

DIMENSIONS AND DOMAINS OF ACCULTURATION,
ACCULTURATION STRATEGIES AND ACCULTURATIVE
STRESS AMONGST THE MIZO

Thesis Submitted for the Award of the Degree of
DOCTOR OF PHILOSOPHY IN PSYCHOLOGY

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MZU/Ph.D/621 of 16.5.2014

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CERTIFICATE

This is to certify that the thesis entitled “**Dimensions and Domains of Acculturation, Acculturation Strategies and Acculturative Stress Amongst the Mizo**” submitted to Mizoram University for the Award of the degree of Doctor of Philosophy in Psychology is a research work carried out by Mr. C. Zothanmawia, Research Scholar in the Department of Psychology, Mizoram University under my supervision and it has not been previously submitted for the award of any research to any other university/institute.

Dated: 11th October, 2019

(Dr. C. Lalfamkima Varte)

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DECLARATION

I, C. Zothanmawia, declare that the subject matter of this thesis is the record of work done by me, that the contents of this thesis did not form basis of the award of any previous degree to me or to the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other university.

This is being submitted to the Mizoram University for the degree of Doctor of Philosophy in Psychology.

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ACKNOWLEDGEMENT

To the Almighty God, who has given me the strength and guidance through my endeavour for academic growth as well as opportunities upon opportunities to better myself as an individual, may all praises be to you.

To my guide, Prof. C. Lalfamkima Varte, for having seen potential in me that I had never seen before and for trusting and respecting me as an individual, all of which has contributed to me becoming a better scholar. I am truly blessed to have you as a research guide.

To the staff, Department of Psychology, Mizoram University, for always having been very open and helpful to me during my years as a student of the department. .

To the Head and staff, Department of Psychology, Pachhunga University College, for always giving me the time and opportunity to conduct tests with the students of the department.

To John Lalduhsaka and Sam Marak, who hosted me during my stay in Lunglei and New Delhi. God bless you, my brothers.

Finally, to my father, my mother for their unending prayers and my siblings for giving me unconditional support in my academic endeavours by excusing me from my responsibilities a brother when needed.

Dated: 11th October, 2019

(C.ZOTHANMAWIA)

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Cross-cultural studies focus on the study of changes across different cultures as a result of contact and interaction between the members of the two cultures. Cavalli-Sforza and Feldman (1981) used the term 'Cultural transmission' in reference to processes by which features of a particular culture or population is transmitted to the next generation by the current generation through processes like teaching and learning. This transmission is similar to biological or genetic transmission, wherein biological traits are passed on from one generation to another. Of course, this transmission (from parent to offspring) is vertical in its nature for both the biological and the cultural types. One of the most prominent areas of study in cross-cultural psychology has been in the areas of acculturation. Acculturation is a form of cultural change that takes place through transmission. This transmission takes place when the aforementioned contact between two cultures takes place. Redfield came up with the following definition of acculturation - 'Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups . . . under this definition acculturation is to be distinguished from culture change, of which it is but one aspect, and assimilation, which is at times a phase of acculturation.'

There are two almost similar processes to acculturation which are enculturation and socialization. However, these two processes take place within one's own culture i.e among members of the same culture. Acculturation is a process that takes place between two cultures. One of the problems we face when trying to determine the agents of change in cultural change are those that external agents of change and internal agents of change. This is because there are many elements that are acting upon the process of cultural change, such as contact, diffusion from other cultures and innovation from within the cultural group. John W. Berry proposed a general framework of acculturation wherein he showed an individual level and group level of acculturation. There occur changes that take place at these two levels. These changes may be small and insignificant or may be large enough to posit a major cultural disruption to the culture that is experiencing them. The individual level acculturation

is measured by studying individuals who experience the acculturation process. These changes may be simple and pose no problem in change (such as manner of dressing, eating, and forming friendship) or they may cause a significant amount of stress (called acculturative stress) due to the psychological nature of the acculturation.

As with other psychological concepts, acculturation has increasingly come to be regarded as ‘multi-dimensional’ as opposed to being ‘unidimensional’ or ‘bidimensional’. The unidimensional approach states that for acculturation to take place, individuals are placed on a continuum of identities ranging from exclusively heritage culture to exclusively mainstream culture. There can be no coexistence of cultures in an individual – either the ethnic culture or the dominant culture will be chosen. Bidimensional acculturation is a process wherein acculturation takes place between two cultures that takes places. The less dominant culture absorbs elements of the dominant culture while the dominant culture also absorbs some elements of the smaller culture. These two take place in context of contact i.e when the two cultures are on direct with each other. With the development and improvement of communication mediums, it has become possible for cultures to exert influence on other cultures that they are not necessarily in contact with. Likewise, it is also possible for some cultures to take on the elements of another more influential culture. This has given rise to the belief that acculturation as a process take place between the bidimensional elements previously mentioned and also takes place at a ‘multidimensional’ level.

When talking about acculturation in the field of cross-cultural studies, we need to be able to differentiate between group- and individual-level acculturation. Graves (1967) introduced the concept of ‘psychological acculturation’, which refers to changes in an individual who is a participant in a culture contact situation, being influenced both directly by the external culture, and also by the changing culture of which the individual is a member. This is because when acculturation takes place, not everyone experiences it in the same way, even among people who live within the same area of the acculturation process. Thus, while a general level of acculturation takes place at the group level, the acculturation that takes place

at the individual level can be very varied between individuals. Thus, if we want a complete picture of the process of acculturation, we need to take a look at the group as well as the individual level. Berry suggested a model of acculturation that occurs at the individual level while Rambaut and Portes suggested a model of acculturation that occurs at the social/group level.

When different groups come into contact with each other, individuals of both dominant and non-dominant groups engage with each other in several ways. This engagement is known as inter-cultural strategies. When we look at it in respect to the non-dominant, the ethno-cultural groups that are in contact with a dominant group, these preferences have become known as acculturation strategies. The strategies of acculturation used is based on two premises - the degree to which there is a desire to maintain the group's culture and identity; and the degree to which there is a desire to engage in daily interactions with other ethno-cultural groups in the larger society. Based on these two premises, we can have four strategies of acculturation – Integration, Assimilation, Separation and Marginalization. When individuals wish to maintain both their heritage culture and seek contact with other groups, it is called integration. If they seek contact with other cultures without seeking to maintain their heritage culture, it is called assimilation. Seeking to maintain one's heritage culture but not contact with other cultures is called separation and neither seeking to maintain one's heritage culture nor seeking contact with other cultures is known as marginalization.

