
16. Yo realizo danza que es de mi cultura caribeña nativa.	1 2 3 4 5
17. Yo participo en mis cultural caribeñas nativas formas de recreación.	1 2 3 4 5
18. Yo celebro las fiestas de mi cultura caribeña nativa.	1 2 3 4 5
19. En casa, como comida de mi cultura nativa caribeña.	1 2 3 4 5
20. En los restaurantes, como comida de mi cultura nativa caribeña.	1 2 3 4 5
21. Cuando era niño, mis amigos eran los de mi cultura nativa caribeña.	1 2 3 4 5
22. Ahora, mis amigos son anericanos.	1 2 3 4 5
23. Deseo ser aceptado por personas de mi cultura caribeña nativa.	1 2 3 4 5

24. Las personas con las que salgo son de mi cultura caribeña nativa.	1 2 3 4 5
25. Total, soy un isleño caribeño.	1 2 3 4 5

Por favor utilice la siguiente escala para contestar las siguientes preguntas. Encierra en un círculo tu respuesta.
1 **2** **3** **4** **5**   **Muy Mucho Mucho** **Algo** **Un Poco** **No en absoluto**

26. ¿Cuánto hablas tu lengua nativa en casa?	1 2 3 4 5
27. ¿Cuánto hablas tu lengua nativa en la escuela?	1 2 3 4 5
28. ¿Cuánto hablas tu lengua nativa en el trabajo?	1 2 3 4 5
29. ¿Cuánto hablas tu lengua nativa en *oración*?	1 2 3 4 5
30. ¿Cuánto hablas tu lengua nativa con amigos?	1 2 3 4 5
31. ¿Cuánto ves, lees o escuchas tu lengua nativa en la televisión?	1 2 3 4 5
32. ¿Cuánto ves, lees o escuchas tu lengua nativa en película?	1 2 3 4 5
33. ¿Cuánto ves, lees o escuchas tu lengua nativa en la radio?	1 2 3 4 5
34. ¿Cuánto ves, lees o escuchas tu lengua nativa en la literatura?	1 2 3 4 5
35. ¿Con qué fluidez hablas tu lengua nativa?	1 2 3 4 5
36. ¿Con qué fluidez lees tu lengua nativa?	1 2 3 4 5
37. ¿Con qué fluidez escribes tu lengua nativa?	1 2 3 4 5
38. ¿Con qué fluidez entiendes tu lengua nativa?	1 2 3 4 5

Appendix J: Questionnaire in French

Questionnaire démographique

Les informations fournies dans ce questionnaire visent à acquérir des informations relatives à votre expérience à des fins de représentation culturelle dans une région métropolitaine du nord-est des États-Unis. Veuillez ne pas inclure votre nom afin que vos informations personnelles ne puissent pas être identifiées. Lisez attentivement chaque question et répondez en conséquence. Dans de nombreux cas, vous devez sélectionner une seule réponse, alors que dans d'autres cas, vous devez sélectionner «tout ce qui s'applique». En outre, certaines questions vous demandent de remplir un espace vide. Merci d'avoir pris le temps de participer.

1. Quel est votre sexe?
   a. Femme   b. Mâle

2. Dans lequel des groupes d'âge suivants tombez-vous?
   a. 25-29   b. 30-34   c. 35-39   d. 40-44   e. 45-49   f. 50-54

3. Quel est votre état matrimonial?
   a. célibataire
   b. Vivre en tant que partenaire domestique
   c. Marié
   d. Divorcé/séparé
   e. Veuf(ve)

4. Quelle est votre race / ethnie?
   a. Blanc   b. Noir   c. Mixte/Autre (précisez) _____

5. Quelle langue parlez-vous principalement à la maison?
   a. Anglais   b. Espagnol   c. Français   d. Créole haïtien
   e. Néerlandais f. Papiamento   g. Autre (précisez) _____

6. Où avez-vous grandi?
   a. Caraïbes seulement
   b. La plupart de temps dans les Caraïbes
   c. De façon égale dans les Caraïbes et aux États-Unis
   d. Seulement aux États-Unis

7. De quel territoire des Caraïbes êtes-vous?
   a. Antigua et Barbuda   b. Bahamas   c. Barbade   d. Dominique   e. Grenade
   f. Guyane   g. Jamaïque   h. Saint-Kitts-et-Nevis   i. Sainte-Lucie
   j. Saint-Vincent-et-les Grenadines   k. Trinidad et Tobago
   l. Autre (précisez) _____

8. Depuis combien de temps habitez-vous aux États-Unis? (années)
   a. Moins de 1   b. 1-10   c. 11-20   d. 21-30   e. 31-40   f. Plus de 40

9. Avez-vous déjà vécu dans un autre pays après avoir quitté les Caraïbes? ☐☐Non ☐☐Oui
Si oui, indiquez les pays et la durée de votre séjour là-bas.
Pays_____ Combien de temps _____
Pays_____ Combien de temps _____

10. Statut d'immigrant actuel: (Choisissez un)
☐ Citoyen américain ☐ résident permanent ☐ Autre (précisez): _____

11. Votre éducation: (Sélectionnez seulement le plus haut niveau atteint)
a. Moins qu'un lycée b. Lycée c. Un collège d. Diplôme d'associé
e. Licence baccalauréat f. Maîtrise g. Doctorat

12. Quelle est votre affiliation religieuse?
a. Christianisme:
☐ Anglican
☐ Baptiste
☐ Catholique
☐ Evangélique
☐ Méthodiste
☐ Pentecôtiste
☐ Adventiste du septième jour
b. Islam
c. bouddhisme
d. hindouisme
e. judaïsme
f. Aucun
g. Autre (précisez): _____

13. Combien de fois allez vous à l'église, la synagogue, la mosquée ou un autre lieu de culte?
a. deux fois ou plus par semaine b. une fois par semaine c. une ou deux fois par mois
d. au moins une fois par année e. aucun

14. Combien de fois priez-vous?
a. Jamais b. Quelques fois par an c. Au moins une fois par mois
d. Au moins une fois par semaine e. Presque tous les jours

15. Quelle est votre situation religieuse/spirituelle?
a. Religieux mais pas spirituel b. Spirituel mais pas religieux
c. Religieux et spirituels d. Ni religieux ni spirituel

16. Avez-vous changé votre persuasion religieuse?
    a. Je suis resté avec la même organisation religieuse
    b. Je ne suis plus associé à mon ancienne organisation religieuse
    c. J'ai changé d'organisation religieuse
    d. J'ai rejoint une organisation religieuse
    e. Je suis resté sans organisation religieuse

17. Quel est le revenu annuel de notre ménage?
    a. < $20 000   b. $20 000 - $40 000   c. $41 000 - $60 000   d. $61 000 - $100 000
    e. $101 000 - $200 000   f. $201 000 - $500 000   g. > $500 000

18. Lesquels des énoncés suivants décrivent le mieux votre situation de vie? (Sélectionnez tout ce qui s'y rapporte)
    a. Je vis avec la famille immédiate (par exemple, les parents, les frères et sœurs)
    b. Je vis avec une famille élargie (par exemple tantes, etc.)
    c. Je n'ai pas de famille avec moi aux États-Unis
    d. Autre (veuillez préciser)_____

19. Si votre famille vit aux États-Unis, combien de fois communiquez-vous avec eux? (Cochez une)
    a. Famille immédiate: ☐ ☐par jour   ☐ ☐ par semaine   ☐ ☐ par mois   ☐ ☐par an
    b. Famille élargie: ☐ ☐ par jour   ☐ ☐par semaine   ☐ ☐par mois   ☐ ☐par an
    c. Je n'ai pas de famille aux États-Unis.

20. Combien de fois visitez-vous votre pays d'origine depuis votre émigration aux États-Unis? (Cochez une)
☐ Annuellement   ☐ ☐Tous les couples   ☐ ☐Rarement   ☐ ☐ Jamais

21. Quel est la dernière fois que vous avez visité votre pays d'origine? An_____

22. Retournerez vous dans votre pays d'origine?   ☐ ☐Oui   ☐ ☐Non
    S'il vous plaît donnez la raison (s) pour votre choix. _____

23. Quel est votre statut d'emploi?
    a. Temps partiel   b. Temps plein   c. Travailleur indépendant
    d. Étudiant   e. Chômeur   f. Retraité

24. Dans quel type de résidence vivez-vous?
    ☐ ☐ Maison   ☐ ☐ Appartement   ☐ ☐ Autre (par exemple, abri) Précisez: _____

16. Avez-vous changé votre persuasion religieuse?
    a. Je suis resté avec la même organisation religieuse
    b. Je ne suis plus associé à mon ancienne organisation religieuse
    c. J'ai changé d'organisation religieuse
    d. J'ai rejoint une organisation religieuse
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17. Quel est le revenu annuel de notre ménage?
    a. < $20 000 b. $20 000 - $40 000 c. $41 000 - $60 000 d. $61 000 - $100 000
    e. $101 000 - $200 000   f. $201 000 - $500 000 g. > $500 000

18. Lesquels des énoncés suivants décrivent le mieux votre situation de vie? (Sélectionnez tout ce qui s'y rapporte)
    a. Je vis avec la famille immédiate (par exemple, les parents, les frères et sœurs)
    b. Je vis avec une famille élargie (par exemple tantes, etc.)
    c. Je n'ai pas de famille avec moi aux États-Unis
    d. Autre (veuillez préciser)_____

19. Si votre famille vit aux États-Unis, combien de fois communiquez-vous avec eux? (Cochez une)
    a. Famille immédiate: ☐☐par jour ☐☐ par semaine ☐☐ par mois ☐☐par an
    b. Famille élargie: ☐☐ par jour ☐☐par semaine ☐☐par mois ☐☐par an
    c. Je n'ai pas de famille aux États-Unis.

