

DIVIDED BETWEEN TWO CULTURES: THE DEVELOPMENT  
OF PSYCHOLOGICAL DISTRESS IN SECOND  
GENERATION ASIAN INDIANS

By

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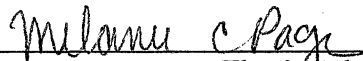
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## CHAPTER I

### REVIEW OF THE LITERATURE

Mental health statistics have revealed that Asian Americans are well adjusted, function effectively in society, and experience relatively few difficulties, thus reinforcing the “model minority” image (Sue & Sue, 1990). However, this statement should be interpreted cautiously in light of the fact that research is lacking or limited on several ethnic minority groups comprising this category, including second generation Asian Indians. Specifically, the assessment of how cultural variables may contribute to the development and conceptualization of psychopathology and resulting helpseeking behaviors, has not been investigated (Iwamasa, 1999). Currently, no epidemiological data exists on the mental health status of second generation Asian Indians. The result may be that mental health practitioners are ignoring a large population in need of their services.

According to the Census Bureau, in 1990 there were approximately 200,000 second generation Asian Indians living in the United States (U.S. Bureau of the Census, 1991). Increasing numbers of Asian Indian children are born in the United States, potentially creating new cultural and generational conflicts never before faced in this country as Indian and American cultures significantly differ in several areas. These include beliefs on marriage and dating, educational methods, family structure, gender roles, and child rearing (Steiner & Bansil, 1989).

As second generation Asian Indians are more acculturated into the American culture than their parents, they may develop American beliefs which are in direct contrast to their immigrant parents. At the same time, they may still be influenced by their parents' adherence to Indian culture. This identity crisis is popularly referred to as the "American Born Confused Desi" or ABCD complex (Agarwal, 1991). Thus, as the population of second generation Asian Indians increases, the number of families experiencing conflicts may also increase and mental health professionals must focus their attention on this matter. For example, in a sample of second generation Asian Indians, those with higher acculturation and depression levels, endorsed parental pressures for arranged marriages, dating within the culture, and academic success as contributors toward the development of depression (Pai & Iwamasa, 2001). It appeared that second generation Asian Indians were attempting to create and follow their own values, while being simultaneously compelled to uphold opposing parental values. The purpose of the current study was to investigate unique cultural factors (i.e., pressures for academic success, prohibition of dating, pressures for arranged marriage) that may contribute to psychological distress among second generation Asian Indians, utilizing both qualitative and quantitative methods.

### The Traditional Asian Indian Family

The structure of the Asian Indian family and the value system its members follow promote group identity, maturity, cooperation, respect, and conformity (Ramisetty-Mikler, 1993). As delineated by Segal (1998), the majority of Asian Indian families

conform to, or follow, five core values. First, Asian Indians are *allocentric*, thereby expecting an individual to make sacrifices to benefit the family and pursue familial goals (Durvasula & Mylvaganam, 1994). Within this familial structure, family members are concerned with each other's welfare and work together for all members to benefit (Steiner & Bansil, 1989). This contrasts the *idiocentric* (self-oriented) values of American society where individuals pursue personal goals.

Second, the Asian Indian family promotes dependency, conformity, and collectivity through its family structure and parenting techniques (Segal, 1998; Sinha, 1982). With regard to family structure, the family exists within a continuum of respect between younger/older and more/less powerful, where elders are revered and children are expected to be emotionally and socially dependent on their parents (Sodowsky & Carey, 1987). In addition, it is customary for all difficulties (e.g., emotional, financial, health) to be addressed and resolved only within the family. With regard to parenting techniques, children are reared in an authoritarian environment in which parents utilize guilt, shame, and moral obligation to control their children (Segal, 1991). As a result, Asian Indians have a sense of obligation to their family, often to the extent that their sense of self or self-identity includes the family (Viswamathan, Shah, & Ahad, 1997). In contrast, Western culture advocates personal autonomy and achieving independence from the family.

Third, as India is a patriarchal nation, men are more valued than women. Women are subservient to men who serve as the decision makers, disciplinarians, primary wage earners, unquestionable authorities, and heads of households (Durvasula & Mylvaganam,



1994; Ramisetty-Mikler, 1993; Segal 1991, 1998). The mother's role involves housekeeping, cooking, nurturing, and caring for the children (Ramisetty-Mikler, 1993; Segal, 1998). Beginning in childhood, an Asian Indian woman is shaped into her role as a contributor to her future husband's family. Based on classical literature and the civilization process, Segal (1998) delineated three perceptions of women in India that have evolved over time: (a) the chaste, self-sacrificing wife (as depicted in Valmiki's novel *Ramayana*) (b) the mother archetype as supreme nurturer, and (c) the woman dependent first on her father, then husband, then eldest son. Women in India may be encouraged to achieve a higher education for the sole purpose of becoming more attractive to a future mate, or to increase the social status of her husband. However, if a woman chooses a professional career, she remains subordinate and her primary obligation remains to the family (Segal, 1998).

According to a 1992 report on Asian Indian immigrants, this gender role division continues to exist in Western nations where 80% of the women view their main role as caretaker of children and husbands, and the men reported their responsibility was to protect and provide for families by being the primary decision maker (Segal, 1998). Although beyond the scope of this study, more recent research is necessary to determine if traditional male-female roles continue to exist among U.S. Asian Indian immigrants and their children.

A fourth familial value of Asian Indians states that children are docile and obedient. The parents' role in an Indian family is to instill a sense of obligation, duty, and respect in their children. In turn, the children's role is to bring honor to the family

through academic achievement, good behavior, and contributions to the family's welfare (Durvasula & Mylvaganam, 1993; Ramisetty-Mikler, 1993; Segal, 1991, 1998). Fifth, obligation and shame are expected to guide all significant relationships. That is, members should be selfless and obligated to the family and never bring shame upon oneself or the family (Segal, 1991; Segal, 1998).

### Balancing Two Opposing Cultures

Sue and Sue (1990) stated that Asian Americans frequently experience cultural conflict as they receive the message that conforming to Western standards is preferable to the standards of their respective Asian culture. Attempting to balance two opposing cultures results in one of three paths: (a) the "traditionalist" who upholds respective Asian family norms, standards, values; (b) the "assimilationist" who attempts to completely assimilate and acculturate into Western society by rejecting traditional Asian values; and (c) the "biculturalized" one who attempts to develop a new identity by integrating both cultures (Sue, 1973). Regarding parent-child interactions within the Indian household, it appears that second generation children are caught between two cultures. Second generation Asian Indians are exposed to their "traditional" first generation parents' Indian culture at home, but interact with the dominant American culture outside of the home (e.g., school). As a result, the second generation is exposed to opposing values and forced to try to balance them.

It has been suggested that second generation Asian Indians are attempting to create a new identity as both American and Asian Indian (i.e., bicultural). In contrast, it

has also been suggested that many adolescents conform to their peer culture (American culture) rather than parental values (Asian Indian culture). Thus, it has yet to be determined how second generation Asian Indians balance dual cultures. Regardless, attempting to create a new identity against parental values may result in psychological distress. Segal (1991) noted that this struggle for self-identity in adolescence results in a period of turbulence, parental conflict, role conflict, and role discrepancy. Although adolescence marks a period of turbulence for many cultures, second generation Asian Indians are faced with unique factors (i.e., arranged marriages, not dating) that complicate this developmental period. Parents are often unaware of this struggle for self-identity and continue to pressure their children toward traditional Indian culture. In fact, parents often become exasperated by their children's "American" behaviors (e.g., desire to date) and may want to move back to India or send their children to India (Balgopal, 1988). Thus, having a higher acculturation level than their parents may influence psychological distress among second generation Asian Indians.

Sodowsky and Carey (1987) noted that the Asian Indian family's value system and structure break down as the duration of residency increases in the United States. This occurrence may be the result of increased levels of acculturation. For example, although the father is typically the primary decision maker and the wife typically the caretaker of the children and home, sharing of decisions and labor seem to occur between husband and wife among more highly acculturated couples. In addition, children seem to gain a greater independence in educational attainment, career choices, eating Western foods, choosing clothing, choosing music to listen to, and attendance of American school

dances. Although the children gain independence in these areas, dating and marriage out of the Indian culture are usually not accepted by parents. Parents accept Western ideas only if they are not in contrast to the Indian culture (Sodowsky & Carey, 1987). Because second generation Asian Indians seem to be more acculturated into Western culture than their immigrant parents, conflict may occur.

### Culture-Specific Factors Which May Influence the Development of Psychological Distress

#### Pressures for Academic Achievement

According to Asian Indian familial values, children's roles are to bring honor to the family through achievement (Durvasula & Mylvaganam, 1994). Consequently, achievement and education become valued status symbols in the Asian Indian community, thus playing a role in Asian Indians' self-identity (Ramisetty-Mikler, 1993). A majority of Asian Indians in the United States are professionals, thus maintaining the "model minority" image for the second generation to uphold (Segal, 1998). Success, perfection, and excellence are considered the norm and expected from Indian youth. At a minimum, obtaining a college degree in business, science, or medicine is expected. Other fields (i.e., fine arts, humanities, social sciences) are considered less successful and are discouraged due to the lack of financial rewards. Thus, the entire family becomes involved in either choosing a career for each of its members or heavily influencing their decision (Segal, 1998). Although the second generation may not believe in these Asian

Indian values, they may follow their parents' expectations due to the family structure and value system.

Further, parents' unrealistic expectations, negative feedback, and punishment all contribute to Asian Indian children's academic performance and anxiety (Sharma & Sud, 1990). In addition, it has been hypothesized that cultures which promote obedience and dependency on authority figures will produce students who feel obligated to please authority figures. This obligation leads to a fear of displeasing the authority figures by not achieving academic excellence and contributes to anxiety (Sharma & Sud, 1990). As the Asian Indian family promotes respect for authority figures (i.e., parents), second generation Asian Indians may also fear displeasing their parents. Hence, pressures to achieve academic success, or a failure to meet the family's expectations, may be translated into feelings of guilt and shame, thus creating a context in which the development of psychological distress has a higher likelihood to occur among children of immigrant Asian Indians.