These strategies vary across individuals, groups, and societies; they also vary because of the interaction between the strategies of the two groups in contact. Research has also found that these strategies are independent of one another – being high in one does not necessarily mean being low in the other and an individual may have varying levels of usage of each strategy. Most studies have found that integration is the most preferred strategy of acculturation while marginalization is the least preferred. However, some research has also found that ethnic minority groups prefer separation as a strategy of acculturation. There has been more recent research that has suggested that there are more than these four commonly

accepted strategies of acculturation such as coexistence which is used by the Adivasi people living in India.

There is a general assumption that when people come in to contact with other cultures, the exchange of cultural values will be smooth and the transition will take place without causing any problems for the individual. However, this is not always the case. As already mentioned, changes that occur as a result of acculturation can be positive as well as negative, causing stress, anxiety and even psychopathology in some cases. To deal with this issue, the term 'acculturative stress' was coined. Cultures can clash, especially when the purpose of the contact is hostile; and individuals can be in conflict with one another, especially when there are scarce resources. Moreover, the process of learning and shedding may involve psychological conflict, where, for example, incompatible values are held by members of the dominant and non-dominant groups.

Acculturative stress can stem from contrasting cultural values and practices, language difficulties, and discrimination experienced by the individuals of the non-dominant group. It has been suggested that acculturative stress can lead to negative emotional states such as anxiety and depression. General models of stress state that perceiving a situation as being threatening or beyond one's coping resources causes stress and leads to negative feeling. Thus, when pressures to assimilate, lack of intercultural competence, or discrimination are perceived as exceeding one's ability to cope, this should lead to a subjective perception of stress and to negative emotions. Besides these environmental factors, internal factors also play a role in facilitating acculturative stress. Individuals enter the acculturation process with a number of personal characteristics of a demographic, psychological and social nature. Factors such as age, sex, socio-economic status, education, push and pull factors for migration and the strategies of acculturative strategies used all contribute to whether an individual will experience more or less acculturative stress.

Due to an increase in the amount of immigration that is taking place in today's world, there is a growing concern that ethnic minorities are 'becoming' a part of larger cultures. However, this is not always the case as some non-dominant groups exert their own influence on the dominant groups while some actively push-back against the domination of the larger cultural group. Acculturation is not always a voluntary process and in some cases, people are pushed to immigrate because they seek a better life. This is true for the Mizo who often leave their communities to seek higher education as well as employment opportunities.

Previous researches on acculturation have focused on the study of unidimensional and bi-dimensional. What we are concerned with is finding what multi-dimension of acculturation exists. This has to do with the influence that some 'other' culture has on the population, apart from the heritage and national culture which the person is exposed to. This is especially true among the Mizos who seem to have more or less failed at acculturating with the mainland Indian culture, even though the mainstream culture is being exposed to them on a daily basis. Instead, they have more successfully acculturated to the western culture of America and the cultural trends of the European nations whom they come in to contact with mostly through electronic media and more recently social media. The discovery of a fifth strategy of acculturation has led to the presumption that there may be other, as yet undiscovered strategies of acculturation that exists and is being used by individuals of some culture.

As with other psychological concepts, with more research being done and more discoveries have been made, acculturation has increasingly come to be considered a 'multidimensional' phenomenon as opposed to being a 'unidimensional' or 'bidimensional' phenomena. An attempt will be made to go beyond the heritage and mainstream culture and an exploration of the effect of the 'global' culture will be explored. We are also concerned with finding out if there are any changes differences in the behavioral repertoires at the three dimensions of acculturation. These behavioral repertoires include in ways of speaking, dressing, eating, in one's cultural identity, social interactions etc at the individual level. At the group level, it includes changes in social structures and institutions and in cultural practices, adjustment.

An exploration in the types of strategies used by the individuals of the groups studied will also be made. Groups have been found to be quite variable in their preference for usage of acculturative strategies. Which strategies are used depends on a variety of antecedent factors (both cultural and psychological); and there are differing/different adaptive consequences (again both cultural and psychological) of these different strategies. It has been found that the Mizos prefer to use the separation and integration strategies of acculturation as opposed to marginalisation and assimilation. An attempt will also be made to see if there are any differences in the formation of acculturative stress based on strategy, gender and region.

The current study employed a purposive sampling technique to draw samples from 3 regions (2 cities from each region) Samples were drawn from Mizo and non-Mizo populations who were at either working or studying with the other culture for at least a period of 1 year so as to ensure the chance of acculturation taking place. The research employed a 2 x 3 x 2 design wherein a final number of 40 samples were yielded by each single cell of the design, bringing the total number of samples to 480. A between-group design was employed to analyse the effects of acculturation on the Mizo and Non-Mizo subjects. A detailed demographic profile sheet and six psychological tools were used which included Psychological Acculturation Scale, East Asian Acculturation Measure, Social, Attitudinal, Familial, and Environmental Scale (SAFE), Satisfaction with Life Scale, Multi Dimensional Acculturation Scale and Domains of Acculturation Scale.

The subscales were rearranged for the purpose of the research into the following order – Unidimension, Heritage, Mainstream, Global, Private, Public, Assimilation, Integration, Marginalization, Separation, Stress & Satisfaction. Preliminary analysis of the data revealed that the descriptive statistics of all the subscales were found to be satisfactory. The reliability analysis revealed that 6 items did not meet the criteria for reliability and were removed. A correlation analysis of the independent variables, dependent variables and covariates revealed that the dimensions of acculturation (heritage, mainstream, global) had significant

correlations with the domains of acculturation (private and public), the strategies of acculturation (assimilation, integration, marginalization and separation) and acculturative stress. The domains of acculturation had significant correlations with the strategies of acculturation and acculturative stress. The strategies of acculturation had significant correlations with acculturative stress.