20. Combien de fois visitez-vous votre pays d'origine depuis votre émigration aux États-Unis? (Cochez une)
☐ Annuellement ☐☐Tous les couples ☐☐Rarement ☐☐ Jamais

21. Quel est la dernière fois que vous avez visité votre pays d'origine? An_____

22. Retournerez vous dans votre pays d'origine? ☐☐Oui ☐☐Non
    S'il vous plaît donnez la raison (s) pour votre choix. _____

23. Quel est votre statut d'emploi?
    a. Temps partiel b. Temps plein c. Travailleur indépendant
    d. Étudiant   e. Chômeur   f. Retraité

24. Dans quel type de résidence vivez-vous?
    ☐☐ Maison ☐☐ Appartement ☐☐ Autre (par exemple, abri) Précisez: _____

Le McIntosh Caribbean Acculturation Questionnaire (MCAQ)

Cette échelle est anonyme et confidentielle et mesure le niveau d'acculturation des populations antillaises / antillaises. Selon votre expérience en Amérique, entourez votre réponse. S'il vous plaît n'écrit pas votre nom sur l'échelle. Répondez à toutes les questions.

1. Quelle langue parlez-vous?
    1. Dialectes antillais seulement (dialecte de la langue anglaise parlée dans les Caraïbes, par exemple patois patwah parlé en Jamaïque).
    2. Le dialecte des Caraïbes et l'anglais américain également
    3. Anglais américain seulement

2. Quelle langue préférez-vous parler?
    1. Dialecte des Caraïbes seulement (dialecte de la langue anglaise parlée dans les Caraïbes)
    2. Le dialecte des Caraïbes et l'anglais américain également
    3. Anglais américain seulement

3. À quel point utilisez-vous le dialecte caribéen lorsque vous parlez à la maison?
    1. Jamais
    2. Parfois
    3. Toujours

4. À quel point utilisez-vous l'anglais américain lorsque vous parlez à la maison?
    1. Jamais
    2. Parfois
    3. Toujours

5. Dans quelle mesure utilisez-vous l'anglais des dialectes caribéens lorsque vous parlez avec vos amis?
    1. Jamais
    2. Parfois
    3. Toujours

6. À quel point utilisez-vous l'anglais américain lorsque vous parlez avec vos amis?
    1. Jamais
    2. Parfois
    3. Toujours

7. Comment vous identifiez-vous?
    1. Jamaïcain, Bajan, Trinidadien, etc.
    2. Jamaïcain-américain, Bajan-américain, Trinidadien-américain, etc.
    3. Américain

8. Quelle identification votre mère utilise t-elle?
     1. Jamaïcain, Bajan, Trinidadien, etc.
     2. Jamaïcain-américain, Bajan-américain, Trinidadien-américain, etc.
     3. Américain

9. Quelle identification votre père utilise t-elle?
     1. Jamaïcain, Bajan, Trinidadien, etc.
     2. Jamaïcain-américain, Bajan-américain, Trinidadien-américain, etc.
     3. Américain

10. Quelle est votre préférence alimentaire à la maison?
     1. Caraïbes seulement
     2. Caraïbes et américains également
     3. Américain seulement

11. Quelle est votre préférence alimentaire dans les restaurants?
     1. Caraïbes seulement
     2. Caraïbes et américains également
     3. Américain seulement

12. À quel type d'épicerie allez-vous acheter de la nourriture?
     1. Caraïbes seulement
     2. Caraïbes et américains également
     3. Américain seulement

13. Quelle est votre préférence musicale?
     1. Caraïbes seulement (par exemple reggae)
     2. Caraïbes et américains également
     3. Américain seulement

14. Lisez-vous des livres / magazines / journaux des Caraïbes?
     1. Toujours
     2. Parfois
     3. Jamais

15. Si vous vous considérez comme un membre du groupe Caraïbes (Jamaïcain, Bajan-Américain, etc., quel que soit le terme que vous préférez), quelle mesure etes-vous fièr de ce groupe?
     1. Très fier
     2. Peu de fierté
     3. Pas de fierté

16. Dans quelle mesure est-il important pour vous de préserver les traditions culturelles des Caraïbes dans votre vie?
    1. Très important
    2. Assez important
    3. Pas du tout important

17. Dans quelle mesure est-il important pour vous d'intégrer les traditions culturelles américaines dans votre vie?
    1. Très important
    2. Assez important
    3. Pas du tout important

18. Dans quelle mesure correspondez-vous à d'autres Caraïbes?
    1. très bien
    2. Un peu
    3. on ne correspond pas

19. Dans quelle mesure correspondez-vous à d'autres Américains qui ne sont pas des Caraïbes occidentaux?
    1. très bien
    2. Un peu
    3. on ne correspond pas

20. Restez -vous en contact avec les Caraïbes?
    1. Visites occasionnelles aux Caraïbes
    2. Communications occasionnelles (lettres, appels téléphoniques, etc.) avec des personnes dans les Caraïbes
    3. Aucune exposition ou communication avec des personnes dans les Caraïbes

21. De Quelles générations êtes-vous? (Encerclez la génération qui vous convient le mieux)
    1. 1ère Génération = Je suis né dans les Caraïbes ou dans un autre pays que l'Amérique
    2. 2ème génération = Je suis né en Amérique, l'un ou l'autre des parents est né dans les Caraïbes ou dans un autre pays que l'Amérique
    3. 3ème génération = Je suis né en Amérique, les deux parents sont nés en Amérique, et tous les grands-parents nés dans les Caraïbes ou d'un pays autre que l'Amérique

22. Les gens ont de nombreuses façons de penser à eux-mêmes. Lequel des énoncés suivants décrit le mieux votre vision de vous-même?
    1. Je me considère essentiellement comme une personne Caraïbes (Jamaïque, Bajan, Trinidadienne, etc.). Même si je vis et travaille en Amérique, je me considère encore fondamentalement comme une personne Caribeens.
    2. Je me considère essentiellement comme un Américain. Même si j'ai des antécédents et des caractéristiques Caribeens, je me considère toujours essentiellement comme un Américain.
    3. Je me considère comme un Caribeens-Américain. J'ai à la fois des caractéristiques des Antilles, des Antilles et des États-Unis, et je me considère comme un mélange des deux.

23. L'origine ethnique de vos amis et de vos pairs quand vous étiez enfant était:
    1. Exclusivement Caribeens
    2. Egalement Caribeens et Américain
    3. Exclusivement Américain

24. Avec qui associez-vous maintenant dans la communauté?
    1. Exclusivement Caribeens
    2. Egalement Caribeens et Américain
    3. Exclusivement Américain

25. Mes amis proches sont ...
    1. Exclusivement Caribeens
    2. Egalement Caribeens et Américain
    3. Exclusivement Américain

26. Dans quelle mesure croyez-vous aux valeurs et aux traditions des Caraïbes (par exemple, la famille, l'éducation, le respect des aînés, le travail)?
    1. Beaucoup
    2. Un peu
    3. Pas du tout

27. À quel point croyez-vous aux valeurs et traditions Américaines (occidentales)?
    1. Beaucoup
    2. Un peu
    3. Pas du tout

28. Dans quelle mesure croyez-vous élever vos enfants avec les valeurs et les traditions Caribeen? Participants sans enfants: Si vous avez des enfants, dans quelle mesure croyez-vous élever vos enfants avec les valeurs et les traditions Caribeen?
    1. Beaucoup
    2. Un peu
    3. Pas du tout

29. Dans quelle mesure croyez-vous élever vos enfants avec les valeurs et les traditions américaines? Participants sans enfants: Si vous avez eu des enfants, à quel point croyez-vous élever vos enfants avec les valeurs et les traditions des Américains?
    1. Beaucoup
    2. Un peu
    3. Pas du tout

30. Connaissez-vous bien l'histoire, la culture et les traditions des Caraïbes?
    1. Beaucoup
    2. Un peu
    3. Pas du tout

31. Connaissez-vous bien l'histoire, la culture et les traditions américaines?
    1. Beaucoup
    2. Un peu
    3. Pas du tout