For example, Pai and Iwamasa (2001) found that a college student sample of second generation Asian Indians with higher depression scores believed that pressures for academic success contributed to depression more than did individuals with lower depression scores. This finding may imply that second generation Asian Indians with higher depression scores may themselves have been experiencing more pressure to succeed academically at the time of the study. Finally, although Sharma and Sud (1990) concluded that American high school students experience more test anxiety than Asian Indian high school students in India, a calculation of effect size revealed no meaningful

effect (men,  $d = .008$ ; women,  $d = .02$ ). In addition, the researchers examined Americans in general and did not specify the ethnicity of the sample. Thus, future research is necessary to determine the effects of pressures for academic success on second generation Asian Indians.

### Prohibition of Dating

Segal (1998) expressed her view that although most second generation children conform to their parent's Indian values and traditions, they have difficulty accepting their parents' prohibition of dating. Although dating may now be more tolerable in India, many immigrant parents continue to follow the norms under which they were raised. Thus, prohibition of dating may lead to psychological distress in second generation Asian Indians. For example, college students with higher depression scores desired to date outside of their culture more than did individuals with lower depression scores (Pai & Iwamasa, 2001). These participants may desire to follow the Western practice of dating whomever they find more attractive, while their traditional parents may not approve of them dating, or may prefer that their children date within their ethnicity. Thus, pressures for dating within the culture may contribute to depression among those second generation Asian Indians who wish to date whomever they choose, while being simultaneously compelled to uphold parental values.

In their study of Canadian second generation Asian Indians, Vaidyanathan and Naidoo (1990) also confirmed that immigrant parents and their children hold contrasting views on dating. The second generation believed that dating was a healthy practice,

whereas the majority of immigrant parents discouraged dating. Interestingly, the majority of first generation parents reported that dating was acceptable if both partners were committed to a permanent relationship, whereas the second generation believed that dating was desirable regardless of commitment level. In addition, second generation Asians Indians are forbidden to date in large part due to parental fear of sexual involvement. Interestingly, research has revealed that both first generation and second generation Asian Indians hold conservative beliefs toward premarital sex and find it unacceptable in Indian culture (Vaidyanathan & Naidoo, 1990). Thus, parental fears of their children's sexual involvement during dating may be unfounded. Yet, they may continue to prohibit their children from dating. As a result, many second generation Asian Indians may date without their parents' knowledge. Further, it has been estimated that Asian Indian children begin to date for the first time when they attend college, potentially placing them at a disadvantage to their American peers who typically start dating at a much earlier age (Segal, 1998).

Second generation Asian Indians who follow their own values and desires by dating, may experience feelings of guilt, anxiety, or shame for disobeying their parents. Second generation Asian Indians who obey their parents' wishes, may feel depressed, resentful, or angry about conforming to their parents' values. Thus, second generation Asian Indians are placed in an environment of contrasting values which may lead to psychological distress.

### Pressures for Arranged Marriages

Another factor related to prohibition of dating which may increase the development of psychological distress among second generation Asian Indians is the custom of arranged marriages. Family members arranged the majority of Asian Indian immigrant parents' marriages. Second generation children who have acculturated into American culture may desire a marriage based on love and thus, disagree with this custom (Durvasula & Mylvaganam, 1994; Segal, 1998).

Asian Indian parents view marriage as an alliance between two families and often desire their child to marry within the culture (Vaidyanathan & Naidoo, 1990; Viswanathan et al., 1997). Marriages are often arranged between acquainted families to ensure that each spouse will be held accountable to both families (Durvasula & Mylvaganam, 1994). The traditional purpose of an arranged marriage was to preserve cultural and Hindu caste identity (social group that an individual is born into based on his/her parents' caste) by giving parents control over family members, strengthening familial relationships, expanding and amassing family property, ensuring family lineage and caste, and continuing Indian social structure (Vaidyanathan & Naidoo, 1990). Parents may fear that their children will marry a non-Indian and lose their cultural identity, heritage, and values. With regard to mate selection, parents focus on social and cultural characteristics (e.g., caste, religion, skin color, occupation) regardless of their children's emotional needs or expectations (Segal, 1998). Thus, children may reject an arranged marriage based on their own criteria for choosing a mate.



Vaidyanathan and Naidoo (1990) found that a Canadian sample of second generation Asian Indians attached less importance to religion and caste in marriage in comparison to their first generation parents. In addition, this sample rated physical attractiveness, intelligence, and economic independence as more important in mate selection compared to their parents' preference for character, proper conduct, and a good family background. They also revealed that the majority of their sample of second generation Asian Indians believed that love should precede marriage. Interestingly, results were divided concerning the first generation's responses. Approximately 54.5% believed that love followed marriage, whereas 45.5% agreed with the second generation that love should precede marriage. One possible explanation for the first generation's responses may be due to acculturation level. That is, as their duration of residency in Western culture increases, immigrant parents may abandon or modify their traditional values. In addition, regardless of immigrant parents' beliefs toward love and marriage, they may still pressure their children to have an arranged marriage. That is, immigrant parents may believe that other factors (e.g., caste, family ties) outweigh the importance of love. Depending on parental beliefs, conflict may exist between parents and their children over these issues.

Furthermore, the second generation may fear marrying an individual they do not know. Traditional arranged marriages often occur without the bride and groom seeing each other until the wedding day. In modern arranged marriages, partners may be encouraged to meet, but the family moderates the frequency and length of these contacts. If a child does not want an arranged marriage, then conflict may ensue due to the parental

view that their child is rejecting Indian culture, values, and tradition (Durvasula & Mylvaganam, 1994; Segal, 1991, 1998). Another example is that a second generation Asian Indian may want an American wedding instead of a traditional Indian wedding. In addition, immigrant parents may possess the belief that the majority of American marriages eventually result in divorce. An arranged marriage is regarded as more stable and permanent because divorce is considered stigmatizing and is rarely considered an option (Segal, 1998; Steiner & Bansil, 1989; Vaidyanathan & Naidoo, 1990). However, there is no evidence to support that non-arranged marriages between second generation Asian Indians and Americans are at an increased risk for divorce despite the potential for conflicting cultural values. For the second generation, in addition to coping with the stress associated with a potential arranged marriage, they also may have to cope with their guilt for making decisions against their parents' wishes (Durvasula & Mylvaganam, 1994). Once again, second generation Asian Indians are placed in a context of contrasting values which may lead to psychological distress. This is supported by Segal (1991) and Pai and Iwamasa (2001).

Segal (1998) noted that despite immigrant parents' preference for an Indian spouse, intermarriages between second generation Asian Indians and Americans have increased. Within these intermarriages, second generation Asian Indian women appear to balance both cultures, whereas second generation Asian Indian men appear to either assimilate into American culture or integrate their American wives into Indian culture. Segal seems to imply that second generation women are more bicultural compared to second generation men who are less able to balance both cultures. Although beyond the

scope of this study, future research is necessary to empirically test Segal's observations. Segal (1998) also noted two additional gender patterns. First, many second generation Asian Indian men date American women, yet marry Asian Indians who they either selected or who were selected by parents. Future research is necessary to determine if second generation men feel obligated to respect their parents' wishes or if they prefer to maintain traditional Indian role expectations. Second, it appeared that many second generation Asian Indian women date and marry American men. Once again, research is needed to explore these observations.

#### Purpose of the Proposed Study

Pai and Iwamasa's (2001) study of risk factors for depression among second generation Asian Indians was limited as participants' personal experiences with the factors (i.e., pressures for arranged marriages, dating within the culture, academic success) were not assessed. The current study extends the findings of that study by assessing second generation Asian Indians' own ratings or actual experiences with these culture specific factors. The purpose of the current study is to investigate cross-generational and culture specific factors (i.e. pressures for academic success, prohibition of dating, pressures for arranged marriages) that may contribute toward the development of psychological distress in second generation Asian Indians. Participants completed an in-person interview, responding to questions related to the above mentioned factors. In addition, participants completed two brief questionnaires that assessed demographic

information and acculturation level. Qualitative and quantitative research methods were both utilized.

Qualitative and quantitative research vary in several respects including scope, number of participants, type of data, data analysis methods, and the investigator's role. In general, qualitative research designs provide information not likely to emerge from quantitative designs by revealing aspects of human experience that quantitative studies avoid (Kazdin, 1998). The primary focus of qualitative research is to describe, interpret, and understand human experience, and to develop the meaning that this experience has to the participants. As such, qualitative research consists of an intense or prolonged contact with the field of interest in order to acquire a "holistic" overview. For example, affect, cognition, and behavior must be over-viewed within context to gain an understanding of the phenomena.

In contrast to the objective quantitative researcher, the qualitative researcher integrates information to provide meaning and substance to data. Limited standardized instruments are utilized as the researcher is the "measurement device." Data analysis consists of the researcher analyzing words, examining patterns and consistencies, and identifying themes to understand how participants' experience the phenomena of interest. Several strategies (e.g., consultation with other investigators) are employed to ensure that the data are not simply the researcher's perspective (Kazdin, 1998). Finally, the sample may range from one individual to a group of individuals.

There are five traditions in qualitative research, namely phenomenology, grounded theory, ethnography, case study, and biography (Creswell, 1998). This project

is a phenomenological design, a study where an existing framework informs what will be studied and how it will be studied. Pai and Iwamasa's (2001) study provided the framework for the current project as culture specific factors were identified.

## Research Questions

### Research Question One

Will second generation Asian Indians identify pressures for academic success as a contributor toward the development of psychological distress?