A multivariate analysis of the independent variables, the dependent variables and the covariates was done. The impact of the covariate 'Age' is significant with the dependent variables Heritage, Mainstream, Integration, Marginalization, Separation, Stress and Satisfaction. The impact of the covariate 'Home Ownership' was found to be significant with the dependent variables Heritage, Mainstream, Assimilation and Stress. The impact of the covariate Family Type was found to be significant with the dependent variables Heritage, Mainstream and Global. The covariate 'Immovable Properties' was found to be significant with the dependent variable Stress. The covariate 'Amenities' was found to be significant with the dependent variables Global, Private and Public.

The Independent Variable 'Culture' was found to be significant with the dependent variables Unidimension, Heritage, Mainstream, Private, Public, Assimilation, Integration, Separation and Stress. The Independent Variable 'Region' was found to be significant with the dependent variables Stress and Satisfaction. The Independent Variable 'Sex' was found to be significant with the dependent variable Public. The 'Culture x Region' interaction shows significant effects with the dependent variables Global, Integration, Stress and Satisfaction. 'The Culture x Sex' interaction shows significant effects with the dependent variables Mainstream, Integration and Separation

Post-hoc analysis was done on the significant interaction effects wherein Scheffe's Test was employed. It was observed that for the 'Culture x Region' interaction effects, Mizos had significantly higher means scores than Non-Mizo on Global Dimension, whereas Non-Mizos had significantly higher mean scores than Mizos on Integration, Acculturative

Stress and Satisfaction. The 'Culture x Sex' interaction effects revealed that Mizos has significantly higher mean scores than Non-Mizos on Public Domain and Separation, whereas Non-Mizos had significantly higher scores than Mizos on Mainstream Dimension and Integration. It was found that for Satisfaction, Mizo females and Non-Mizo males had higher mean scores than Mizo males and Non-Mizo females.

A Hierarchical Linear Regression was done to analyse the predictability of acculturative stress as well as satisfaction with the Independent variables, covariates and Dependent Variables. It is observed that for the Mizos, the variables that causes stress are Region (being farther away from Mizoram causes more stress), Unidimension (being acculturated towards the Mainstream Indian Culture) and using Marginalization Strategy. The variables that cause less stress are Age (the older a person is, the less stress s/he feels) and employing Integration strategy of acculturation. For Non-Mizos, the variables that cause stress are owning more properties, acculturating at the Public Domain and employing assimilation strategy of acculturation. The variables that cause less stress are Age (wherein being older causes less stress), SES (wherein being on the higher SES causes less stress) and acculturating at the Heritage and Global dimensions.

The variables that predict higher life satisfaction for Mizos are Age (wherein being older predicted more satisfaction), acculturating towards the Mainstream culture and employing the Integration strategy of acculturation. The variables that predict higher life satisfaction for the Non-Mizos are Region (wherein being farther away from Mizoram predicted higher satisfaction), Age (wherein being older predicted higher satisfaction), acculturating at the Heritage dimension as well as the public domain and employing Integration strategy of acculturation. The variable that predicted lower satisfaction is employing marginalization strategy.

The current research attempted to explore a fairly new area of study where little research has been done. Therefore, there is little theoretical as well as empirical data to refer

to. Research in the area is still being done and new data is expected to emerge as the year goes on. The participants from the different regions were not matched per se and there could have been intervening factors that changed the kind of acculturation towards a particular culture and the strategies of acculturation used by the individuals. Time constraints did not allow a more in-depth analysis of the two different domains of acculturation – private and public.

Chapter – I

Introduction

In many fields of contemporary studies, be it anthropology, history, sociology or psychology, ‘culture’ is a term that is very often used. The term had already been included in an English Dictionary during the 1920s (Kroeberg, 1949), but Taylor (1871), who had used it in the field of anthropology, defined it as, “that complex whole which includes knowledge, belief, art, morals, laws, customs and any other capabilities and habits acquired by man as a member of society.’ This definition gave a more immaterial meaning to the word ‘culture’ as compared to the previously utilitarian meaning which had been attached to it. The difference between material and the non-material aspect of culture has also been mentioned by sociologists Max Weber, MacIver and RK Merton, which has become more or less accepted as what differentiates culture from other concepts such as civilisation. Others have given alternate definitions of culture such as Linton’s (1936), which defines it ‘the total social heredity of mankind’ and Herskovitz (1948) who defined it as ‘the man-made part of the human environment’. In his definition of the term, Wissler (1923), has included speech, material traits, art, knowledge, religion, society, property, government, and war as being the elements of culture. Looking at these definitions, we see that the definitions of culture include more immaterial definitions as compared to material concepts.

Many have agreed that culture is a direct expression of human nature by means of different methods such as thoughts, actions, arts, religion, morality and recreation (Gisbert, 1973). We can say that, generally, culture includes all the phenomena in a society that are human and are not the products of biological or hereditary inheritance (Rawat, 2007). In a sense, it includes what is expressed besides what has been passed down through reproduction. The ways in which we adapt to the environment as a group is called culture. Accordingly, Sir Edward Tylor (1871) defined culture as ‘that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.’ Here, he mentions what is acquired through being a member of the society, not what is passed on genetically from parent to child. Everything that we learn from being a part of a society, ones that we pick up post birth, is what makes up the ‘culture’.

Knowledge is gained from education, beliefs are developed from experience, laws are made and changed according to human needs, art is subjectively expressed from society to society and from generation to generation while morals and customs are imbued by the society and religion.

In comparison to previous definitions, Kroeber and Kluckhohn (1952) have given a more different, and much lengthier definition of the term, saying that ‘culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional (i.e.,historically derived and selected) ideas and especially their attached values; cultural systems may on the one hand be considered as products of action, on the other as conditioning elements of further action.’ This definition states that culture is an ongoing process of change, one that includes, not just immaterial aspects, but their physical embodiments as well. Kroeber and Kluckhohn, did a critical and in-depth review of concepts and definitions of culture. They, then, compiled a list of 164 different definitions. However, they were still unable to come up with a precise and exact definition of culture until around the mid-1990s. It was then that they suggested that the anthropological literature consisted of six major classes of definitions:

1. Descriptive definitions: Those that attempt to list any and all aspects of human life and activity thought by the writer to be an example of what is meant by “culture.” For Kroeber and Kluckhohn, descriptive definitions tend to emphasize the view of “culture as a comprehensive totality”.
2. Historical definitions: As in Linton’s definition, these tend to emphasize the accumulation of tradition over time, rather than enumerating the totality or range of cultural phenomena. The term “heritage” is frequently used in these definitions (also the term “heredity”), but the context clearly indicates that no biological factors are thought to be involved in the accumulation.