32. Participez-vous aux événements, fêtes, traditions, qui sont ...
    1. Caribeens seulement
    2. Caribeens et américains également
    3. Américain seulement

33. Appartenez-vous à des organizations Caribeens ou des clubs Antillais?
    1. Oui
    2. Non

34. Vous sentez-vous pris (c'est-à-dire en conflit) entre deux cultures (par exemple, je sens habituellement que je dois choisir entre les Caraïbes /ou Nord-Américain)?
    1. Tout le temps
    2. Parfois
    3. Pas du tout du tout

35. Combinez-vous les deux cultures (par exemple, je ressens un mélange de Caraïbes /et Nord-américains)?
    1. Tout le temps
    2. Parfois
    3. Pas du tout du tout

36. Comment vous évalueriez-vous?
    1. Très Caribeens
    2. Biculturel
    3. Très américain

37. Vous sentez-vous accepté par la société américaine?
    1. Beaucoup
    2. Un peu
    3. Pas du tout

38. Vous sentez-vous isolé de la société américaine?
    1. Beaucoup
    2. Un peu
    3. Pas du tout

39. Quelle religion votre famille pratique-t-elle?
    1. Catholique
    2. Protestant
    3. Autre (par exemple juif)
    4. Aucun

40. Quel rôle la religion / spiritualité a-t-elle joué dans votre éducation?
    1. Très important
    2. Assez important
    3. Pas du tout important

41. Quel rôle joue la religion / spiritualité dans votre vie maintenant?
    1. Très important
    2. Assez important
    3. Pas du tout important

42. Les membres de l'église que vous fréquentez sont-ils issus de votre groupe ethnique?
    1. Tous ou presque tous
    2. Environ la moitié
    3. Peu ou pas

43. Lorsque vous avez migré en Amérique et pensé à votre avenir, avez-vous ressenti:
    1. Espoir et / ou optimiste
    2. Désespéré et / ou pessimiste

44. Lorsque vous avez migré vers l'Amérique, avez-vous rencontré l'une des difficultés suivantes? (Encerclez tout ce qui s'applique)
    1. Logement (logement inadéquat pour vous et votre famille, problèmes avec les voisins / propriétaire, itinérance)
    2. Professionnelle (recherche d'un emploi, problème de stabilité d'emploi, satisfaction au travail, problèmes avec les collègues / superviseur, revenu adéquat par rapport à votre niveau de compétence)
    3. École (problème avec les universitaires, les pairs, les enseignants)
    4. Socialisation (problèmes de connexion avec les gens de votre communauté)
    5. Sans objet

45. Avez-vous déjà parlé à un professionnel de l'adaptation à la vie en Amérique? (Encerclez tout ce qui s'applique)
    1. Pasteur / Ministre
    2. Médecin
    3. Psychologue / thérapeute / conseiller / travailleur social
    4. Sans objet

46. Les conversations, avec les professionnels ci-dessus, ont-elles été liées à l'un des problèmes suivants que les gens rencontrent fréquemment lorsqu'ils migrent vers un autre pays? (Encerclez tout ce qui s'applique)
    1. Anxiété (nerveux, inquiet, peur des choses / situations)
    2. Dépression (se sentir déprimé, triste, bleu)
    3. Stress (débordé, manque de contrôle dans la vie)
    4. Préjugés et / ou discrimination en raison de l'origine culturelle / ethnique
    5. Solitaire et / ou mal du pays
    6. Isolé des autres
    7. Autre (précisez): _____
    8. Sans objet

47. Quelle est / sont votre source de soutien? (Encerclez tout ce qui s'applique)
    1. Famille
    2. Conjoint
    3. Amis
    4. Religion / Spiritualité
    5. Collègues
    6. Autre (précisez): _____
    7. Aucun support

48. Comment gérez-vous les difficultés / le stress? (Encerclez tout ce qui s'applique)
    1. Parler avec la famille
    2. Parler avec des amis
    3. Se tourner vers ma religion / spiritualité (par exemple prier, méditer)
    4. Activités de loisirs (par exemple, exercice, aller au cinéma)
    5. Résolution de problèmes
    6. Travailler
    7. Se tourner vers l'alcool ou la drogue
    8. Prendre des mesures pour améliorer la situation
    9. Essayer d'être plus positif ou optimiste

49. Pour la plupart, ma vie est proche de mon idéal. (Entourez le numéro approprié)

En désaccord	Ni d'accord ni en désaccord	D'accord
1	2	3

50. Je suis content de ma vie. (Entourez le numéro approprié)

En désaccord	Ni d'accord ni en désaccord	D'accord
1	2	3

Brief COPE - (Situationnelle)

Maintenant, nous allons vous demander de penser à la situation que vous venez juste de décrire et à la façon dont vous avez réagi face à elle. Répondez à chacune des affirmations suivantes en cochant la case qui correspond le mieux à la manière dont vous avez réagi dans cette situation. Répondez honnêtement sans vous soucier de ce que les gens auraient fait s'ils avaient été à votre place:

L'échelle de notation est la suivante:
1. pas du tout   2. un petit peu   3. Beaucoup   4. tout à fait

1.	Je me suis tourné vers le travail ou d'autres activités pour me changer les idées.	1	2	3	4
2.	J'ai déterminé une ligne d'action et je l'ai suivie.	1	2	3	4
3.	Je me suis dit que ce n'était pas réel.	1	2	3	4
4.	J'ai consommé de l'alcool ou d'autres substances pour me sentir mieux.	1	2	3	4
5.	J'ai recherché un soutien émotionnel de la part des autres.	1	2	3	4
6.	J'ai renoncé à essayer de résoudre la situation.	1	2	3	4
7.	J'ai concentré mes efforts pour résoudre la situation.	1	2	3	4
8.	J'ai refusé de croire que ça m'arrivait.	1	2	3	4
9.	J'ai évacué mes sentiments déplaisants en en parlant.	1	2	3	4
10.	J'ai recherché l'aide et le conseil d'autres personnes.	1	2	3	4
11.	J'ai consommé de l'alcool ou d'autres substances pour m'aider à traverser la situation.	1	2	3	4
12.	J'ai essayé de voir la situation sous un jour plus positif.	1	2	3	4
13.	Je me suis critiqué.	1	2	3	4
14.	J'ai essayé d'élaborer une stratégie à propos de ce qu'il y avait à faire.	1	2	3	4
15.	J'ai recherché le soutien et la compréhension de quelqu'un.	1	2	3	4
16.	J'ai abandonné l'espoir de faire face.	1	2	3	4
17.	J'ai recherché les aspects positifs dans ce qu'il m'arrivait.	1	2	3	4
18.	J'ai pris la situation avec humour.	1	2	3	4
19.	J'ai fait quelque chose pour moins y penser (comme aller au cinéma, regarder la TV, lire, rêver tout éveillé, dormir ou faire les magasins).	1	2	3	4
20.	J'ai accepté la réalité de ma nouvelle situation.	1	2	3	4
21.	J'ai exprimé mes sentiments négatifs.	1	2	3	4
22.	J'ai essayé de trouver du réconfort dans ma religion ou dans des croyances spirituelles.	1	2	3	4
23.	J'ai essayé d'avoir des conseils ou de l'aide d'autres personnes à propos de ce qu'il fallait faire.	1	2	3	4
24.	J'ai appris à vivre dans ma nouvelle situation.	1	2	3	4
25.	J'ai planifié les étapes à suivre.	1	2	3	4
26.	Je me suis reproché les choses qui m'arrivaient.	1	2	3	4
27.	J'ai prié ou médité.	1	2	3	4
28.	Je me suis amusé de la situation.	1	2	3	4

DASS 21

Veuillez lire chaque énoncé et encercler un chiffre 0, 1, 2 ou 3 qui indique combien la déclaration vous a été appliquée au cours de la dernière semaine. Il n'y a pas de bonnes ou de mauvaises réponses. Ne passez pas trop de temps sur une déclaration.