### Research Question Two

Will second generation Asian Indians identify prohibition of dating as a contributor toward the development of psychological distress?

### Research Question Three

Will second generation Asian Indians identify pressures for arranged marriages as a contributor toward the development of psychological distress?

## CHAPTER II

### METHOD

#### Participants

Participants were 21 (5 men and 16 women) self-identified second generation Asian Indians, aged 18-29 years ( $M = 23.0$ ,  $SD = 3.56$ ), from the Research Triangle Park region of North Carolina. The majority of the population was single ( $N = 17$ , 81%). Of the married participants ( $N = 4$ ), only one individual identified the marriage as arranged. The majority (76.2%) of participants declared Hinduism as their religion, was attending a university (61.9%), and was born in the United States (52.4%). Although some participants were born in India ( $N = 10$ ), they identified themselves as second generation, as they were primarily raised in the United States ( $M = 15$ ,  $SD = 6.5$  years). The majority of the participants were first born (66.7%) or the eldest child in the family.

#### Measures

The following measures were presented to participants in the order in which they are listed.

In-person Interview. (See Appendix A) A survey was developed to assess how pressures for academic success, prohibition of dating, and pressures for arranged

marriages contribute towards the development of psychological distress. It was expected that evidence for psychological distress would be revealed through participants' responses, specifically that they would offer emotions (e.g., anxiety, sadness) related to the culture specific factors. The interviewer refrained from using the words "psychological distress" or other mental health words (i.e., depression, anxiety) during the interview so as to not bias or influence participants. In addition, a six point Likert scale was included at the end of each module (i.e., academic success, prohibition of dating, arranged marriage) to obtain a quantitative rating for psychological distress.

With regard to survey construction, a funnel technique of presenting a series of open-ended questions that progressively narrow the field of interest was utilized (Frey & Oishi, 1995). Open ended questions allowed participants to answer questions from their view of the world and to account for unanticipated answers. In addition, the questions were grouped according to topic (i.e., academic success, dating, arranged marriage) with transitional statements used between topics. With regard to standardization, the researcher conducted all interviews and asked the same main questions to each participant.

However, the researcher further inquired into participants' responses with different follow up questions when appropriate. In addition, the development of this interview was based on several qualitative references (Taylor & Bogdan, 1998; Rossman & Rallis, 1998; Fink, 1995a; Sudman & Bradburn, 1982) and was adapted based on the responses of a small pilot sample. This method of data collection was also consistent with an emic approach to research design in that it was specifically developed for this particular cultural group.

All interviews were audiotaped and transcribed by research assistants. The primary researcher reviewed each transcription for accuracy. A four member research team analyzed the qualitative section of the interview; two members were blind to the research questions. First, members of the research team individually reviewed the transcripts to identify themes. This was an open-ended process in which the research team received no specific direction as to what themes to identify. Second, team members met as a group to collectively agree upon the identified themes. Both primary (openly stated) and secondary (implied) themes emerged. Within- and across-interview themes were also identified using this group consensus model. The research team then separated into pairs and divided the transcripts, with each member of a pair receiving the same transcripts. The themes identified in the group analysis were presented on a coding sheet and distributed to each member of the research team. Each transcript was then coded individually to identify primary and secondary themes within participants' responses. More than one theme per topic could be identified. Research team pairs then met to agree upon identified themes. The themes emerging from the research team pairs were compiled by the primary research and provided the primary results of the study. In addition, a quantitative summary of themes was obtained.

Demographic Questionnaire. (See Appendix B) A ten-question survey was included to assess participant's age, sex, marital status, educational attainment, place of birth, and length of stay in the United States.

Acculturation Assessment. (See Appendix C) Seven multiple-choice questions that assess ethnic identity, pride, and interaction were included as a brief measure of



acculturation level (Pai & Iwamasa, 2001). Reliability analysis revealed that item number six (How well do you fit in when with other Americans?) negatively correlated with the other items. As such, only six items were utilized in the current study's analyses. An individual's response may range from one (low acculturation) to five (high acculturation). Acculturation level was scored by summing all responses and dividing by six, with higher scores indicating higher acculturation levels. Cronbach's alpha was .80.

The assessment instrument was based on past studies that measured acculturation level in Asian Americans (Suinn, Rickland-Figueroa, Lew, & Vigil, 1987; Sodowsky & Carey, 1988) and utilized a small numbers of items. In developing this study, the advantages and disadvantages of including an abridged acculturation scale were discussed. The decision to use a brief scale was based on the following reasons: (a) a short scale decreased the study's completion time (b) the applicability of current acculturation scales to second generation Asian Indians has not yet been addressed, and (c) a complete acculturation scale was not necessary since the researchers were specifically interested in assessing the effects of culture specific factors on psychological distress, and were only interested in the influence of acculturation level on these issues.

### Procedure

The researcher traveled to North Carolina to collect data over a 5-day period in the Spring, 2000. Prior to the researcher's arrival, several meeting times to complete the questionnaires were previously established with each participant. A contact person in North Carolina facilitated this scheduling. In addition, after completing the study, several

participants referred potential candidates for the study. The researcher conducted individual interviews at a location most convenient to each participant. All interviews were audio-taped. Prior to the commencement of the survey, the researcher introduced the general purpose (See Appendix D), procedure of the study, and the consent form (See Appendix E). In addition, participants were informed that the study was voluntary, that their responses were confidential, and that they could withdraw at any time. As a thank-you for participating, each participant received a \$10.00 gift certificate to a local merchant. Additional gift certificates were provided to individuals who referred successful participants.

During the entire survey administration, the primary investigator answered questions and also debriefed (See Appendix F) participants at the end of the study. After data collection and analysis, the researcher sent summaries of the results to participants who requested them.

## CHAPTER III

### RESULTS

#### Acculturation Level

Acculturation scores ranged from 1.33 to 3.50 ( $M = 2.41$ ,  $SD = .61$ ). The mean indicated that this sample approached a bicultural acculturation level. Question number seven (Which one of the following most closely describes how you view yourself?) directly addressed participants' acculturation level, and the majority (52.4%) of the sample viewed themselves as bicultural. There was a trend for men's acculturation level ( $M = 1.97$ ,  $SD = .75$ ), to be significantly lower than women's acculturation level ( $M = 2.55$ ,  $SD = .51$ ),  $t = 2.01$ ,  $p = .06$ .

#### Balancing Two Opposing Cultures

(see Appendix G for a quantitative summary).

In general, participants were asked to share their experiences on balancing Indian and American culture. Several participants noted the difficulty (e.g., adhere to religious practices) and commented that an identity confusion occurred. Participants suggested that parents should be more accepting of American culture, decrease restrictions, and in general be more open. To assist with balancing dual cultures, the majority of the sample

noted the importance of sharing their individual experiences with fellow second generation Indians. Participants also noted the necessity of communicating with parents. This is particularly salient given that issues were often implied and not explicitly stated in Indian families. In addition, it is meaningful to note that all participants valued their Indian heritage and several remarked on the importance of passing on Indian culture to future generations. The following statements provide participants' experiences with balancing dual cultures:

**P7:** (Concerning dual cultures) *It's been really hard, actually, to be an Indian in American society...It's really hard to be brought up in a way that you can't do it, but everybody else does. It's tough, it's really tough to be brought up here with a different culture and different society.*

**P15:** (Concerning identity) *I grew up in (names city) so a lot of people didn't really understand what I was or where I was coming from, being Indian...I think there was definitely a point in my life where I felt like I hate being Indian. I wished I was white... I've changed a lot now. I'm really into learning more about Indian culture, especially when I don't know too much about it, but I would definitely classify myself as being Indian.*

**P14:** (Concerning parental acceptance) *We can't live in a time capsule you know, what our parents grew up in. You'd think those values...you'd think that they'd change.*

**P1:** (Concerning sharing experiences) *I think we should learn from each others' experiences...It's so important for us to share our experiences with each other. It is really important because you might be helping that person out a lot...They (experiences) should not be hidden. They have to come out.*

**P10:** (Concerning implicit communication) *It was not something I ever really sat and talked about with my parents (dating). So, I guess part of me thought that they had some feelings about dating. And, I probably created some of those feelings on my own because we never talked about it.*

## Pressures for Academic Achievement

(See Appendix G for a quantitative summary)

These second generation Asian Indians revealed that pressures for academic success moderately contributed toward psychological distress ( $M = 3.07$ ,  $SD = 1.51$ ). During the interview, however, participants did not directly report feelings of psychological distress (e.g., anxiety, sadness). Rather, they appeared to emphasize that their beliefs on academic achievement contrasted with their first generation parents' beliefs. These contrasting beliefs may have created a context for psychological distress.