3. Normative definitions: They emphasize the shared rules which govern the activity of a group of people. Unlike the descriptive and historical definitions, where the cultural life being referred to is clearly observable, normative definitions require us to dig into the overt activity and to try to discover what lies behind it.
4. Psychological definitions: They emphasize a variety of psychological features, including notions such as adjustment, problem-solving, learning, and habits. For example, culture is learned, and the result of this learning is the establishment of habits in a particular group. This category is rather broad, and includes both implied (e.g., attitudes) and observable (e.g., habits) cultural phenomena. The most explicit statement of this belief has been by Triandis (1996), who uses the notion of cultural syndrome to refer to “a pattern of shared attitudes, beliefs, categorizations, self-definitions, norms, role definition and values that is organized around a theme.” He argues that cultures can be studied and understood using both anthropological methods at the cultural level, and that “we can also use data from the individual level . . . The cultural and individual difference analyses are complementary and allow us to describe cultures”
5. Structural definitions: These emphasize the pattern or organization of culture. This view is related to the first (descriptive) category, in that the overall or total picture is emphasized. However, structural definitions again require going beyond the overt features in order to discover the arrangements that exist. The central view is that culture is not a mere list or compilation of customs, but forms an integrated pattern of interrelated features.
6. Genetic definitions: They emphasize the origin, or genesis of culture (not genetic in the biological sense). Within this category there are three main answers given: culture arises as adaptive to the habitat of a group, out of social interaction, and out of a creative process (both individual and interactive) that is a characteristic of the human species. The eco-cultural framework used in this text generally corresponds

totis definition of culture. It adopts the view that culture is adaptive to both the natural habitat and to socio-political contexts (the first two origins), and that the third origin (creative processes) is represented as feedback from human accomplishments to other features of the framework. This dynamic, interactive view of how populations relate to their ecosystem treats culture not as a stable end product, but as part of a constantly changing system, both adapting to, and impacting on, its habitat (Kottak, 1999).

The previously mentioned definitions of culture are vast and varied in their contents. However, they all have something in common – they all consist of elements of culture that are concrete artefacts and observable behaviours, as well as the underlying symbols, value and meanings of these artefacts and behaviours. For a long time, focus was made only on the first element of culture, i.e. that which could be seen and observed, by researchers in cross-cultural psychology. A shift was observed during the 1970s, wherein the second elements of culture were given focus, giving much more importance to meanings and practices i.e. the immaterial elements of culture. This led to more focus being made on the fact that culture and its elements as being subjective and personal. Geertz in 1973 defined culture as “a historically transmitted pattern of meanings embodied in symbols”, and as “a conceptual structure or system of ideas” (Geertz, 1984) as opposed to the previous notion that it was an objective context for human development (Berry et al, 2002). Thus, culture, more and more came to include, not just the ‘out-there’ elements but the ‘in-here’ elements as well.

MacIver and Page (1950) have given the following characteristics of culture:

1. It cannot have a precise standard of measurement.
2. It does not always advance.
3. It cannot be passed on effortlessly.
4. It cannot be borrowed without change or loss.

Looking at these characteristics, we see several things, First among them being that the transmission of culture includes a certain level of effort which may include different processes up to and including conflict and stress. Elements such as values, morals and practices may improve over time and be improved by others who are not necessarily members of the said culture, but does not take place in the absence of acquisition of knowledge or revelation in which there is conflict and/or disagreement. Secondly, when culture is borrowed or passed on, there is always some amount of change that takes place, no matter how small or big. We are observing advancements in technology (through improved transportation and communications), which have lead to a much faster pace of transmission of culture between difference societies near and far from each other. However, if change comes at too great and too fast a pace, it is often met with a opposition from the people belonging to that culture because ‘to do so (i.e change) would be to sacrifice [it’s] intrinsic quality’. (MacIver & Page, 1950). Even if the world were to have one civilisation that covers all nations and regions, we will always observe some individual cultures that continue to maintain their elements, though greatly modified or changed from what it had originally been. We will observe selective borrowing of the elements of the dominant culture, especially ones that align with the elements of their individual culture. This will lead to new cultural patterns and trends emerging. Thus, culture is a dynamic process that leads to change and development, even if there is one culture that dominates over all nations, enforcing/transmitting it’s elements to all individuals in that area.

The term ‘culture’ is often reserved for societies or for smaller ethnic or regional groups which exist among larger groups/societies. However, it is applicable to all other human collectivises or categories, large or small; it is also applicable to behaviour influences and is influenced by a person’s cognition and social milieu (Bandura, 1978 & 1986). The culture in which people live plays a very active role in shaping and even changing their behaviours. It is also observed that the adaptation to a particular culture is a function of the individual’s capability towards adjustment.

As the years have passed and direction in the field of research has changed, the study of culture has received much more attention than it has ever received in the history of psychology. Only in 1964, with the founding of the Birmingham Center for Contemporary Cultural Studies (CCCS), did cultural study emerge as an independent field of study. (Dworkin, 1997). There was a rise in number of cultural research scholars towards the end of the 1970s, scholars who placed questions relating to gender and race permanently on the cultural studies agenda. It was during this same period that cultural studies, which was fast developing as an area of interest among research scholars in America, attracted a great deal of interest from the international community of researchers. This interest picked up speed in the 1980s and 1990s and was included in the studies along with other major international intellectual ideas such as postmodernism, post-structuralism and post-colonialism. Today, the availability of a wide range of international journals on the topic of cultural studies shows the relevance it has gained.