L'échelle de notation est la suivante:
0 = Ne s'applique pas à moi du tout
1 = Appliqué à moi dans une certaine mesure, ou de temps en temps
2 = Appliqué à moi dans une mesure considérable, ou une bonne partie du temps
3 = Appliqué à moi beaucoup, ou la plupart du temps

1.	J'ai eu du mal à me détendre	0 1 2 3
2.	J'étais conscient de la sécheresse de ma bouche	0 1 2 3
3.	Je ne pouvais pas avoir l'impression d'éprouver un sentiment positif du tout	0 1 2 3
4.	J'ai éprouvé des difficultés respiratoires (p. Ex. essoufflement en l'absence d'effort physique)	0 1 2 3
5.	J'ai trouvé difficile de mettre en place l'initiative de faire les choses	0 1 2 3
6.	J'avais tendance à réagir de façon excessive aux situations	0 1 2 3
7.	J'ai ressenti un tremblement (p. Ex. Dans les mains)	0 1 2 3
8.	J'ai senti que j'utilisais beaucoup d'énergie nerveuse	0 1 2 3
9.	Je m'inquiétais de situations dans lesquelles je pouvais paniquer et faire un imbécile de moi-même	0 1 2 3
10.	Je sentais que je n'avais rien à attendre	0 1 2 3
11.	Je me suis trouvé agité	0 1 2 3
12.	J'ai trouvé difficile de me détendre	0 1 2 3
13.	Je me sentais mal à l'aise et bleu	0 1 2 3
14.	J'étais intolérant de tout ce qui m'a empêché de continuer avec ce que je faisais	0 1 2 3
15.	Je sentais que j'étais proche de la panique	0 1 2 3
16.	J'étais incapable de devenir enthousiaste à propos de quoi que ce soit	0 1 2 3
17.	Je sentais que je ne valais pas beaucoup en tant que personne	0 1 2 3
18.	Je sentais que j'étais plutôt sensible	0 1 2 3
19.	J'étais conscient de l'action de mon cœur en l'absence de l'effort physique (p. ex., augmentation du rythme cardiaque, absence de rythme cardiaque)	0 1 2 3
20.	Je me sentais effrayé sans raison valable	0 1 2 3
21.	J'ai senti que la vie n'avait aucun sens	0 1 2 3

Questionnaire général sur l'ethnicité (GEQ) - Être un insulaire

Veuillez remplir le nom de votre culture ou langue d'origine dans l'espace vide, puis utiliser l'échelle suivante pour indiquer à quel point vous êtes d'accord avec chaque affirmation. Entourez votre réponse.

1	2	3	4	5
Fortement en désaccord	En desaccord	Neutre	D'accord	D'accord Fortement

1. J'ai grandi d'une manière qui était de ma culture caribéenne.   1 2 3 4 5

2. Quand j'étais jeune, j'ai été exposé à ma culture caribéenne.   1 2 3 4 5

3. Maintenant, je suis exposé à la culture américaine.   1 2 3 4 5

4. Comparé à combien je critique négativement les autres cultures,
   je critique moins ma culture caribéenne.   1 2 3 4 5

5. Je suis embarrassé / honteux de ma culture caribéenne.   1 2 3 4 5

6. Je suis fier de ma culture caribéenne.   1 2 3 4 5

7. Ma culture caribéenne a eu un impact positif sur ma vie.   1 2 3 4 5

8. Je crois que mes enfants devraient lire, écrire et parler ma langue maternelle.   1 2 3 4 5

9. Je crois fermement que mes enfants ne devraient avoir que des noms antillais.   1 2 3 4 5

10. Je vais dans des endroits où les gens viennent de ma culture caribéenne native.   1 2 3 4 5

11. Je connais mes pratiques et coutumes culturelles caribéennes.   1 2 3 4 5

12. Je m'identifie à mon partenaire ou mon conjoint d'une manière qui ressemble

    à ma culture caribéenne native.   1 2 3 4 5

13. J'admire les gens de ma culture caribéenne.   1 2 3 4 5

14. Je préférerais vivre dans ma communauté culturelle caribéenne.   1 2 3 4 5

15. J'écoute de la musique de ma culture caribéenne.   1 2 3 4 5

16. J'effectue une danse qui provient de ma culture caribéenne.   1 2 3 4 5

17. Je m'engage dans des formes de loisirs culturels caribéens.   1 2 3 4 5

18. Je célèbre les vacances de ma culture caribéenne.   1 2 3 4 5

19. À la maison, je mange de la nourriture de ma culture caribéenne.   1 2 3 4 5

20. Dans les restaurants, je mange de la nourriture de ma culture caribéenne.   1 2 3 4 5

21. Quand j'étais enfant, mes amis étaient ceux de ma culture caribéenne.   1 2 3 4 5

22. Maintenant, mes amis sont américains.   1 2 3 4 5

23. Je souhaite être accepté par les gens de ma culture caribéenne.   1 2 3 4 5

24. Les personnes que je fréquente sont issues de ma culture caribéenne.   1 2 3 4 5

25. Dans l'ensemble, je suis un insulaire des Caraïbes.   1 2 3 4 5

Veuillez utiliser l'échelle suivante pour répondre aux questions suivantes. Entourez votre réponse.

1	2	3	4	5
Beaucoup Beaucoup	**Beaucoup**	**Un peu**	**Tres peu**	**Pas du tout**

26. Combien parlez-vous votre langue maternelle à la maison?   1 2 3 4 5

27. Combien parlez-vous votre langue maternelle à l'école?   1 2 3 4 5

28. À quel point parlez-vous votre langue maternelle au travail?   1 2 3 4 5

29. Combien parlez-vous votre langue maternelle dans la prière?   1 2 3 4 5

30. Combien parlez-vous votre langue maternelle ave des amis?   1 2 3 4 5

31. À quel point regardez-vous, lisez-vous ou écoutez-vous votre langue
maternelle à la télévision?   1 2 3 4 5

32. À quel point regardez-vous, lisez-vous ou écoutez-vous votre langue
maternelle dans un film?   1 2 3 4 5

33. À quel point regardez-vous, lisez-vous ou écoutez-vous votre langue
maternelle à la radio?   1 2 3 4 5

34. À quel point regardez-vous, lisez-vous ou écoutez-vous votre langue
maternelle dans la littérature?   1 2 3 4 5

35. Avec quelle aisance parlez-vous votre langue maternelle?   1 2 3 4 5

36. Avec quelle facilité lisez-vous votre langue maternelle?   1 2 3 4 5

37. Avec quelle aisance écrivez-vous votre langue maternelle?   1 2 3 4 5

38. À quel point comprenez-vous votre langue maternelle?   1 2 3 4 5

Inventaire de stress d'acculturation de Riverside (RASI)

Pensez à la façon dont vous avez fait face à la vie et à la culture américaines et américaines en tant qu'Indiens de l'Ouest. Voici quelques affirmations qui décrivent ou non votre propre expérience. Pour chaque énoncé, sélectionnez le choix qui vous convient le mieux.

#s	Des questions	Fortement en désaccord 1	Un peu en désaccord 2	pas sûr 3	Quelque peu Se mettre d'accord 4	Fortement d'accord 5
1	En raison de mon passé antillais, je dois travailler plus dur que la plupart des Américains					
2	Je crois que mon accent caribéen entrave mes progrès					
3	J'ai eu des difficultés à accepter la valeur américaine de l'individualité et de la responsabilité personnelle					
4	J'ai eu des désaccords avec d'autres insulaires des Caraïbes (par exemple, amis ou famille) pour avoir aimé les coutumes américaines ou les façons de faire les choses					
5	J'ai été traité grossièrement ou injustement à cause de mon passé antillais.					
6	Je pense qu'il n'y a pas assez de gens des Caraïbes dans mon milieu de vie					
7	Je ressens la pression que, ce que "je" fais sera considéré comme représentatif des capacités des gens des Caraïbes					
8	Cela me dérange que j'ai un accent					
9	J'ai eu des désaccords avec les Américains d'aimer les coutumes des Caraïbes ou les façons de faire les choses					
10	Je pense que les gens interprètent très souvent mon comportement en fonction de leurs stéréotypes de ce que les Caraïbes sont comme					
11	Parfois, je souhaite que les gens en Amérique s'entraident davantage, comme le font les gens des Caraïbes					
12	Quand je suis dans un endroit ou une pièce où je suis la seule personne des Caraïbes, je me sens souvent différente ou isolée					
13	Dans la recherche d'un emploi, j'ai parfois l'impression que mon millieu caribéen est une limitation.					
14	Je me sens souvent mal compris ou limité dans les situations quotidiennes à cause de mon accent					
15	Je sens que mes pratiques culturelles particulières (Caraïbes ou américaines) ont provoqué des conflits dans mes relations					
16	Je me suis senti discriminé par les Américains à cause de mes antécédents caribéens					
17	Je sens que l'environnement dans lequel je vis n'est pas assez multiculturel; il n'a pas assez de richesse culturelle					
18	Je serais mieux si je savais que je pouvais compter sur l'aide des autres comme je l'ai fait quand j'ai vécu dans les Caraïbes					

Appendix K: Questionnaire in Haitian Creole

Kesyonè Demografik

Enfòmasyon yo bay nan kesyonè sa a, entansyon nou se pou jwenn enfòmasyon ki gen rapò ant eksperyans ou sou bi reprezantasyon kiltirèl nan zòn nòdwès US metro a. Tanpri, PA enkli non ou pou ou pa idantifye enfòmasyon pèsonèl ou. Ak anpil atansyon li chak kesyon epi reponn kòmsadwa. Nan anpil ka ou dwe chwazi yon sèl repons, pandan ke gen nan kesyon yo ki mande pou w' chwazi "tout sa ki aplike". Epitou, kèk kesyon mande pou ou ranpli espas vid la. Mèsi pou tan ou pran pou patisipe.