Several significant themes emerged from the data, supporting previous research on academic achievement. With regard to Asian Indian culture, participants revealed that educational attainment was of significant importance and is strongly encouraged. They also noted that Indian society promotes the acquisition of the highest degree possible within a given field. Regarding valued careers, participants overwhelmingly reported that Indian society highly respected medical doctors. Other valued fields included engineering, computer science, law, and business (in descending order). It was postulated that financial earning potential, respect/status, and ability to achieve independence/security primarily contribute to those fields' value. The following examples provide participants' thoughts on Indian society and education:

**P7:** (Concerning Indian society's view) *(Education) is one of the most important things within our society...everywhere you go, anywhere, any Indian you meet, the first thing they ask is, "What is your major? Where do you go to school?" So, it's just an important thing.*

**P17:** *I think Indians as a whole have great emphasis on education as your formation as a person. And Indian parents, I think they sacrifice a lot so that their kids can have a good education or a better than average education.*

**P18:** *(Concerning respected careers) I've observed that being a doctor or being an engineer (is) definitely more favorable in the Indian mind than something that is more unconventional...because those are professions of respect...maybe a combination of that and the fact they pay real well. So many Indians see that as stable.*

Similarly, participants revealed that their respective families emphasized that educational attainment was necessary to achieve success, independence, stability, and a better future. As parents associated education with these factors, the majority ( $N = 20$ ) of participants were expected to obtain a college degree. Several participants also reported that a graduate degree (i.e., M.D., M.S., Ph.D.) was expected of them, at a minimum. In addition, participants ( $N = 11$ ) experienced significant pressure for high marks (A/B range, A's preferred). Many reported that parents expected them to "do my best," which translated into earning A's. Interestingly, several participants revealed that the pressure to achieve academic excellence arose from themselves and not their parents. The following statements provide evidence on these issues:

**P17:** *(Concerning degree attainment) What have I learned in my family? Oh, they are very strict. A bachelor's (degree) means nothing to them. I try to convince them that it's a lot here. They're very hung up on education.*

**P7:** *(Concerning educational importance) It (education) is top priority. First thing is academics and school and then it's everything else...*

**P4:** *(Concerning pressure) Oh yeah, I feel a lot of pressure....Since we've been younger, we were sent to a private school, which is I think really normal for an Indian family.*

**P18:** (Concerning grade expectations) *I think they (parents) always expected me to do well in school. Always strive for the "A." Always strive to do your best. Even if you get that "A-," they were always pushing me for that "A" because you know how Indian parents can be. They are kind of driven like that.*

**P3:** (Concerning grade expectations) *Perfection meaning straight "A's"...if you had anything close to the border, then I was offered a tutor for having a "B+."*

**P7:** (Concerning internal pressure) *I think it is more a feeling cause a lot of it was brought on by myself, the stress and the pressure. And, I think maybe cause internally I felt my parents had expectations even though they didn't tell me. I guess it's just something inside me that I felt. That I had to meet a certain standard for them (parents) to make them happy. But, they didn't put that on me, I put it on myself.*

Participants voiced similar beliefs as their parents on the importance of educational attainment, as it leads to independence and stability. However, several participants qualified the pursuit of education. For example, it was revealed that education should not be limited to a few fields (i.e., medicine, engineering, computers), that individuals need to experience an internal drive for education, and that entering college should not be expected immediately after high school. These beliefs were in direct contrast to the first generation parents. Approximately half of the participants were influenced by their parents in selecting their major/career, and the majority of the sample was pursuing a field of interest to them ( $N = 17$ ). The remainder of the sample expressed confusion on their career directions. The following examples provide personal views on education:

**P2:** (Concerning importance) *It's (education) very important. I believe that I am definitely going to get a degree before marriage and that is the only thing that's important right now...because in the future I can do anything with that degree...*

**P4:** (Concerning limitations) *I think it's important as long as you enjoy it. If you enjoy what you're doing that's really what matters in the end. Find your passion and work toward it! You can basically in America be successful at anything you like as long as you focus and put your energy to it. And maybe it's different in Indian....but, it shouldn't be limited to a few fields.*

**P3:** (Concerning personal views) *I'm not as convinced (it's) as important as my parents make it out to be. I will not push my children to go to college until they're ready and they know that's what they want to do.*

### Prohibition of Dating

(see Appendix G for a quantitative summary)

These second generation Asian Indians revealed that prohibition of dating moderately contributed toward psychological distress ( $M = 3.10$ ,  $SD = 2.33$ ). Similar to academic success, participants did not directly report psychological distress, but appeared to emphasize that their beliefs on dating contrasted with their first generation parents' beliefs. These contrasting beliefs may have created a context for psychological distress. With regard to the Asian Indian culture, the sample overwhelmingly stated that the culture forbids dating. Several participants suggested that dating was prohibited due to the potential for premarital sex, educational interference, and cultural differences between America and India. A few of participants' families permitted dating if involved with an Indian from the same background (e.g., language). Participants also revealed a gender difference in Indian culture, with women encountering stricter/different standards.

**P17:** (Concerning prohibition of dating) *Everybody knows it's taboo...because it's not in the culture. You don't date and pick your partner. You pick by your family's choice.*



**P9:** (Concerning prohibition of dating) *People don't do a lot of dating in India. That's one of the big conflicts. The second generation kids are here and they are thrown into a different culture. You have your parents telling you one thing, and you see all your friends and you live a life pretty much here in America.*

**P13:** (Concerning dating restrictions) *Stick with your own culture, preferably from the same part of India that you come from, same language, same cast.*

**P1** (Concerning gender difference) *It's not appropriate for a girl to date...I think it would be different for a guy...In India, guys are allowed to go anywhere, anytime. And girls are not allowed to go anywhere.*

The following are examples of familial concerns regarding dating interfering with education and concern for premarital sex:

**20:** *That was my mom's favorite phrase... "Don't run around with boys. You're going to get into trouble." In Indian families, they think that you are going to have sex or get pregnant maybe.*

**P16:** *...my parents always say that it (dating) interferes with your studies. It's not usually the traditional way to go.*

Several participants ( $N = 8$ ) revealed that their family permitted dating within specific guidelines (i.e., acceptable after high school, acceptable if dating an Indian, acceptable for men). Notwithstanding familial acceptance of dating, few participants ( $N = 6$ ) were completely honest with their parents about dating or chose only to inform their mother when dating. Several participants divulged their relationship only if seriously committed (i.e., contemplating marriage) or if involved with an Asian Indian. Several participants also revealed that disclosing relationships with non-Indians would be more difficult than if involved with an Indian. For example, participants chose not to inform parents if dating an African American, noting the racism existent in Indian culture. Approximately 29% of the sample had never dated for various reasons (e.g., not

interested in anyone, desire to uphold parental rules). The following are examples of participants' comments on these issues:

**P11:** (Concerning disclosure to parents) *I wasn't going to tell my parents about everyone and anyone I dated. It was going to be someone who I thought meant something to me.*

**P4:** (Concerning disclosure and ethnicity) *My mom always knew who was in my life, if it's serious. If it's one or two days, then it doesn't matter. She didn't say anything, she was pretty accepting... But, the difference is this. When my mom thinks I'm getting serious with someone non-Indian, she gets more panicky because she thinks I'm going to marry this guy.*

**P13:** (Concerning ethnicity) *I've been dating a black guy for about 16 months now... We've been talking about marriage and stuff like that. I haven't told my parents about him. I don't think they would approve... I wish I could tell them because he's not a bad guy at all... I love him to death. I'm sure if my parents actually sat down and talked to him they would love him too.*

With regard to participants' personal thoughts on dating, only one participant revealed that dating was unacceptable. Thus, these second generation Indians held contrasting views compared to the traditional Indian culture. The majority of participants accepted dating as an important practice. Of those participants, several revealed that dating should commence after high school and not lead to premarital sex. The following responses attest to this:

**P14:** *I think it's (dating) a good thing. It lets you meet other people, a potential mate for your future. And, I think it's always better if you fall in love with someone and marry that person other than your parents picking someone for you.*

**P6:** (Concerning premarital sex) *I don't intend to sleep with anyone. I might date them, but that is as far as it is going to go. If do get married, I am saving myself for marriage.*

## Pressure for Arranged Marriages

(see Appendix G for a quantitative summary)

These second generation Asian Indians revealed that pressures for arranged marriage slightly contributed toward psychological distress ( $M = 1.93$ ,  $SD = 1.93$ ). The majority of participants were not being pressured into an arranged marriage due to their young age. Of those participants who were of “marrying age,” parents were not forcing an arranged marriage. Thus, this sample did not appear to be experiencing psychological distress due to arranged marriage. However, significant information on second generation Asian Indians’ experiences were obtained.

Participants initially provided their definitions of arranged marriages. In contrast to the traditional, strict definition (i.e., no choice, unfamiliar with spouse), the majority of the sample defined an arranged marriage as a parent, relative, or family friend introducing a potential mate. Participants noted the substantial difference between a “blind date” and this introduction, as the main purpose is to determine mate compatibility, not to casually date:

**P8:** *I don't see arranged marriages as it used to be - where when you were young, you've already been set up and you don't have any choice and it's binding...It's not that way today. Today, it's basically parents saying, "I've met this guy or I know of this guy or girl, and I think you all would be good for each other. So why don't you meet?" (Speaking about blind date)...Parents have a lot more at stake, right, than a service (blind dating service). They're looking very critically at your future...They really have your interest in mind and they really want what's best for you.*

Nine individuals strongly opposed arranged marriages as defined by themselves.

The remaining participants would allow this process if able to qualify or control

particular aspects. For example, participants would permit an introduction if dating that individual could occur for an indefinite time period. Several participants were currently in the process of being introduced to potential mates, which is often dubbed the “Indian circuit or market.” Participants’ provided the following statements regarding arranged marriages:

**P3:** (Concerning disregard for arranged marriages) *I think it’s a mental death sentence frankly.*

**P1:** (Concerning her arranged marriage) *I’m very miserable. I’m so miserable. I have a very dark side of me which is eating me up inside, but on the outside I have my son to look after. I have to make it look like it’s a bright sunny day.*

**P21:** (Concerning controlling arranged marriages) *I am not totally against the idea of an arranged marriage...I would definitely want to date the person for awhile. I wouldn’t want it to be a meet the person once or twice or talk on the phone for a month or so. I would have to be in the vicinity and actually go and date the person for months at least.*

Approximately 12 participants desired to marry an Asian Indian (2 preferred an Indian from the same background), while 4 participants did not desire to marry an Indian (5 had no preference). With one exception, participant’s parents preferred their child to marry an Indian. In addition, the majority ( $N = 14$ ) of the sample wanted to be “in love” prior to marrying. The remaining participants either believed that “love” occurred after marriage ( $N = 3$ ) or that it was not a necessity prior to marriage ( $N = 4$ ).