Among the many elements contained in the concept of culture are the many elements of human life. Berry has defined culture as ‘the shared way of life of a group of people, including their artefacts (such as social institutions, and technology), and their symbols (such as communications and myths)’, (Berry and Poortinga, 2002). Just looking at this definition alone, we see that culture is a combination of the specific ways in which a group of people live, generally people who have lived in a community over a certain period of time, and those who share the same values and traditions. The common elements they share include artefacts – social institutions like family, marriage and social hierarchy – and symbols – written language and spoken language, beliefs and religion.

The field of cross-cultural psychology is often described as the scientific study of changes and differences in human behaviour, taking into account the ways in which behaviour is influenced by cultural context. In this definition, we see two important implications – describing the vast differences observed in human way of livelihood and behavioural pattern in the world and trying to link such differences in behaviour to differences of cultural. Berry and Poortinga have defined cross-cultural studies as ‘the study: of similarities and differences

in individual psychological functioning in various cultural and ethno-cultural groups; of the relationships between psychological variables and socio-cultural, ecological and biological variables; and of ongoing changes in these variables.’(Berry and Poortinga, 2002). Other researchers have defined cross cultural psychology as follows:

- “Cross-cultural research in psychology is the explicit, systematic comparison of psychological variables under different cultural conditions in order to specify the antecedents and processes that mediate the emergence of behaviour differences” (Eckensberger, 1972, p. 100).

- “Cross-cultural psychology is the empirical study of members of various culture groups who have had different experiences that lead to predictable and significant differences in behavior. In the majority of such studies, the groups under study speak different languages and are governed by different political units” (Brislin, Lonner, & Thorndike, 1973, p. 5).

- “Cultural psychology is, first of all, a designation for the comparative study of the way culture and psyche make each other up” (Shweder& Sullivan, 1993, p. 498).

- “Cultural psychology (is) the study of the culture’s role in the mental life of human beings” (Cole, 1996, p. 1).

Looking at these definitions, we see that cross cultural psychology mainly involves the studies of the relationship between various variables found in cultures and their origins, how predictable behaviour is through the study of the members of the culture and how cultural elements are transformed by psychological concepts found within the culture itself. However, we need to differentiate between culture as a concept and cross-cultural studies as, although they both influence each other, are entirely separate realms of studies. The cultural approach mentions how both culture and behaviour are interrelated and influence each other. Cross cultural psychology, on the other hand, talks about the aforementioned points of cultural study – relationship of the various elements of culture, how predictable behaviour is and the effects of psychological elements on culture. Cross cultural psychology is not only concerned with diversity but it is also concerned with similarity – what similarities in elements two cultures have or if they have some uniformity of structure and concept. This commonality of concepts

shared by all cultures despite their differences seen has been mentioned by Neo-Freudian, Carl Jung. Concepts such as Great Mother, the Wise Man, the Shadow, the Tree of Life etc (Jung, 1916) are often seen many cultures, be it in their folklore, art or religion. Other elements mentioned by Jung such as archetypes, psychological counterparts of instincts, images or manifestations of behaviours are also observed, albeit being usually hidden. However, they find their expressions and come to be discovered as one comes into closer contact with one's own culture. These archetypes also include figures such as the mother, the father, the trickster, the hero, the wise old man and many other types. These elements can be found to be universal in different cultures across the world either in folktales or ideals of how a person should behave as per the rules and expectations of his culture. A similar thing we see to this is something called 'cultural universals' – features and phenomena that are found to be common to all cultures. These cultural universals are representations of psychological universals – sets of universal aspects of culture based upon sets of (universal) basic biological needs. (Malinowski, 1944)

Aside from these psychological concepts, cross-cultural psychology also includes several other concepts such as biological variables (Dawson, 1971) like nutrition, genetic inheritance and hormonal processes which may be different across groups as per their own culture, and ecological variables (Berry, 1976a) which are based on the view that human populations is going through a process of continuous adaptation to their natural environment, placing importance on factors such as economic activity (hunting, gathering, farming, etc.) and population density. Also, less used, but equally as important in the field of cross-cultural psychology is the term 'cross-national', which refers to studies carried out in two different populations but which are culturally closely-related such as the Scots and the Irish or the French and the Spanish. (Frijda and Jahoda, 1966). Another area of study that has become increasingly important in contemporary times is the study of various ethno-cultural groups living in a single nation-state which interact and change as they adapt to living with each other. The justification for its inclusion in cross-cultural psychology is that most groups show continuity as time goes on; some longstanding groups continue to express their original cultural traditions (for example Aboriginal, African, and Spanish peoples in the Americas),

while other more recent immigrant groups maintain their unique cultures for generations after migrating to another country or region (Berry, 1985).

Cavalli-Sforza and Feldman (1981) used the term ‘Cultural transmission’ in reference to processes by which features of a particular culture or population are transmitted to the next generation by the current generation through processes like teaching and learning. This transmission is similar to biological or genetic transmission, wherein biological traits are passed on from one generation to another. Of course, this transmission (from parent to offspring) is vertical in its nature for both the biological and the cultural types. The difference is that cultural transmission can be horizontal and/or oblique, as shown in figure 1.