1. Di sèks ou
   a. Fi   b. Gason

2. Nan ki gwoup laj sa yo ou tonbe?
   a. 25-29   b. 30-34   c. 35-39   d. 40-44   e. 45-49   f. 50-54

3. Kisa estati maryaj ou ye?
   a. pa jamn marye   b. K ap viv kòm yon patnè domestic (plasaj)   c. Marye
   d. divòs/separe de konjwen   e. Vèf (er)

4. Ki ras ou / etnisite?
   a. Blan   b. Nwa   c. presize lòt _____

5. Ki lang ou pale prensipalman lakay ou?
   a. Angle   b. Panyòl   c. Franse   d. Kreyòl Ayisyen
   e. Olandè   f. Papiamento   g. Lòt (presize) _____

6. Ki kote ou te leve?
   a. Karayib la sèlman   b. Plis nan Karayib la
   c. Egalman nan Karayib la ak peyi Etazini. d. Plis nan peyi Etazini

7. Kilès nan teritwa Karayib sa yo ou soti?
   a. Antigua & Barbuda   b. Bahamas   c. Barbad   d. Dominikèn   e. Grenada
   f. Giyàn   g. Jamayik   h. Saint Kitts ak Nevis mwen.   i. Saint Lucia
   j. Saint Vincent ak Grenadin   k. Trinidad ak Tobago
   l. Lòt (presize) _____

8. Konbyen tan ou te viv nan peyi Etazini an? (ane)
   a. Mwens ke 1   b. 1-10   c. 11-20   d. 21-30   e. 31-40   f. Plis pase 40

9. Èske ou janm viv nan nenpòt lòt peyi apre ou fin kite Karayib la?
   a. Non   b. Wi
   Si wi, bay lis peyi yo ak longè tan ou te rete la.
   Peyi _____ Konbyen tan_____
   Peyi _____ Konbyen tan_____

10. Status aktyèl imigran: (Chwazi yon sèl)
   Sitwayen Ameriken ☐☐ rezidans pèmanan   ☐☐ Lòt (presize): _____

11. Edikasyon ou: (Chwazi sèlman nivo ki pi wo a reyalize)
    a. Mwens pase lekòl segondè
    b. Lekòl segondè
    c. Gen kèk kolèj
    d. Associate Degre
    e. Bakalorea degre (inivèsite)
    f. Mastè Degre (inivèsite)
    g. Doktora

12. Ki afilyasyon relijye ou?
    a. Krisyanis:
        ☐ Anglikan
        ☐ Batis
        ☐ Katolik
        ☐ evanjelik
        ☐ Metodis
        ☐ Pankotis
        ☐ Setyèm jou Adventis
    b. Islam
    c. Boudis
    d. Endouyis
    e. Jidayis
    f. Okenn
    g. Lòt (endike): _____

13. Konbyen fwa ou ale legliz, sinagòg, moske, oswa lòt kote pou ou adore?
    a. de fwa ou plis pa semèn
    b. yon fwa pa semèn
    c. yon fwa oswa de fwa pa mwa
    d. omwen yon fwa pa ane
    e. Pa gen okenn

14. Konbyen fwa ou priye?
    a. Pa janm priye
    b. Kèk fwa pa ane
    c. Omwen yon fwa pa mwa
    d. Omwen yon fwa pa semèn
    e. Prèske chak jou

15. Ki sa ki sitiyasyon relijye ou/espirityèl?
    a. Relijye men pa espirityèl
    b. Espirityèl, men se pa relijye
    c. Tou de relijye e espirityèl
    d. Ni relijye ni espirityèl

16. Èske ou janm chanje relijyon ou?
    a. Mwen te rete avèk menm òganizasyon relijye an
    b. Mwen pa asosye ak ansyen òganizasyon relijye mwen an
    c. Mwen chanje òganizasyon relijye mwen
    d. Mwen te rejwenn yon òganizasyon relijye
    e. Mwen te rete san yon òganizasyon relijye

17. Ki revni nan kay ou chak ane?
    a. <$ 20,000
    b. $ 20,000- $ 40,000
    c. $ 41,000- $ 60,000
    d. $ 61,000- $ 100,000
    e. $ 101,000- $ 200,000
    f. $ 201,000- $ 500,000
    g. > $ 500,000

18. Kilès nan bagay sa yo pi byen dekri sitiyasyon w' ap viv konya? (Chwazi tout sa ki aplike)
    a. Mwen ap viv avèk fanmi imedyat (tankou paran, frè ak sè)
    b. Mwen viv avèk fanmi pwolonje m (tankou matant, elatriye)
    c. Mwen pa gen okenn fanmi avè m 'nan peyi Etazini
    d. Lòt (tanpri presize) _____

19. Si ou gen fanmi nan peyi Etazini, konbyen fwa ou kominike avèk yo? (Tcheke Youn)
    a. Fanmi imedyat: ☐ chak jou   ☐ chak semen   ☐ chak mwa   ☐ chak ane
    b. Pwolonje fanmi: ☐ chak jou   ☐ chak semen   ☐ chak mwa   ☐ chak ane
    c. Mwen pa gen okenn fanmi nan peyi Etazini

20. Konbyen fwa ou vizite peyi lakay ou, depi w rezide nan peyi Etazini an? (Tcheke Youn)
    ☐ chak ane   ☐ chak kèk ane   ☐ Raman   ☐ Pa janm

21. Ki dènye fwa ou te vizite peyi lakay ou? (Ane) _____

22. Èske w ta renmen tounen viv nan peyi lakay ou ankò?   ☐☐Wi   ☐☐Non
    Tanpri bay rezon (yo) pou chwa ou. _____

23. Ki kondisyon travay ou ye?
    a. Pati tan   b. Foultaym   c. Travayè endepandan
    d. Elèv   e. Moun ki pa travay   f. Retired

24. Nan ki kalite rezidans ou abite?
    ☐ Kay   ☐ Apatman   ☐ Lòt (paegzanp refij) Espesifye: _____

25. Èske w posede oswa lwe kote w rete a?   ☐ Pwòp   ☐ lwaye

McIntosh Karayib la Akiltirasyon Karyè

Echèl sa a anonim e konfidansyèl li mezire nivo nan akiltirasyon nan popilasyon Karayibeyen an. Li baze sou eksperyans ou nan Amerik la, sèke repons ou yo. Tanpri, pa ekri non ou sou echèl la. Ranpli tout kesyon yo.

1. Ki lang ou pale?
    1. Dyalèk Karayib sèlman (dyalèk nan lang angle ki pale nan Karayib la, tankou patois - patwah ki pale nan Jamaica).
    2. Karayib dyalèk ak anglè Ameriken egalman
    3. Anglè Ameriken sèlman

2. Ki lang ou pito pale?
    1. Dyalèk Karayib sèlman (dyalèk nan lang angle ki pale nan Karayib la)
    2. Dyalèk Karayib ak anglè Ameriken egalman
    3. Anglè Ameriken sèlman

3. Konbyen ou itilize lang ou lè ou lakay ou?
    1. Pa janm
    2. Pafwa
    3. Toujou

4. Konbyen ou itilize Anglè Ameriken lè ou lakay ou?
    1. Pa janm
    2. Pafwa
    3. Toujou

5. Konbyen ou itilize lang ou lè ou ap pale ak zanmi w?
    1. Pa janm
    2. Pafwa
    3. Toujou

6. Konbyen ou itilize Anglè Ameriken lè ou ap pale ak zanmi w?
    1. Pa janm
    2. Pafwa
    3. Toujou

7. Kijan ou idantifye tèt ou?
    1. Jamayiken, Bajan, Trinidadyen, elatriye
    2. Jamayiken-Ameriken, Bajan-Ameriken, Trinidadyen-Ameriken, elatriye.
    3. Ameriken

8. Ki idantifikasyon manman ou itilize?
    1. Jamayiken, Bajan, Trinidadyen, elatriye.
    2. Jamayiken-Ameriken, Bajan-Ameriken, Trinidadyen-Ameriken, elatriye.
    3. Ameriken

9. Ki idantifikasyon papa ou itilize?
    1. Jamayiken, Bajan, Trinidadyen, elatriye.
    2. Jamayiken-Ameriken, Bajan-Ameriken, Trinidadyen-Ameriken, elatriye.
    3. Ameriken

10. Ki preferans manje w lakay ou?
    1. Karayib sèlman
    2. Karayib ak Ameriken egalman
    3. Ameriken sèlman

11. Ki preferans manje ou nan restoran yo?
    1. Karayib sèlman
    2. Karayib ak Ameriken egalman
    3. Ameriken sèlman

12. Ki kalite magazen makèt (yo) ou ale pou achte manje?
    1. Karayib sèlman
    2. Karayib ak Ameriken egalman
    3. Ameriken sèlman

13. Ki preferans mizik ou?
    1. Karayib Se sèlman (tankou reggae)
    2. Karayib ak Ameriken egalman
    3. Ameriken sèlman

14. Èske ou li liv / magazin / jounal nan Karayib la?
    1. Toujou
    2. Pafwa
    3. Pa janm