**P9:** (Concerning a preference for Indians) *I like Indian women. I’m attracted to Indian women. So, I don’t see any reason why I wouldn’t want to marry an Indian girl, and I think it would not only make my family happy, it would make me happy...We would probably have more in common, especially if they are second generation Indian or first generation Indian. There is a lot I could learn, especially from a first generation Indian. A lot I could learn about India and Indian culture.*

**P19:** (Concerning love) *I guess that's the reason that I would marry someone is because I love them...In my opinion, the whole concept of getting married is because you want to spend the rest of your life (with someone), and I wouldn't want to spend the rest of my life with someone I don't love.*

## CHAPTER IV

### DISCUSSION

The purpose of the current study was to investigate cross-cultural and cross-generational factors (i.e., pressures for academic success, prohibition of dating, and pressures for arranged marriage) that may contribute toward the development of psychological distress among second generation Asian Indians. However, across culture specific factors, participants did not directly report feelings of psychological distress (e.g., anxiety, depression). Rather, these second generation Asian Indians revealed that their beliefs (on the culture specific factors) directly contrasted their first generation parents, resulting in parental conflict. These differences may have created a context for the development of psychological distress. Thus, psychological distress was defined more in terms of parental conflict.

#### Summary of Results

##### Pressures for Academic Achievement

With regard to Asian Indian culture, participants confirmed that achievement and education are valued status symbols. While these second generation Asian Indians valued educational attainment and academic achievement, they did not concur with all of Asian

Indian culture's educational values (e.g., pursue math/science field, college degree necessary). Acculturation level may contribute to this difference. For example, high school students in India may select one of two tracks, math/science or social sciences, with the former being highly regarded. For second generation Asian Indians who are raised in American society, they are exposed to more academic fields and thus may not hold this value.

With regard to parental values, research suggested that second generation Asian Indians may experience psychological distress for maintaining contrasting academic values than their immigrant parents. Participants in the current study held similar beliefs as their parents on academic expectations based on the qualitative interview. As such, it did not appear that pressures for academic success contributed to psychological distress. This conclusion is primarily based from the qualitative interview rather than the quantitative rating.

The difference in the qualitative and quantitative scores may be the result of participants' hesitancy to speak negatively about their parents. Participants may have held similar beliefs in order to maintain respect and meet parental expectations, an Asian Indian familial value. For example, participants initially revealed parental pressures for academic success, but immediately altered their response and revealed a personal strive for academic success. This may actually be an adaptive coping style to prevent psychological distress (e.g., cognitive dissonance of being a good son/daughter versus disobeying parents). Participants may also have reported similar academic beliefs due to a "defense mechanism." For example, participants reported that Indian culture values

medicine, engineering, computer science, law, and business. As the majority of participants were in one of these fields, they may have revealed a personal interest in that field rather than stating that their culture or their parents exhibited an influence.

### Prohibition of Dating

Results from this study confirmed past research (Pai & Iwamasa, 2001; Vaidyanathan & Naidoo, 1990). Specifically, participants were placed in a context of contrasting values, which may have created an environment for the development of psychological distress. With regard to familial acceptance of dating, participants were divided into families that either accepted dating (conditionally) or outwardly forbade it. Regardless of familial acceptance, participants held contrasting views and believed dating was a healthy practice. Due to opposing parental values, participants either dated without their parents' knowledge or revealed relationships under particular conditions (i.e., commitment level, dating an Indian). Acculturation level appeared to play a significant role in these contrasting viewpoints. As the second generation is more acculturated into American society than their immigrant parents, they may desire the Western practice of dating.



### Pressures for Arranged Marriage

Results regarding pressures for arranged marriage partially confirmed past research. The majority of participants' parents desired their child to marry within the culture most likely to preserve cultural identity, heritage, and values. As few participants preferred to marry outside of the culture, this sample held similar views as their parents. However, the mate selection process significantly differed. Participants either preferred to find their own mate or placed guidelines on their parents introducing a potential mate. As second generation Asian Indians are more acculturated into American society, they may desire the Western practice of selecting their own mate. For those participants engaging in the arranged marriage process, their parents appeared to be abiding by their guidelines. This may suggest a higher acculturation level of the parents or an understanding that their children live in a culturally diverse world and have had to balance cultural differences. For the participants not engaging in the arranged marriage process, they were not experiencing significant pressure by their parents to marry due to their young age. Thus, these second generation Asian Indians did not appear to be experiencing psychological distress. It is possible that for participants unable to control the mate selection process or for those pressured into an arranged marriage, they may be experiencing psychological distress.

### Implication of Findings

Research has suggested that second generation Asian Indians are attempting to create a bicultural identity, balancing Indian and American culture. In the process of forming this identity, they may develop American beliefs that are in direct contrast to their immigrant parents, while being simultaneously influenced by their parents' adherence to Indian culture. Results from the current study revealed that participants possessed contrasting views with the Asian Indian culture across culture specific factors (i.e., pressures for academic success, prohibition of dating, pressures for arranged marriage). Thus, balancing these contrasting cultures is particularly salient in coping with culture specific factors, creating a context for the development of psychological distress.

In addition to cross-cultural experiences, second generation Asian Indians are faced with cross-generational (parental conflict ) experiences, which may also create a context for the development of psychological distress. Results from this study revealed that second generation Asian Indian values differed from their parents depending on the culture specific domain. Values were comparable with regard to academics, but contrasted for dating practices. The implication of these findings is that researchers/clinicians should not assume that second generation Asian Indians invariably hold contrasting views from their first generation parents. However, it should be noted that even when similar values are held, first and second generation Asian Indians may approach the issue differently. For example, while participants and their parents both valued educational attainment, they significantly differed in when education should be pursued and to what degree. For second generation Asian Indians who hold contrasting

views from their parents or for those who pursue experiences differently, psychological distress may occur. As such, mental health professionals may benefit from utilizing a family system's perspective, examining first generation parents' viewpoints and its effect on the second generation. In addition, including first generation parents in the therapy process may be beneficial as communication between Asian Indian parents and children is limited.

A further implication of this study was the importance of assessing acculturation level in second generation Asian Indians. Participants' experience with cultural factors (i.e., pressures for academic success, prohibition of dating, pressure for arranged marriage) may be affected by acculturation level. The development of psychological distress may be the result of individuals attempting to acculturate into the American culture, while simultaneously maintaining their Indian values. The implication of this finding is for mental health professionals to assess acculturation level when working with second generation Asian Indians, as well as assessing potential concerns regarding conflicting parental values. First generation parents' acculturation level and viewpoints should also be examined to determine if their values conflict with their second generation children.

In addition to assessing acculturation level, a further implication of the findings relates to conducting research. This study demonstrated the applicability of emic research approaches necessary to address, incorporate, and conduct culturally appropriate and relevant research. The study incorporated several cultural values including providing a rationale, discussing confidentiality, and understanding heterogeneity of the participants.

First, the study's rationale was provided during recruitment, as the field of psychology may not be as respected as other academic areas (i.e., mathematics, science) among Asian Indians. Researchers may have to explain the merits and basis of a psychological study in order for Asian Indians to be willing to participate. For the current study, the researcher emphasized the benefits of psychological research to the Indian culture and also agreed to provide a summary of the results. Second, confidentiality was emphasized prior to each interview, as the participants revealed sensitive information that had not been previously disclosed, especially to parents. Third, the researchers did not assume homogeneity of participants in preparing and asking questions for the current study. Asian Indians may speak diverse Indian languages and practice different religious and social customs. Such information was utilized in the development of the demographic questionnaire and interview, and contributed to identifying areas in which to assess within-group differences.

A final implication of the study was the importance of utilizing qualitative research methods. This method was necessary to gather baseline and descriptive information on a population that has been largely neglected. In addition, employing qualitative methods resulted in more accurate and detailed information. For example, several participants positively replied to a closed ended question that asked, "Did your parents know you were dating?". Follow-up questions revealed that participants informed their parents only under specific conditions (e.g., dating an Indian). It is apparent that crucial information would not have been obtained without a qualitative design.

## Methodological Considerations and Future Research Directions

Although the researchers utilized an emic approach, there are a few methodological Considerations that must be noted. A primary methodological consideration is the measurement of psychological distress. Distress was interpreted from open-ended questions, as well as, Likert scale questions that directly asked if the factors contributed to negative feelings or problems. Participants did not directly provide experiences of psychological distress (e.g., anxiety, depression, anger) and it is unknown how participants interpreted the Likert scale question. Several factors may have contributed to this non-disclosure, including respect to parents/Indian culture and the private nature of Asian Indian culture. In order not to influence or bias participants, the primary researcher did not directly ask participants to disclose feelings. Future research should directly assess second generation Asian Indians' distress, probe responses, and qualify (e.g., anxiety) the feelings related to the culture specific factors.

A second methodological consideration to take into account is the chosen mode of assessment. The current study utilized a combination of open-ended questions (primarily), self report, and forced choice responses. It is unknown which means of assessment is more applicable with second generation Asian Indians. This is particularly salient as participants in this study endorsed a rating (forced choice response) that sometimes did not logically follow their responses from open-ended questions. Therefore, it is important for future research to determine the appropriate mode of assessment (e.g., forced-choice vs. open-ended) in researching this population.

A third methodological consideration is acquiescence. Participants were aware that the researcher was a second generation Asian Indian psychology graduate student. It is possible that this information biased participants into answering questions in order to assist the researcher. To avoid bias in the participant summaries, a group analysis method was implemented to ensure that the data was simply not a reflection of the investigator's viewpoint, as she is a second generation Asian Indian.

A fourth methodological consideration is that the findings may be restricted by geographical location. Participants were recruited from an urban region of North Carolina. In addition, the results may be restricted by gender as more women participated in the study. Future research should include an increased number of men and examine second generation Asian Indians from diverse geographical locations. In order to sufficiently assess the complexity of this population, expanding research to these other areas is important to account for the diversity and within-group differences among second generation Asian Indians.