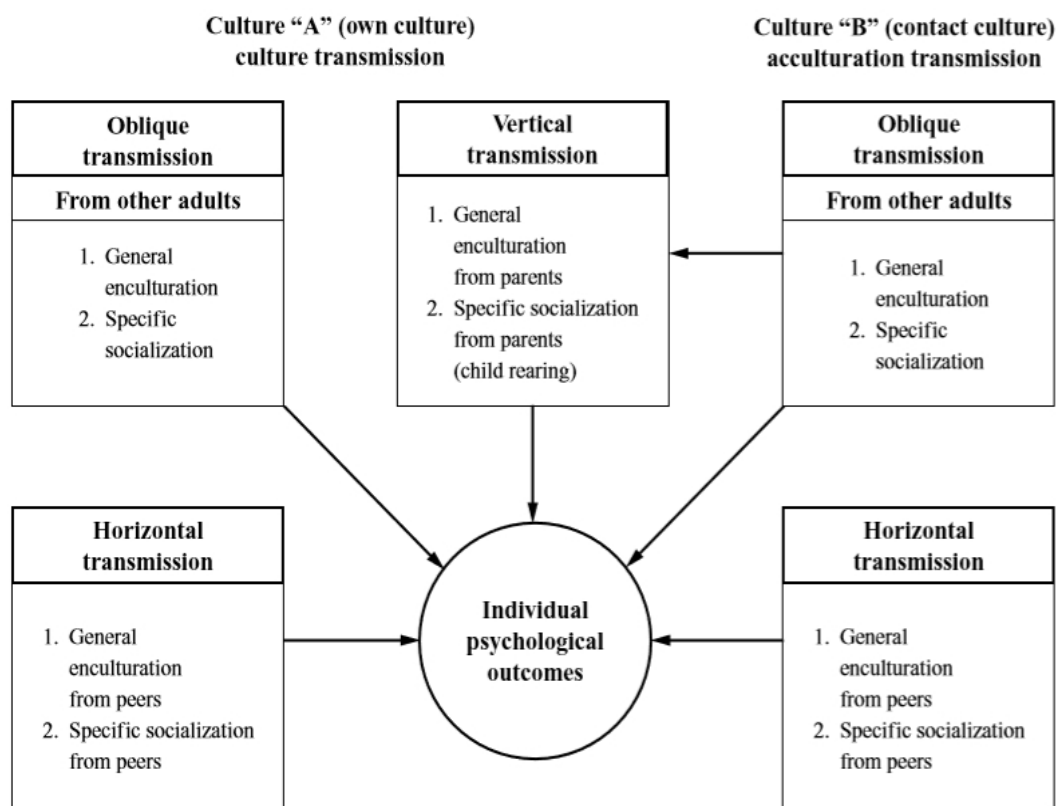


Figure - 1a: Vertical, horizontal and oblique transmission of culture

Looking at the figure, we see that cultural transmission takes place by one of two ways – enculturation and socialization. Enculturation is the process by which individuals incorporate appropriate behaviour into their repertoires by the “enfolding” of individuals by

their culture. Socialization is different in that it takes place by more specific and direct instruction and training giving, again leading to the individual gaining culture-appropriate behaviour. Vertical transmission allows parents to transmit their cultural values, skills, beliefs, and motives to their offspring. Here, it is very difficult to differentiate between cultural and biological transmission, because we usually learn many things directly from the very people who are responsible for our birth; biological parents and cultural parents are very often the same persons. Vertical here means that it is passed on from an earlier generation to a newer generation. Horizontal cultural transmission, on the other hand, is the process wherein we learn from our peers (those from our own generation, thus horizontal) in day-to-day interactions and acquaintances during the course of development from birth to adulthood; in this case, there is no confusion of biological and cultural transmission. And in oblique (diagonal) cultural transmission, we learn from other adults and institutions (such as formal schooling), either from within our own culture or from other cultures. If this process takes place entirely within our own or primary culture, then cultural transmission is the appropriate term (see left side of figure 1). However, if the process derives from contact with another or secondary culture, the term **acculturation** is employed (see right side of figure 1). This latter term refers to the form of transmission experienced by individuals that result from contact with, and influence from, persons and institutions belonging to cultures other than their own.

However, what we need to remember is that even though the transmission of culture is directed from parents, peers and institutions to the individual, there is a bi-directional transmission of culture i.e culture is also transmitted vertically, horizontally and obliquely from the individual to these other levels. Therefore it would be more appropriate if we depicted this transmission of culture between the different levels using double-headed arrows, as opposed to using just the single-headed arrows

The term 'Enculturation' was used by Herskovits first in 1948 and has been expanded, developed and popularly used in the field of cultural anthropology. This term refers to the process wherein the individual, who is surrounded by the culture and all its elements, learn what the culture deems as necessary for him/her to learn as being a part of that culture. Teaching or transmission of cultural elements is not deliberate and most kinds of teaching and learning of cultural elements are done without any specific or formal training. Examples of

behaviour transmitted through enculturation include one's behaviour and attitude towards elders, methods of religious worship, manners of greeting other people and eating behaviour. The process of enculturation includes interaction with a wide network of parents, and other adults and peers (vertical, oblique, and horizontal), all of which can limit, shape, and direct the developing individual. Successful enculturation will allow an individual to become competent and capable to interact with, and be a part of, the culture that he is living in with an in-depth understanding of values, customs and practices of that culture.

Socialization as a concept was developed in the fields of sociology and social psychology and refers to a deliberate and planned teaching of the systems and values of the culture to individuals. The area and range of transmission in socialization is within one's own culture only; resocialization towards a culture happens when the deliberate influence comes from outside one's culture. The result of the processes of both enculturation and socialization is that of individuals who share behaviour and values similar to those within their cultures and different from those individuals of another culture. These processes are crucial mechanisms in the cultural process that produce the distribution of similarities and differences.

The processes of enculturation and socialization take place in a much larger ecological and cultural context: the forms (or style) and the content (what) of transmission are generally viewed as adaptive or adjusting to the eco-cultural setting, and functional in that they ensure that the developing individual acquires the behavioural repertoire that is necessary to live successfully in that setting. It is for this reason that the process of transmission of cultural is placed in such a vital position in the eco-cultural framework (figure 1). Even when developing children are biologically self-sustaining, they typically continue to live in the family group, and continue to acquire important features of their culture. As the process goes on in our lives, we witness is a change from physical dependency to social and psychological dependency: after puberty, individuals can satisfy their own physical needs, but their acquired social needs (such as for intimacy, love, social interaction, and social support) continue to be met largely by the family group. Thus, attachment to the family remains but its basis gradually shifts from the provision of physical needs to the satisfaction of social and psychological needs, permitting continuing and substantial cultural transmission.

In contemporary times, with the rise of globalization and an increased contact between people of different regions and cultures, cultural exchanges take place on a daily basis. The arrival of media and mass communication systems has augmented cultural contact. Thus, the study of how cultures coming into contact influence each other is a very important issue. Acculturation is a form of cultural change that takes place through transmission. However, unlike the processes of enculturation and socialization which take place within one's culture, acculturation takes place between two cultures. These three processes are all forms of cultural change and the difference between each of them needs to be pointed out. One of the problems we face when trying to determine the agents of change in cultural change are those that external agents of change and internal agents of change. This is because there are many elements that are acting upon the process of cultural change, such as contact, diffusion from other cultures and innovation from within the cultural group (Berry, 1990a).