15. Si ou konsidere tèt ou yon manm nan gwoup Karayib la (Karayib, Jamayiken, Bajan-Ameriken, elatriye, kèlkeswa tèm ou pito), konbyen fyète ou genyen nan gwoup sa a?
    1. Trè fyè
    2. Little fyète

3. Pa gen fyète

16. Ki enpòtans ki genyen pou ou pou prezève tradisyon kiltirèl Karayib nan lavi ou?
   1. Trè enpòtan
   2. Yon ti jan enpòtan
   3. Pa tout enpòtan

17. Ki enpòtans ki genyen pou w entegre tradisyon kiltirèl Ameriken an kòm yon pati nan lavi w?
   1. Trè enpòtan
   2. Yon ti jan enpòtan
   3. Pa tout enpòtan

18. Ki jan ou aji ak lòt moun Karayib?
   1. Aji trè byen
   2. Yon ti jan anfòm
   3. pa anfòm

19. Kòman ou aji ak lòt Ameriken ki pa Karayib?
   1. Aji trè byen
   2. Yon ti jan anfòm
   3. pa anfòm

20. Ki kontak ou te genyen ak Karayib la?
   1. Vizit okazyonèl nan Karayib la
   2. Kominikasyon okazyonèl (lèt, apèl nan telefòn, elatriye) ak moun nan Karayib
   3. Pa gen okenn ekspozisyon oswa kominikasyon avèk moun nan Karayib la

21. Ki jenerasyon ou ye? (Sèk jenerasyon ki pi byen aplike a ou)
   1. 1er Generation = Mwen te fèt nan Karayib la oswa peyi lòt pase Amerik
   2. 2me Generation = Mwen te fèt nan Amerik la, paran m te fèt nan Karayib oswa peyi yon lòt ke Amerik
   3. 3me Generation = Mwen te fèt nan Amerik la, tou de paran m yo te fèt nan Amerik la, granparan m ki fèt nan Karayib oswa peyi lòt pase Amerik

22. Gen anpil diferan fason moun panse nan tèt yo. Ki Youn nan bagay sa yo pi byen dekri kijan ou wè tèt ou?
   1. Mwen konsidere tèt mwen yon moun Karayib (tankou Jamayiken, Bajan, Trinidadyen, elatriye). Menm si mwen viv e travay nan Amerik la, mwen toujou wè tèt mwen fondamantalman kòm yon moun Karayib Ameriken.
   2. Mwen konsidere tèt mwen kòm yon Ameriken. Menm si mwen gen yon background Karayib Ameriken ak karakteristik yo, mwen toujou wè tèt mwen fondamantalman kòm yon Ameriken.
   3. Mwen konsidere tèt mwen kòm yon Karayib Ameriken. Mwen gen karakteristik Karayib ak Ameriken yo, epi mwen wè tèt mwen kòm melanj de tou de.

23. ki etnik zanmi ou yo ak kamarad ou yo lè w te piti:
    1. tipikman Karayibeyen
    2. egalman Karayibeyen e Ameriken
    3. Eksklizifman Ameriken

24. Ki moun ou asosye avèk konya nan kominote a?
    1. Sèlman Karayibeyen
    2. Egalman Karayibeyen e Ameriken
    3. Eksklizifman Ameriken

25. Zanmi pwòch mwen yo ...
    1. Sèlman Karayibeyen
    2. Egalman Karayibeyen e Ameriken
    3. Eksklizifman Ameriken

26. Konbyen ou kwè nan valè e tradisyon Karayibeyen yo (tankou fanmi, edikasyon, respè pou ansyen yo, travay)?
    1. Trè anpil
    2. Yon ti jan
    3. Pa ditou

27. Konbyen ou kwè nan valè ak tradisyon Ameriken Lwès lan?
    1. Trè anpil
    2. Yon ti jan
    3. Pa ditou

28. Konbyen ou kwè nan anseye pitit ou yo de valè Karayib yo ak tradisyon yo? Patisipan ki pa gen okenn timoun: Si ou te gen timoun, konbyen ou kwè nan anseye pitit ou yo de valè Karayib yo ak tradisyon yo?
    1. Trè anpil
    2. Yon ti jan
    3. Pa ditou

29. Konbyen ou kwè nan anseye pitit ou yo de valè Ameriken yo ak tradisyon? Patisipan ki pa gen okenn timoun: Si ou te gen timoun, konbyen ou kwè nan ogmante pitit ou yo ak Ameriken valè ak tradisyon?
    1. Trè anpil
    2. Yon ti jan
    3. Pa ditou

30. A ki nivo ou konnen istwa Karayib, kilti ak tradisyon?
    1. Trè anpil

    2. Yon ti jan
    3. Pa ditou

31. A ki nivo ou byen konnen istwa ameriken, kilti ak tradisyon?
    1. Trè anpil
    2. Yon ti jan
    3. Pa ditou

32. ou patisipe nan evènman, jou ferye, tradisyon, ki pou ...
    1. Karayib sèlman
    2. Karayib ak Ameriken egalman
    3. Ameriken sèlman

33. Èske w fè pati klib Karayib yo ak / oswa yon òganizasyon?
    1. Wi
    2. Non

34. Èske dè fwa ou santi w gen difikilte (konfli) ant de (2) kilti yo (tankou mwen toujou santi mwen ta dwe chwazi ant Karayib oswa Nò Ameriken)?
    1. Tout tan
    2. Kèk tan
    3. Non M pa janm santi sa

35. Èske ou konbine tou de kilti yo (tankou mwen santi yon melanj de Karayib ak Nò Ameriken)?
    1. Tout tan
    2. Gen kèk nan tan an
    3. Non m pa janm fè sa

36. Kijan ou ta dekri tèt ou?
    1. Trè Karayib
    2. Kiltirèl
    3. Trè Ameriken / Westernized

37. Eske ou santi sosyete Ameriken an aksepte w?
    1. Trè anpil
    2. Yon ti jan
    3. Pa ditou

38. Èske ou santi ou izole nan sosyete ameriken an?
    1. Trè anpil
    2. Yon ti jan
    3. Pa ditou

39. Ki relijyon fanmi ou pratike?
    1. Katolik
    2. Pwotestan
    3. Lòt (tankou jwif)
    4. Okenn

40. Ki wòl relijyon / espirityalite jwe nan edikasyon ou?
    1. Trè enpòtan
    2. Yon ti jan enpòtan
    3. Pa tout enpòtan

41. Ki wòl relijyon / espirityalite jwe nan lavi ou kounye a?
    1. Trè enpòtan
    2. Yon ti jan enpòtan
    3. Pa tout enpòtan

42. Èske manm legliz ou ale a se menm gwoup etnik ou ye a?
    1. Tout oswa prèske tout
    2. Apeprè mwatye
    3. Kèk oswa okenn

43. Lè ou te imigre nan Amerik ak panse sou lavni ou, ou te santi ou:
    1. Gen espwa / oswa optimis
    2. San espwa ak / oswa pesimis

44. Lè ou te imigre nan Amerik, eske ou te fè eksperyans ak difikilte sa yo? (Sèke tout sa ki aplike)
    1. Lojman (lojman apwopriye pou oumenm ak fanmi ou, pwoblèm ak vwazen / mèt kay, san kay)
    2. Okipasyon (chomaj pa jwenn travay, pwoblèm ak estabilite nan travay, satisfaksyon ak travay ou, pwoblèm ak anplwaye yo/ sipèvizè, ti kras kòb konpare ak nivo konpetans ou)
    3. Lekòl (pwoblèm akademik, kamarad, pwofesè)
    4. Sosyalizasyon (pwoblèm ou w konekte ak moun ki nan kominote w la)
    5. Pa aplikab

45. Èske ou janm pale ak yon pwofesyonèl sou ajisteman pou viv nan Amerik? (Sèke tout sa ki aplike)
    1. Pastè / Minis
    2. Doktè
    3. Sikològ / Terapis / Konseye / Travayè sosyal
    4. Pa aplikab

46. Èske konvèsasyon yo, ak pwofesyonèl yo, gen rapò ak nenpòt nan pwoblèm sa yo ke moun souvan fè eksperyans lè yo emigre nan yon lòt peyi? (Sèke tout sa ki aplike)
    1. Anksyete (nève, enkyete, pè poutout bagay / sitiyasyon)
    2. Depresyon (tristès, dekourajman)
    3. Estrès (akable, mank de kontwòl nan lavi w)
    4. Prejije ak / oswa diskriminasyon akòz kilti w/ etnik background w
    5. santi w poukont ou / oswa chagren
    6. Izole (separe) de lòt moun
    7. Lòt (endike): _____
    8. Pa aplikab

47. Ki sous / sipò ou? (Sèke tout sa ki aplike)
    1. Fanmi
    2. Konjwen
    3. Zanmi
    4. Relijyon / Espirityalite
    5. Kolèg yo
    6. Lòt (endike): _____
    7. Pa gen sipò