A fifth methodological consideration is the acculturation measure utilized in the study. Although based on past research, a small number of items were employed to assess acculturation. These selected items may not fully assess the sample's acculturation level. For example, a reliability analysis revealed that a selected acculturation item (#6, How well do you fit in with other Americans who are non Asian Indian?) was not psychometrically sound. Developing an appropriate acculturation scale is a necessity as acculturation level may play a significant role for second generation Asian Indians. For example, a significant relationship existed between acculturation and prohibition of

dating ( $r = .45, p = .04$ ) in the current study. This finding suggests that the extent to which the second generation identifies with Western or Indian culture may influence their experience with culture specific factors. Therefore, the need to develop an acculturation scale for second generation Asian Indians continues to exist. In addition, the mode of assessment to evaluate acculturation level should be addressed. Although current acculturation measures (e.g., SL-ASIA; Suinn et al., 1987) for Asian Americans exist, the applicability of these scales to second generation Asian Indians is questionable. For example, these measures utilize closed ended questions, and as the current study demonstrated, inaccurate information may be obtained. For example, in asking "How well do you 'fit in' when you are with other Asian Indians?" it is unknown if participants were referring to an Asian Indian from their specific background or another background. Therefore, future research is also necessary to determine the applicability of such acculturation measures to second generation Asian Indians.

In addition, participants' experiences with culture specific factors may remain dependent on their acculturation level and the acculturation level of their parents. Thus, the influence of acculturation level may be more meaningful for later generations. Similar to the second generation, future generations will likely be more acculturated into the American culture than their parents. However, these future generations may still be influenced by their parents' adherence to Indian culture. Thus, the development of an appropriate acculturation measure remains a necessity.

The results from the current study have also provided directions for future research. First, several participants noted that their experience with culture specific

factors varied during different time periods (e.g., high school). Thus, future research should examine age effects by recruiting different age cohorts or with a longitudinal study, beginning in high school. Second, with regard to arranged marriage pressures, it would be interesting to examine participants' experience in the current study after marrying. Third, given the lack of communication between participants' and their parents, and their speculation of parent's viewpoints, future research should include second generation Asian Indians and their respective parents. Finally, the current study attempted to gather information on three culture specific factors. In-depth information was not obtained due to time limits. As such, future research should examine each culture specific factor separately.

### Conclusion

This study investigated cross-cultural and cross-generational factors (i.e., pressures for academic success, prohibition of dating, and pressures for arranged marriage) that may contribute toward the development of psychological distress among second generation Asian Indians. Across culture specific factors, participants possessed contrasting views with the Asian Indian culture. On a familial level, while academic values were comparable, it is possible that the pursuit of academic excellence created a context for psychological distress. With regard to dating practices, Asian Indian parents held contrasting values from the second generation, creating a context for the development of psychological distress. With regard to arranged marriages, it is probable that for participants unable to control the mate selection process or for those pressured



into an arranged marriage, they may be experiencing psychological distress. Results from this study have important implications for mental health professionals. Specifically, clinicians may benefit from assessing acculturation level and examining if first generation parents' values conflict with the second generation.

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APPENDIXES

APPENDIX A

INTERVIEW

ACADEMIC SUCCESS MODULE

1. Within the U.S., what have you learned from Indian culture about receiving an education? What about in India?
2. What have you learned in your family about receiving an education?
3. Do you think that some academic areas/careers are more valued than others in Indian culture?
  - <sub>1</sub> yes      What careers/ areas are more valued?  
Where did you get that from?
  - <sub>2</sub> no
4. What do/did your parents expect of you academically? How do/did you know their expectations?
5. What are your personal thoughts on receiving an education?

CHECK BOX IF SAME/DIFFERENT FROM PARENTS:  same  different

6. When you selected your major/college/career, were you influenced by anyone?
  - <sub>1</sub> yes (GO TO 5b)    <sub>2</sub> no (GO TO 5a)
  - 5a. Then, was it your own choice? <sub>1</sub> yes <sub>2</sub> no
  - 5b. Who specifically influenced you?
  - 5c. How much involvement did others have?
  - 5d. What are you thoughts on that?
  - 5e. Are you currently studying a field or in a career that is not your interest?      <sub>1</sub> yes <sub>2</sub> no

7. For you, do you feel that pressures for academic success contribute to negative feelings or problems? (**VISUAL CUE**)

0	1	2	3	4	5	6
Does Not Contribute		Somewhat Contributes			Contributes A Lot	

**TRANSITION SENTENCE:** Thank you for your honesty and openness on this section. Now, I'd like to ask you some questions on dating.

PROHIBITION OF DATING MODULE

1. In the U.S., what have you learned from the Indian culture about dating? What about in India?

2. What have you learned in your family about dating?

a. Check if respondent is permitted to date: <sub>1</sub> yes <sub>2</sub> no

PROBE TO FIND OUT HOW THEY LEARNED THIS INFORMATION (e.g., parents told them, just understood, etc.)

CHECK BOX IF SAME/DIFFERENT FROM INDIAN CULTURE:  same  different

3. What are your Indian peers' thoughts on dating? What are your other friends thoughts on dating?

4. Tell me your personal thoughts on dating.

5. Have you been or are you currently dating someone?

<sub>1</sub> yes (GO TO 5B) <sub>2</sub> no (GO TO 5A)

a. Is there a reason why you haven't dated? (GO TO 5G)

b. Do your parents know you are/were dating?

<sub>1</sub> yes (GO TO 5C) <sub>2</sub> no (GO TO 5E)

c. Were your parents always aware that you were dating?

<sub>1</sub> yes (GO TO 5D) <sub>2</sub> no (Ask why didn't tell. GO TO 5D)

d. What did your parents say? (GO TO 5F)

e. Why haven't/didn't you tell your parents?

(GO TO 5F)

f. What was the ethnicity of the person you dated?

g. Do you think that the ethnicity of the person you (will) date will/did influence telling your parents? <sub>1</sub> yes <sub>2</sub> no

6. Would you like to date someone before you marry him/her? <sub>1</sub> yes <sub>2</sub> no Why?

7. For you, do you feel that prohibition of dating contributes to negative feelings or problems?(VISUAL CUE)

0	1	2	3	4	5	6
Does Not Contribute		Somewhat Contributes			Contributes A Lot	

TRANSITION SENTENCE: Thank you for answering some really personal questions. Now, I'd like to ask you a few more questions.



ARRANGED MARRIAGE MODULE

1. Within the U.S., what have you learned from the Indian culture about arranged marriages?
2. What have you learned in your family about arranged marriages?  
(PROBE TO FIND OUT HOW THEY LEARNED THIS INFORMATION)
- 3 Tell me your thoughts on arranged marriages:
4. Are you married? <sub>1</sub> yes (GO TO 4A) <sub>2</sub> no (GO TO #5)
  - 4a. Did your parents/relatives introduce you to your mate? <sub>1</sub> yes <sub>2</sub> no
  - 4b. Did you have an arranged marriage?  
<sub>1</sub> yes (GO TO C) <sub>2</sub> no (GO TO E)
  - 4c. Was it your choice? <sub>1</sub> yes (Why? Go to #9) <sub>2</sub> no (GO TO D)
  - 4d. Even though it wasn't your choice, did you prefer to marry an Indian?  
<sub>1</sub> yes <sub>2</sub> no                      Why? (Go to #9)
  - 4e. Did you marry an Indian? <sub>1</sub> yes (GO TO F) <sub>2</sub> no (GO TO G)
  - 4f. Tell me why you married an Indian. (GO TO #9)
  - 4g. What did your family think about that? (GO TO G)
  - 4h. Did you consider any cultural differences that may affect the marriage?  
If yes, what? (GO TO #5)
5. Are you going to have an arranged marriage or would you like to have one?  
<sub>1</sub> yes <sub>2</sub> no    Tell me why or why not. (Determine what generation)
6. Would you prefer to marry an Indian? <sub>1</sub> yes <sub>2</sub> no            Why?
7. Do your parents have a preference for who they would like you to marry? <sub>1</sub> yes <sub>2</sub> no  
7a. IF YES, ASK WHO & WHY.
8. Do you feel that you have the choice to select your own spouse? <sub>1</sub> yes <sub>2</sub> no
9. What do your parents think about "love" in relation to marriage and relationships?
10. What do you think about "love" in relation to marriage and relationships?
11. Would you like to be "in love" before you get married. <sub>1</sub> yes <sub>2</sub> no    Why?  
(For married individuals, were you "in love" before you got married?)
12. For you, do you feel that pressures for arranged marriages contribute to negative feelings or problems? (VISUAL CUE)

0	1	2	3	4	5	6
Does Not Contribute		Somewhat Contributes			Contributes A Lot	

Thanks for participation! do you have any questions for me?

APPENDIX B

DEMOGRAPHICS

The purpose of this questionnaire is to collect general demographic information. Please read each question carefully and answer them accurately and honestly.

1. Please indicate your age: \_\_\_\_\_ years
2. Please indicate your sex:  Male<sub>(1)</sub>  Female<sub>(2)</sub>
3. Please indicate your marital status:
  - single<sub>(1)</sub> **(skip to #5)**  married<sub>(2)</sub>  separated/divorced<sub>(3)</sub>  widowed<sub>(4)</sub>
4. If you are/were married, was the marriage arranged?  Yes<sub>(1)</sub>  No<sub>(2)</sub>

Are/were you satisfied with the arranged marriage?