The first study on the areas of acculturation was done by Herskovitz in 1938, which was followed very closely by others (eg, Linton, 1940). These two researchers, along-with Redfield, came up with the following definition of acculturation – ‘Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups . . . under this definition acculturation is to be distinguished from culture change, of which it is but one aspect, and assimilation, which is at times a phase of acculturation.’(Redfield, Linton, & Herskovits, 1936). The Social Science Research Council (1954) defined the term acculturation as, ‘Culture change that is initiated by the conjunction of two or more autonomous cultural systems.’ Acculturative change may be the product of direct cultural transmission; it may be derived from non-cultural causes, such as ecological or demographic modification brought on by an impinging culture; it may be slowed, as with internal adjustments, following upon the acceptance of alien traits or patterns; or it may be a reactive adaptation of traditional modes of life.

When talking about acculturation in the field of cross-cultural studies, we need to be able to differentiate between group- and individual-level acculturation. Graves (1967) introduced the concept of ‘psychological acculturation’, which refers to changes in an individual who is a participant in a culture contact situation, being influenced both directly by the external culture, and also by the changing culture of which the individual is a member. There are two chief reasons for keeping the cultural level and psychological level separate. The

first is that cross-cultural psychology views individual human behaviours interacting with the cultural processes and circumstances within which it occurs. The second reason is that not every individual is exposed to, and participates in, or experiences changes in the same way; there are wide individual differences in psychological acculturation, even among individuals who stay within the same acculturative domain. That is, while a general process of acculturation is taking place at the group level, individuals have differing levels of participation in them, and they also have variable goals to achieve from the contact situation. Therefore, if we want a complete and accurate picture of acculturation, we need to take a look at both the group level and individual level of acculturation.

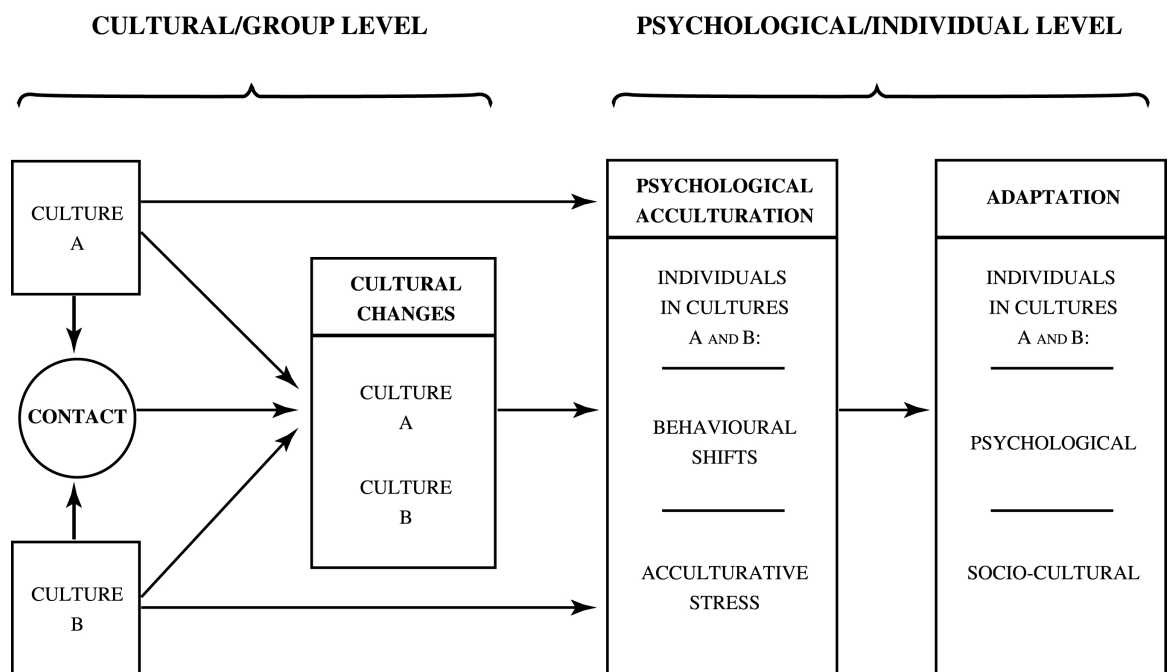


Figure - 1b: The general framework of acculturation (Berry, 2005)

A general framework of the process of acculturation is presented in figure-2. This model was proposed by John W. Berry and shows two or more cultures/groups that are in contact with each other. On the left, we see the group-level acculturation, wherein the two cultures that come into contact experience changes as a result of the contact. These changes at the group level may be at the community or society level. These changes may be small and insignificant or may be large enough to posit a major cultural disruption to the culture that is experiencing them. On the right side, we see the individual level acculturation, which are measured by studying individuals who experience the acculturation process. These changes

may be simple and pose no problem in change (such as manner of dressing, eating, and forming friendship) or they may cause a significant amount of stress (called acculturative stress) due to the psychological nature of the acculturation. This could produce stress, anxiety and even psychopathology (Al-Issa&Tousignant, 1997) in the people experiencing them. Adaptation can be primarily internal or psychological (e.g., sense of well-being, of self-esteem) or socio-cultural, connecting the individual to others in the new society (e.g., competence in the activities of daily intercultural living; Searle & Ward, 1990). General overviews of this process and the specific features they have can be found in the literature of the previous researches conducted (e.g., Berry, 1990a, 1997a; Berry & Sam, 1997; Birman, 1994; Liebkind, 2000; Ward, 1996).