48. Kijan ou fè fas ak difikilte / estrès? (Sèke tout sa ki aplike)
    1. Pale ak fanmi
    2. Pale ak zanmi yo
    3. Vire relijyon / espirityalite (tankou priye, medite)
    4. Aktivite Leisure (tankou egzèsis, ale nan sinema)
    5. Rezoud pwoblèm
    6. Travay
    7. Vire ak alkòl oswa dwòg
    8. Pran aksyon pou fè sitiyasyon (yo) pi byen
    9. Eseye gen plis pozitif oswa optimis

49. Malgre tou, m ap viv la vi ideyal mwen, lavi m janm m ta renmen li ye a. (Sèke nimewo ki apwopriye a)
    M pa Dakò   pa ni dakò, pa ni pa dakò   dakò
        1   2   3

50. Mwen kontan ak lavi m. (Sèk nimewo ki apwopriye a)
    M pa Dakò   pa ni dakò, pa ni pa dakò   dakò
        1   2   3

Brief KOPE

Atik sa baze sou fason ou fè fas ak estres nan lavi ou. Gen anpil fason pou fè fas ak pwoblèm. Atik sa mande ou pou di ki jan ou fè fas ak pwoblem ou. Chak moun rezoud pwoblem yo yon fason diferan, men mwen enterese konnen ki jan ou eseye rezoud pwoblèm ou. Chak kesyon yo bay yon fason patikilye pou swiv. Mwen vle konnen nan ki nivo ou te fè sa chak kesyon di. Pa reponn kesyon yo selon saw panse ki bon ou non, reponn selon vre eksperyans ou. Eseye evalye chak fraz separeman nan teto u. Fè repons ou yo jan ou kapab.

Echèl la Rating se jan sa a:
1 Mwen pa fè sa a   2 Mwen fè sa ak yon nivo modere
3 Mwen fè sa a an gran kantite   4 Mwen fè sa a anpil

1. Mwen travay oswa fè lòt aktivite pou retire lide m 'sou bagay sa yo.   1 2 3 4
2. Mwen te konsantre efò m 'sou fè yon bagay sou sitiyasyon mwen ye.   1 2 3 4
3. Mwen te di tèt mwen "sa a se pa reyèl".   1 2 3 4
4. Mwen te itilize alkòl oswa lòt dwòg pou fè tèt mwen santi mwen pi byen.   1 2 3 4
5. Mwen te resevwa sipò emosyonèl nan men lòt moun.   1 2 3 4
6. Mwen te abandone sitiyasyon an.   1 2 3 4
7. Mwen te pran aksyon pou eseye fè sitiyasyon an pi byen.   1 2 3 4
8. Mwen te refize kwè kè li te rive.   1 2 3 4
9. Mwen te di tèt mwen ke santiman dezagreyab mwen yo ap chanje.   1 2 3 4
10. Mwen te resevwa èd ak konsèy nan men lòt moun.   1 2 3 4
11. Mwen te itilize alkòl oswa lòt dwòg ede m jwenn nan li.   1 2 3 4
12. Mwen te eseye pran yon diferan aproch ki pli pozitif.   1 2 3 4
13. Mwen te kritike tèt mwen.   1 2 3 4
14. Mwen te eseye vini ak yon estrateji sou sa m dwe fè.   1 2 3 4
15. Mwen te jwenn konfò ak konpreyansyon nan men lòt moun.   1 2 3 4
16. Mwen te abandone tantativ pou fè fas ak pwoblem.   1 2 3 4
17. Mwen te fokis sou aspe pozitif pwoblem nan.   1 2 3 4
18. Mwen te fè blag sou li.   1 2 3 4
19. Mwen te distre m' e panse sou li mwens, tankou ale nan sinema, ap gade televizyon, lekti, daydreaming, dòmi, oswa fè makèt.   1 2 3 4
20. Mwen te aksepte reyalite a nan lefèt kè li te rive.   1 2 3 4
21. Mwen te eksprime santiman negatif sou pwoblem nan   1 2 3 4
22. Mwen te eseye jwenn konfò nan relijyon mwen an oswa kwayans espirityèl mwen.   1 2 3 4
23. Mwen te eseye jwenn konsèy oswa èd nan men lòt moun sou sa m dwe fè.   1 2 3 4
24. Mwen te aprann viv avèk li.   1 2 3 4
25. Mwen te panse anpil sou ki etap pou m pran pou rezoud pwoblem nan.   1 2 3 4
26. Mwen te blame tèt mwen pou bagay ki te rive.   1 2 3 4
27. Mwen te priye oswa medite.   1 2 3 4
28. Mwen te fè blag sou sitiyasyon an.   1 2 3 4

DASS 21

Tanpri li chak deklarasyon yon e sèke yon nimewo 0, 1, 2 oswa 3 ki endike nan ki nivo deklarasyon an te aplike pou ou sou semèn ki sot pase a. Pa gen okenn repons bon oswa sa ki mal. Pa pase twòp tan pou chwazi.

Echèl la Rating se jan sa a:

0 = Pa aplike a mwen
1 = Aplike a mwen nan kèk degre
2 = Aplike a mwen nan yon degre konsiderab
3 = Aplike a mwen anpil

1.	Mwen te jwenn li difisil pou m kalme m.	0	1	2	3
2.	Mwen te okouran kè bouch mwen te sèch	0	1	2	3
3.	Mwen pa t santi ankenn santiman pozitif nan tout	0	1	2	3
4.	Mwen te gen difikilte pou respire (tankou, respire twò rapid, Oubyen lè mwen manke fè ekzèsis)	0	1	2	3
5.	Mwen te twouve li difisil pou m pran yon inisyativ.	0	1	2	3
6.	Mwen te gen tandans mal reyaji nan sitiyasyon	0	1	2	3
7.	De fwa mwen fè eksperyans tranble (egzanp, nan men)	0	1	2	3
8.	Mwen santi kè mwen te inkye anpil.	0	1	2	3
9.	Mwen te enkyete de sitiyasyon an kote mwen te panike epi fè tèt mwen cho.	0	1	2	3
10.	Mwen te santi kè mwen pa t gen anyen ki pou ankouraje m pou pouse	0	1	2	3
11.	Mwen twouve tèt mwen de fwa ajite	0	1	2	3
12.	Mwen te twouve li difisil pou m detann	0	1	2	3
13.	Mwen te santi m chagren	0	1	2	3
14.	Mwen pa t tolere anyen ki te anpeche m' fè sa mwen dwe fè	0	1	2	3
15.	Mwen te santi m te prèt a panike	0	1	2	3
16.	Mwen pa t kontan pou anyen	0	1	2	3
17.	Mwen te santi mwen pa t 'vo anyen kòm yon moun	0	1	2	3
18.	Mwen te manyen anpil.	0	1	2	3
19.	Mwen te okouran kè m tap palpate. (egzanp, kè m bat fò e vit kè m manke yon bat)	0	1	2	3
20.	Mwen te santi yon pèrez san okenn bon rezon	0	1	2	3
21.	Mwen te santi kè lavi a te san sans	0	1	2	3

Jeneral Etnisite Kesyonè (GEQ) - mwen se de yon zile

Tanpri ranpli non kilti ou oswa lang ki gen orijin nan espas vid epi apresa sèvi ak echèl sa a pou endike konbyen ou dakò ak chak deklarasyon. Fè yon ti wonn repons ou.

1	2	3	4	5
pa dakò nèt	pa dakò	net pozisyon	dakò	fòtman dakò

1. Mwen te leve daprè fason kilti natal Karayib mwen an.   1 2 3 4 5

2. Lè m 'te ap grandi, mwen te ekspoze plis a kilti natal Karayib mwen an.   1 2 3 4 5

3. Koulye a, mwen ekspoze a kilti Ameriken.   1 2 3 4 5

4. Le m Konpare konbyen mwen kritike lòt kilti, Mwen reyalize m kritike kilti
   natal Karayib mwen an mwens.   `   1 2 3 4 5

5. Mwen jennen / wont de kilti natal Karayib mwen an.   1 2 3 4 5

6. Mwen fyè de kilti natal Karayib mwen an.   1 2 3 4 5

7. Kilti natif natal Karayib mwen gen yon enpak pozitif sou lavi mwen.   1 2 3 4 5

8. Mwen kwè kè timoun mwen yo ta dwe li, ekri, ak pale lang natal mwen an.   1 2 3 4 5

9. Mwen gen yon kwayans fò kè pitit mwen yo ta dwe gen non Karayib sèlman.   1 2 3 4 5

10. Mwen vizite kote moun yo soti nan kilti natal Karayib mwen an.   1 2 3 4 5

11. Mwen abitye ak pratik natif natal Karayib kiltirèl mwen ak koutim peyi m.   1 2 3 4 5

12. Mwen gen rapò ak patnè mwen oswa mari m oswa madanm mwen nan yon fason
    ki reprezante kilti Karayib mwen an.   1 2 3 4 5