0	1	2	3	4	5	6	7	8	9	10
Not satisfied				Satisfied			Extremely Satisfied			

5. Please check your current educational status:
  - Freshman<sub>1</sub>  Sophomore<sub>2</sub>  Junior<sub>3</sub>  Senior<sub>4</sub>
  - Graduate<sub>5</sub>  Employed<sub>6</sub>: \_\_\_\_\_ **(Please fill in your occupation)**
6. Please indicate your place of birth:
  - United States<sub>(1)</sub> **(skip to #8)**  India<sub>(2)</sub>  Other \_\_\_\_\_<sub>(3)</sub>
7. How many years have you lived in the United States? \_\_\_\_\_
8. Please indicate your religious faith:
  - Hindu<sub>(1)</sub>  Christian<sub>(2)</sub>  Muslim<sub>(3)</sub>  Other \_\_\_\_\_<sub>(4)</sub>
9. Please indicate your birth order:
  - 1<sup>st</sup> born<sub>(1)</sub>  2<sup>nd</sup> born<sub>(2)</sub>  3<sup>rd</sup> born<sub>(3)</sub>  4<sup>th</sup> born<sub>(4)</sub>  5<sup>th</sup> born and beyond<sub>(5)</sub>
10. Please indicate your family of origin's TOTAL yearly income: \$ \_\_\_\_\_.

APPENDIX C

ACCULTURATION

The purpose of this questionnaire is to gather information on your experience as a second generation Asian Indian. Please select only one answer to each question. There are no right or wrong answers. Please answer each question honestly and accurately.

1. What contact have you had with India?
  - Raised one year or more in India<sub>(1)</sub>
  - Lived for less than one year in India<sub>(2)</sub>
  - Occasional visits to India<sub>(3)</sub>
  - Occasional communication (e.g., letters, phone calls, etc.) with people in India<sub>(4)</sub>
  - No exposure to or communication with people in India<sub>(5)</sub>
  
2. How much pride do you have in being Asian Indian or Asian Indian American?
  - Extreme pride<sub>(1)</sub>
  - Moderate pride<sub>(2)</sub>
  - Little pride<sub>(3)</sub>
  - No pride but do not feel negative towards group<sub>(4)</sub>
  - No pride and feel negative towards group<sub>(5)</sub>
  
3. How much do you believe in traditional Asian Indian values (e.g., about marriage, family, education, etc.)?
  - Very strongly<sub>(1)</sub>
  - Strongly<sub>(2)</sub>
  - Somewhat<sub>(3)</sub>
  - Weakly<sub>(4)</sub>
  - Not at all<sub>(5)</sub>
  
4. How much do you believe in traditional American values?
  - Very strongly<sub>(1)</sub>
  - Strongly<sub>(2)</sub>
  - Somewhat<sub>(3)</sub>
  - Weakly<sub>(4)</sub>
  - Not at all<sub>(5)</sub>
  
5. How well do you "fit in" when you are with other Asian Indians?
  - Very well<sub>(1)</sub>
  - Well<sub>(2)</sub>
  - Somewhat<sub>(3)</sub>
  - A little<sub>(4)</sub>
  - Not at all<sub>(5)</sub>

6. How well do you “fit in” when you are with other Americans who are non-Asian Indian?
- Very well<sup>(1)</sup>
  - Well<sup>(2)</sup>
  - Somewhat<sup>(3)</sup>
  - A little<sup>(4)</sup>
  - Not at all<sup>(5)</sup>
7. Which one of the following most closely describes how you view yourself?
- Very Asian Indian: Even though I live in America, I still view myself basically as an Asian Indian. <sup>(1)</sup>
  - More Asian Indian than American: I consider myself as an Asian Indian American, although deep down I always know I am Indian. <sup>(2)</sup>
  - Bicultural (Indo-American): I have both Indian and American characteristics, and I view myself as a blend of both. <sup>(3)</sup>
  - More American than Asian Indian: I consider myself as an Asian Indian American, although deep down I view myself as an American first. <sup>(4)</sup>
  - Very American<sup>(5)</sup>

APPENDIX D

GREETING

Hi! My name is Shilpa Pai. I am a graduate student at Oklahoma State University, and I am conducting my Dissertation research. It will involve answering questions about your experience as a second generation Asian Indian and your perceptions of the Indian culture. It will take between 30 minutes to 1 hour of your time. Your participation is voluntary and you may withdraw at any time. As a thank-you, all individuals will receive \$10.00 gift certificates to local merchants.

In order to participate, I will need your signature on two copies of a consent form. You keep one, and I will keep the other. The consent form also has my name, phone number, and email address in case you would like to contact me after today. Do you have any questions at this time?



APPENDIX E

CONSENT

I, \_\_\_\_\_, hereby authorize and direct Shilpa M. Pai, who is under the supervision of Melanie C. Page, Ph.D. in the Department of Psychology at Oklahoma State University, to perform the procedures listed here:

1. Purpose: This study is designed to gather your experiences as a second generation Asian Indian.
2. Procedures: Your participation in this study will involve participating in an interview and filling out two short questionnaires. You will be audiotaped for the purpose of checking the accuracy of written responses. Your participation is voluntary and you may withdraw at any time after notifying the experimenter.
3. Duration of Participation: This study will take between 30 minutes to 1 hour of your time.
4. Confidentiality: All questionnaires will be identified by a numerical subject number and will NOT be associated with your name. This form will be kept in a location separate from your questionnaire packet.

You may contact Shilpa M. Pai or Sharon Bacher (Executive Secretary of the Institutional Review Board) at the following address should you wish further information about the study:

Shilpa Pai  
215 North Murray  
Department of Psychology  
Oklahoma State University  
Stillwater, OK 74078  
(405) 744-9062  
email: pshilpa@okstate.edu

or

Sharon Bacher  
203 Whitehurst  
Institutional Review Board  
Oklahoma State University  
Stillwater, OK 74078  
(405) 744-5700  
email: sbacher@okstate.edu

By signing below, I certify that I am 18 years of age or older. I have read and fully understand the consent form. I sign it freely and voluntarily. A copy has been given to me. I hereby give permission for my participation.

\_\_\_\_\_  
Signature of Participant

\_\_\_\_\_  
Date

\_\_\_\_\_  
Time (AM/PM)

\_\_\_\_\_  
Signature of Witness

\_\_\_\_\_  
Date

APPENDIX F

DEBRIEFING

Thank you for participating! This study examined some factors (i.e., pressures for academic success, prohibition of dating, and pressures for arranged marriages) unique to second generation Asian Indians that might contribute to psychological distress. There were no right or wrong answers to any of these questions. This study was conducted in an effort to examine a population that has been largely neglected in the mental health literature. In several months, a written summary of the results will be sent to you if you are interested. You have my name, address, and email address on your copy of the consent form. If you have any questions before the written summary is available, please feel free to contact me. Thank you for your participation!

APPENDIX G

THEME RESULTS

Academic Success

14. What have you learned from the Indian culture about receiving an education?	1	2
Pressured/Pushed to do your best	1	0
Get as much education as possible	4	0
Education is important/prized	12	3
Specific grade/amount of education necessary to be accepted by society	1	1
Education is a Privilege	1	0
Education is encouraged	2	0
Education is associated with status	1	5
Education associated with earning money	2	3
Education necessary to succeed	3	3
Gender difference	1	5
Education is valued b/c carried over from India	0	1
Education is first thing asked	2	0
Important to help get married	1	0
Necessary to be better than Americans	1	0
Comparisons made in the Indian community	3	3

15. Is there an education difference between U.S. and India?	1	2
Education is easier in U.S. than India	2	0
People more intelligent in India	1	0
Americans more education gap for women	1	0
Family members went to college	1	0
Privileged in USA	1	0
Necessary to be successful in India	1	0
Class issue in India, everyone attends in US	1	0

16. What have you learned in your family about receiving an education?	1	2
Education is important	11	1
Education leads to a better future	1	3
Education will better you as a person	0	2
Education leads to independence	3	4
Education leads to stability	2	5
College education is expected	3	2
Pressure for good grades/grade expectations	2	1
Pressure for certain career path/major	3	1
Graduate path expected/encouraged	1	3
Education necessary to be successful	3	2
Education determines marriage quality	1	0
Necessary to do your best	0	1
Family has education so expected	3	1
Education is top priority over anything else	2	0
Mother influenced child to get a better life via education	1	0
Education increases quality of life	0	1

4. Is there a minimum amount of education expected?	1	0
College	11	1
Graduate	4	1
Medical School	3	0
M.S./M.A.	2	0
Ph.D.	0	1
Can't stop at high school	1	0
For men yes, for women no	1	0

5. What are your personal thoughts on receiving an education?	1	0
Education is important	12	0
Education leads to a better future	3	2
Education leads to independence/stability	5	7
Education opens your mind	1	0
Should not be pushed immediately after high school	2	0
Need to enjoy what you're doing	2	1
Should not be limited to a few fields	1	1
College degree is necessary	4	1
Education in cultural areas important	1	0
Need to experience that education is important for yourself	0	3
Not for everybody	4	0
Internal drive for education	4	2
More important than getting married	1	1
Necessary to make a place for self in society	1	0
Desire to meet parent's expectations	1	0

6. Are certain careers more valued than others in Indian culture?	1	0
Doctor/medicine	19	0
Math Science	1	3
Engineer	12	4
Computers	4	4
Professor	0	1
Lawyers	3	3
Business	1	4
No	1	0
Technology/Science	2	2

7. Why are these careers valued?	1	0
Status/Respect	3	2
Money	7	2
Independence/Security	5	0
Price b/c Indians do well in those fields	2	0
No other options in India	2	2
Standard set earlier by parents/family	1	1
Soft sciences not valued	2	0
Associated with reason/logic	1	0
Requires more education	1	0
Easier to get a job	1	0