13. Mwen admire moun ki soti nan kilti natal Karayib mwen.   1 2 3 4 5

14. Mwen ta pito viv nan kominote kiltirèl natifnatal Karayib la.   1 2 3 4 5

15. Mwen koute mizik ki soti nan kilti natif natal Karayib mwen an.   1 2 3 4 5

16. Mwen fè dans ki soti nan kilti natif natal Karayib mwen an.   1 2 3 4 5

17. Mwen rekreye m nan fòm kiltirèl Karayib la.   1 2 3 4 5

18. Mwen selebre jou konje nan kilti natif natal Karayib mwen an.   1 2 3 4 5

19. Nan kay la, mwen manje manje nan kilti natal Karayib yo. 1 2 3 4 5

20. Nan restoran, mwen manje manje nan kilti natal Karayib mwen an. 1 2 3 4 5

21. Lè m 'te yon timoun, zanmi m' yo se sa yo ki soti nan kilti natif natal Karayib mwen an. 1 2 3 4 5

22. Kounye a, zanmi m yo se Ameriken. 1 2 3 4 5

23. Mwen ta vle twouve plas mwen nan pami moun ki soti nan kilti natal Karayib la. 1 2 3 4 5

24. Moun mwen renmen ak yo soti nan kilti natal Karayib la. 1 2 3 4 5

25. An jeneral, mwen se yon Karayibeyen. 1 2 3 4 5

Tanpri, sèvi ak echèl sa yo pou reponn kesyon sa yo. Fè yon ti wonn repons ou.

1	2	3	4	5
anpil konsa	anpil	yon ti jan	yon ti kras	pa ditou

26. Konbyen ou pale lang natif natal ou lakay ou? 1 2 3 4 5

27. Konbyen ou pale lang natifnatal ou nan lekòl la? 1 2 3 4 5

28. Konbyen ou pale lang natifnatal ou nan travay la? 1 2 3 4 5

29. Konbyen ou pale lang natifnatal ou nan lapriyè? 1 2 3 4 5

30. Konbyen ou pale lang natifnatal ou ak zanmi w? 1 2 3 4 5

31. Konbyen ou wè, li, oswa koute lang natif natal ou sou televizyon? 1 2 3 4 5

32. Konbyen ou wè, li, oswa koute lang natif natal ou nan fim? 1 2 3 4 5

33. Konbyen ou wè, li, oswa koute lang natif natal ou nan radyo a? 1 2 3 4 5

34. Konbyen ou wè, li, oswa koute lang natif natal ou nan literati? 1 2 3 4 5

35. Eske ou pale lang natif natal ou byen? 1 2 3 4 5

36. Eske ou li lang natifnatal ou a byen? 1 2 3 4 5

37. Eske ou byen ekri lang natifnatal ou an? 1 2 3 4 5

38. Eske ou byen konprann lang natif natal ou? 1 2 3 4 5

Riverside Akiltirasyon Estrès Envantè (RASI)

Reflechi sou fason ou te fè fas Ameriken / Ameriken lavi ak kilti kòm yon West Endyen-. Anba a gen kèk deklarasyon ki ka oswa pa ka dekri eksperyans pwòp ou yo. Pou chak deklarasyon chwazi chwa a ki dekri ou pi byen.

#s	Kesyon	Pa dakò nèt 1	Yon ti jan pa dakò 2	Pa sèten 3	Yon ti jan Dakò 4	Dakò Dakò 5
1	Pou tèt mwen soti nan Karayib la, mwen travay pi di pase pifò Ameriken					
2	Mwen kwè aksan Karayib mwen an vin anpeche pwogrè mwen					
3	Mwen te gen difikilte aksepte tradisyon Ameriken an e endividyalite ak responsablite pèsonèl					
4	Mwen gen dezakò defwa ak lòt moun Karayib yo pout tèt yo renmen koutim ameriken an					
5	Moun te trete m mal e enjist paske nan paske m soti nan Karayib la.					
6	Mwen santi kè pa gen ase moun ki soti nan Karayib la nan anviwònman m ap viv lan					
7	Mwen santi de fwa kè aksyon "mwen" fè lòt moun pranl kòm reprezantan moun ki soti nan Karayib la					
8	Li nwi m de fwa paske mwen gen yon aksan					
9	Mwen te gen dezakò de fwa ak Ameriken yo pou tèt yo renmen koutim Karayib yo e fason yo mennen vi yo					
10	Mwen santi kè trè souvan mou yo entèprete konpòtman mwen baze sou Estereyotip yo e eksperyans yo fè ak moun Karayib yo					
11	Pafwa mwen swete moun nan Amerik la te ka gen plis tèt ansanm, menm jan moun nan Karayib la fè					
12	Lè m yon kote oswa nan yon chanm kote se sel mwen ki moun Karayib la sèlman, mwen souvan santi m indiferan oswa izole					
13	Le map chèche travay, mwen pafwa santi paske m soti nan Karayib la mwen jwenn difikilte					
14	Souvan moun mal konprann mwen e mwen limite nan tout sa m map fè paske mwen gen yon aksan					
15	Mwen santi kè kilti mwen (Karayib oswa Ameriken) te lakòz konfli nan relasyon mwen					
16	Mwen te santi kè ameriken yo diskrimine kont mwen paske m soti na karayib la.					
17	Mwen santi kè anviwònman kote m ap viv la pa miltikiltirèl ase; li pa gen ase richès kiltirèl					
18	Mwen ta pi bon si mwen te konnen mwen te ka konte sou lòt moun pou èd yo jan mwen te fè lè mwen te viv nan Karayib la					

Appendix L: Permission for Publication of the RASI

RE: RASI

VERONICA BENET-MARTINEZ <▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮>
Wed 11/27/2019 2:38 PM
To: Lisa Chamberlain-Gordon <▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮>
Green light!

From: Lisa Chamberlain-Gordon [▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮]
Sent: Wednesday, November 27, 2019 8:13 PM
To: VERONICA BENET-MARTINEZ
Subject: RASI

Hello Dr. Benet-Martinez,

Thank you for allowing me to use the RASI, and to translate it for use as part of the questionnaire in my study. I am now preparing to complete this journey and would like to include your instrument, the RASI, with my dissertation for publication. Therefore, I am requesting your permission to do so.

As soon as I am able, I will share the translated versions with you.

I look forward to your favorable response.

Sincerely,

Lisa Chamberlain-Gordon, Ph.D. Candidate
Walden University

Appendix M: Permission for Publication of the GEQ

Re: GEQ

Jeanne L Tsai <j▇▇▇▇▇▇▇▇▇▇▇>
Wed 11/27/2019 4:25 PM
To: Lisa Chamberlain-Gordon <▇▇▇▇▇▇▇▇▇▇▇▇u>
Hi Lisa, Yes. I'll look forward to your results! Happy Thanksgiving, Jeanne

--
Jeanne L. Tsai, Ph.D.
Professor of Psychology

████████████████████████████████████

Department of Psychology

████████████████████████████████████

From: Lisa Chamberlain-Gordon <▇▇▇▇▇▇▇▇▇▇▇▇
Sent: Wednesday, November 27, 2019 11:08 AM
To: Jeanne L Tsai <▇▇▇▇▇▇▇
Subject: GEQ

Hello Dr. Tsai,

Thank you for allowing me to use the GEQ, and to translate it for use as part of the questionnaire in my study. I am now preparing to complete this journey and would like to include your instrument, the GEQ, with my dissertation for publication. Therefore, I am requesting your permission to do so.

As soon as I am able, I will share the translated versions with you.

I look forward to your favorable response.

Sincerely,

Lisa Chamberlain-Gordon, Ph.D. Candidate
Walden University

Appendix N: Permission for Publication of Brief COPE

The author of this instrument has waived permission on his website before he died in June of this year (Deceased 6/22/2019).

Information from website:
"Scales are being made available here for use in research and teaching applications. All are available without charge and without any need for permission."

Website: http://local.psy.miami.edu/people/faculty/ccarver/availbale-self-report-instruments/

Appendix O: Permission for Publication of the DASS 21

RE: DASS 21

Peter Lovibond ‹████████████████›
Wed 11/27/2019 5:23 PM

To: Lisa Chamberlain-Gordon ‹████████████████›

Dear Lisa,
Yes that will be fine to reproduce the DASS21 in your dissertation.
All the best
Peter

From: Lisa Chamberlain-Gordon ‹████████████████›
Sent: Thursday, 28 November 2019 6:31 AM
To: Peter Lovibond ‹████████████›
Subject: DASS 21

Hello Dr. Lovibond,

Thank you for allowing me to translate the DASS 21 for use as part of the questionnaire in my study. I am now preparing to complete this journey and would like to include the DASS 21 with my dissertation for publication. Therefore, I am requesting your permission to do so.

I look forward to your favorable response.

Sincerely,

Lisa Chamberlain-Gordon, Ph.D. Candidate
Walden University