9. What did your family/parents expect of you academically?	1	2
Pressure for good grades/perfection	2	8
A/B range, but A's preferred	5	6
Study hard/know the material	2	3
Do my best which is qualified by a grade	7	1
Do my best	5	0
The better the GPA, the better the job prospects/colleges	0	3
Offered a tutor if below an A	0	1
Good grades necessary for status/prestige	0	1
Good grades necessary to do better than non-Indians	0	1
A's good, C/D's bad	3	0
Expectations set by older siblings	1	2
Any grade is fine, but do your best	2	0
Higher grades expected of men than for women	1	0
Become a medical doctor	1	0

9. Were you influenced by anyone in selecting your major/career?	1	2
No	8	1
Sibling	2	0
Professor	2	0
Parents	6	4
Peers	2	0
Important for parents to help	0	3
Wanted to be a nurse, but Dad said there were a lot at that time	1	0
Father believes women should not go into some careers	1	0
Relative	2	0
Employer	2	0

10. Are your parents supportive of career/major choice?	1	2
Yes	11	0
Now they are	2	1
Mother yes, Father no	1	0
Parents preferred science/math field	1	0
Parents concerned b/c don't know where child is headed	1	0
Parents only interested if child has secure future	1	0

11. Are you currently studying a field/career that is not of interest to you?	1	2
No	17	0
Confused about career path	4	0

12. Miscellaneous	1	2
Parents need to stop raising kids the way they were raised	2	0
2 <sup>nd</sup> generation is not interested in traditional female roles	1	0
Pressure themselves not from others	4	1
More pressure at high school	1	0
Academic issues are implied not stated	5	1



### Prohibition of Dating

1. What have you learned from Indian culture about dating?	1	2
Taboo/Sin	11	0
Looked down upon/Discouraged	6	3
Frowned upon b/c takes away from school	2	2
Acceptable if not serious	1	0
Acceptable if dating an Indian from same background	4	0
You should marry Indians	1	0
Gender difference	3	3
Not acceptable b/c of arranged marriage	3	1
Not allowed in high school	0	1
Not acceptable b/c an American custom	2	3
Women spread rumors and cause problems	1	0
Concern about the girls	0	3
Leads to premarital sex	1	6
Wait until have a wife/husband	1	0
Does not suit our culture	1	0
More Unacceptable if dating an American	1	0

2. What have you learned in your family about dating?	1	2
Taboo	5	2
Education is more important/Interferes with studies	3	1
Fear of sex/pregnancy	2	0
Acceptable if not serious	2	0
Good girls don't date	1	0
Acceptable for men not women	0	1
Acceptable if dating an Indian	2	0
Acceptable	3	0
Taboo in High school, acceptable in college	5	0
Does not suit the family	1	0
Never discussed	1	0
Parents cautious b/c new custom for them	1	0

3. Do you think there is a gender difference?	1	2
Not acceptable for females b/c of family's respect	0	2
Not acceptable b/c fear of pregnancy/spoiled	2	1
No gender difference	2	0
Acceptable for men to date in high school, women in college	1	0
Less questions asked of guys about sex life & dating	1	0
Different standards	9	1
Women need more supervision/Overprotective	1	2

What are your personal thoughts on dating?	1	2
Good/fine	11	1
Important	3	1
Acceptable if parents know	1	0
Should be able to choose	1	0
Date whomever makes you happy	1	0
Dating an Indian would be easier	1	1
Better to fall in love	1	1
Need to make own decisions	1	0
Better than arranged marriages	2	2
More acceptable as grow older	2	2
Acceptable if careful	1	2
Unacceptable b/c different from Indian culture	1	0
Important to date in US b/c in Indian can tell what a person is like by his/her family	1	0
Should not date in high school, better to date in college	3	1
School, health, & family come before dating	1	0

Did your parents know you were dating?	1	2
No, won't tell unless serious	7	0
No, African Americans frowned upon	2	1
No, parents don't understand casual dating	1	1
No	1	0
Yes, if dating an Indian	1	3
Yes, but waited b/c dating a different ethnicity	1	1
Yes	3	0
Yes- Mom/ No -Dad	3	0
N/A never dated	6	0
Will tell if grades are okay	1	0
Upset b/c cannot tell parents	2	0

Has/will the ethnicity of the person you dated/will date influence telling parents?	1	2
No	8	0
Won't tell if African American	3	0
Easier to tell if dating an Indian	9	1

Miscellaneous	1	2
Difficult to have traditional rules living in America	1	1
Implied/Understood, not openly discussed	6	5

### Arranged Marriage

What is your definition of an arranged marriage?	1	2
Parents/Someone sets you up	19	1
Main reason you meet is for marriage	6	1
Even if you have choice & someone introduces you , it's arranged	5	3
Love marriages can be blended to arranged marriage by parents meeting	1	6
It's going to happen one way or another	0	1
Astrology	2	0
If meet 2 times or more when introduced by family, then more binding	2	0
Do not know the person	1	0
No choice	1	0

What does the Indian culture say about arranged marriages	1	2
Normal way to do things	10	3
They work	3	0
They don't work/last	2	2
More pressure on girls	1	0
You have to get married	1	1
Parents choose	3	2
Women are miserable/suffer	1	1
Maintain wife/mother role	0	1
Short period of time between meeting & marriage	2	0
Continue b/c part of the culture and decreased parents' fears	1	0
Varies from person to person	1	0

What are your personal thoughts on arranged marriages	1	2
No	9	0
Not adverse to it	4	3
Okay if can qualify/control	4	2
Wants to date before marriage	3	6
Wants to be in love	3	3
It's a good idea to have arranged marriages	2	1
We have more of a say now	0	1
Commitment, stick with it, divorce stigmatizing	0	2
Acceptable now that older	1	1
Acceptable if parents help but don't pressure	2	2
Easier b/c older sister paved the way	1	0
Intertwine both by involving parents	1	0
Conglomeration of 2 businesses	1	0
Women feel like placed on display	2	0
Parents pressured to stay in a miserable arranged marriage for sake of children	1	0
More pressure if older	1	0
Sacrificing independence	1	0

4. Would you prefer to marry an Indian?	P	S
Yes	10	1
Does not matter	5	0
Indian if same background (e.g., language, caste)	2	1
No	4	0

5. Would you prefer to be in love before marrying?	P	S
Yes (key ingredient, works better, know the person)	14	0
Nice but not necessary	4	0
It happens after marriage	3	1

6. Miscellaneous	P	S
Love is a foreign concept to parents	2	2
Not openly discussed, understood	2	1

**Living as a Second Generation Asian Indian**

Do you have any final comments on what it's like to grow up as a 2 <sup>nd</sup> Indian in U.S?	1	2
Difficult/Challenging	5	0
Difficult to adhere to religious practices	1	1
Important to pass on culture	5	1
Easier to adjust if born in U.S. or move here at a young age	2	0
Identify confusion	4	0
Parents need to change (i.e. decrease restrictions, be more open, accept Am. Culture)	3	0
Identified more with culture as aged	1	0
Indian have a tendency to stereotype	1	0

Do you feel it's important to discuss these issues with other 2 <sup>nd</sup> generation and parents?	1	2
Important to share experiences with other 2 <sup>nd</sup> generation	11	3
Communication with parents is important	6	2
Communication is necessary, but difficult with parents	1	0
Communication with parents is nice, but won't change things	1	0
Important to communicate with non-Indians	1	0

APPENDIX H

INSTITUTIONAL REVIEW BOARD

APPROVAL FORM

OKLAHOMA STATE UNIVERSITY  
INSTITUTIONAL REVIEW BOARD

Date: February 24, 2000 IRB #: AS-00-115

Proposal Title: "DIVIDED BETWEEN TWO CULTURES: THE DEVELOPMENT OF  
PSYCHOLOGICAL DISTRESS IN SECOND GENERATION ASIAN  
INDIANS"

Principal Investigator(s): Melanie Page  
Shilpa Pai

Reviewed and Processed as: Expedited

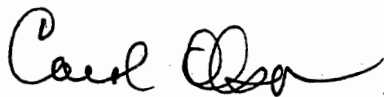
Approval Status Recommended by Reviewer(s): Approved

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**Please change IRB contact person to Sharon Bacher.**

Signature:



\_\_\_\_\_  
Carol Olson, Director of University Research Compliance

\_\_\_\_\_  
February 24, 2000

Date

Approvals are valid for one calendar year, after which time a request for continuation must be submitted. Any modification to the research project approved by the IRB must be submitted for approval with the advisor's signature. The IRB office MUST be notified in writing when a project is complete. Approved projects are subject to monitoring by the IRB. Expedited and exempt projects may be reviewed by the full Institutional Review Board.

VITA 2

Shilpa Mangalore Pai

Candidate for the Degree of

Doctor of Philosophy

Thesis: DIVIDED BETWEEN TWO CULTURES: THE DEVELOPMENT OF  
PSYCHOLOGICAL DISTRESS IN SECOND GENERATION ASIAN  
INDIANS

Major Field: Psychology

Biographical:

Education: Graduated from Apex High School, Apex, North Carolina in June 1992; received Bachelor of Arts degree in Psychology from The University of North Carolina at Chapel Hill, Chapel Hill, North Carolina in May 1996; received Master of Science degree in Psychology from Oklahoma State University, Stillwater, Oklahoma in May 1999. Completed the requirements for the Doctor of Philosophy degree with a major in Clinical Psychology at Oklahoma State University in August, 2002.

Experience: Research assistant for Dr. Gayle Y. Iwamasa 1997 to present; research assistant for Dr. Melanie C. Page 1999 to present; employed by Oklahoma State University, Department of Psychology as an assistant to the Psychology Diversified Student's Program and graduate instructor; Oklahoma State University, Department of Psychology, 1997 to present; Clinical Practicum student for Dr. Sharon M. Simpson, 1999 to 2001.

Professional Memberships: American Psychological Association, Association for the Advancement of Behavior Therapy.