Acculturation has been taking place since the advent of organised societies, but contemporary interest in studying it as a process grew out of a concern for the effects of European domination of indigenous peoples of the countries they were occupying. As time went by, it shifted focus onto how immigrants changed following their entry and settlement into societies that were willing to receive them. More recently, much of the work has been involved with how ethno-cultural groups relate to each other and change as a result of their attempts to live with each other in culturally diverse societies. In contemporary times, all three foci are of importance, as the process of globalization results in an ever growing trading and political relations between different nations. Indigenous national populations experience neo-colonization and demonstrate resistance towards the assimilation efforts of the larger culture, while new waves of immigrants, sojourners, and refugees come out as a result of these economic and political changes and large ethno cultural populations become more firmly established in countries. An increasing concern is the acculturation that is taking place among the long-settled populations, as they try to maintain and conserve their societies in the face of increasing cultural diversity growing within their own areas (Berry, 2005).

Based on the dominant and non-dominant cultural groups in the contemporary societies, with cultural diversity used as an example (Kymlicka, 1995; UNESCO, 1985), Berry (1997) describes the 'mainstream culture'. According to him, the dominant cultural group with superior power in terms of size of the population, economical advantage and political influence is what we refer to as the mainstream culture. On the other hand, we have what we refer to as

the 'ethnic' or 'cultural minorities'. These minorities are comprised of those people who have as significantly less population as compared to the mainstream culture, are economically weaker and have less political influence as compared to the mainstream culture of a particular country or nation.

Various researchers have proposed several models of acculturation. When we consider a more macro-social perspective, sociologists and anthropologists have usually argued for the study of how acculturation leads the individuals to not just adopt the new culture but also integrate themselves into various "subcultures" of the dominant cultural group based on factors as intricate as social class and experiences of bias, prejudice, discrimination and privilege. This process is called **ethnogenesis** and it can be expected to create a mixed set of values and behaviours which characterize that specific ethnic group and that are in some ways different from those of the original culture or of those of the dominant group.

Berry (2003) suggests a model of acculturation that functions at the **individual level**. He said that when individuals are exposed to two or more cultures, the resulting effect is that they experience at least two types of changes. The first is experienced at the individual level wherein behavioural shifts that affect the way the individual acts in certain areas are affected. These behavioural shifts include things as diverse as speech patterns, eating habits, clothing styles, or even self-identity. The second type covers acculturative stress which includes emotional reactions on the part of the individual that can include anxiety, depression and other psychological reactions (Berry, 1980; Sam & Berry, 2006).

Rumbaut and Portes have suggested a different model of the acculturation process (2001). Looking back at its sociological roots, the model focuses on the **social context** in which acculturation takes place as opposed to the individual processes that are the basis of the psychological models of acculturation. Rumbaut and Portes have suggested that the results of the acculturation process, especially for the second generation individuals, mostly dependent on the background factors of the immigrant parents such as their personal characteristics (or "human capital"), the structure of the family, parental levels of civic incorporation, experiences with discrimination, and the presence of ethnic subcultures in which the second generation individuals are raised.

One of the outcomes of the acculturation process is a process that is mentioned in most modes of acculturation – **Biculturalism**. Individuals who choose the integration strategy in Berry's acculturation model (described above) can be considered, to a certain degree, to be bicultural. In fact, some researchers (LaFromboise, Coleman, & Gerton, 1993; Szapocznik & Kurtines, 1980) have said that those individuals who are knowledgeable about two cultures should be studied further and given special attention along with those who feel perfectly comfortable interacting in either the smaller/less dominant culture group and/or the members of the larger/dominant ethnic group.

Depending on the direction of the process, acculturation may be of three types – unidimensional, bidimensional and multidimensional. The **unidimensional** approach states that for acculturation to take place, individuals are placed on a continuum of identities ranging from exclusively heritage culture to exclusively mainstream culture. This perspective was first mentioned by Gordon (1964), who developed a model of assimilation wherein access into the mainstream culture is always accompanied by "the disappearance of the ethnic group as a separate entity and the evaporation of its distinctive values" (Gordon, 1964, p. 81). Thus, there can be no coexistence of cultures in an individual – either the ethnic culture or the dominant culture will be chosen.

In contrast to the previously mentioned unidimensional perspective, several theorists have come to think of acculturation as a process in which both the heritage cultural identity and mainstream cultural identity are free to coexist and/or vary independently (Berry, 1980; Celano & Tyler, 1990; LaFromboise, Coleman, & Gerton, 1993). Such models have two core assumptions on which they are based. First, the model assumes that individuals differ in the extent to which self-identity includes values, attitudes, and behaviours based on culture. Culture has often been said to play a dominant role in the formation of identities of some individuals, while others may base their identity predominantly on factors such as occupation or religion. Second, individuals are capable of adopting more than one cultural identity, each of which may vary in strength, independent of each other. This is what we call the **bidimensional** approach to culture. Third, there is another, though much less explored

approach to acculturation, often referred to as **multi-dimensional** approach to acculturation, wherein the people of one culture are influenced, not only by the culture that they are in contact with, but by some other culture that they see and observe but not necessarily come into physical contact with (Sabatier & Berry, 1996, 2008).

When it first developed as a topic of study, acculturation was studied at the group level and considered to be a group-level phenomenon as opposed to being an individual level phenomenon (Linton, 1941; Redfield et al., 1936). However, at the same time, there were also ideas that talked about acculturation being an individual-level phenomenon (Broom & Kitsuse, 1955; Devereux & Loeb, 1943; Eaton, 1952). “Psychological acculturation” refers to the changes experienced by an individual as a result of being in contact with other cultures, or being a part of the acculturation process that one’s cultural or ethnic group is experiencing (Graves, 1967). In addition to there being a need to make a distinction between group-level and individual-level changes, Berry (1990) indicated that the kinds of changes that take place at the two levels are often dissimilar. At the group level, the changes might be in any one of the following - the social structure of the group, the economic base or the group’s political organization. At the individual level, the kinds of changes that are taking place might be in the identity, values, attitudes and behaviour of the individual. Moreover, the rate at which changes take place within the individual (attitudes, behaviour, etc.) may differ, either one being faster or slower than the other. Thus, a complete and inclusive coverage of the issues require studying the changes that are occurring at both levels (i.e., group and individual) as well as the relationship that the two levels share. Berry (2003) suggests that as a consequence of being exposed to two or more cultures, an individual experiences at the very least two types of changes. At one level are behavioural shifts which affect the way the individual acts in areas as diverse as speech patterns, eating habits, clothing styles, or even self-identity. A second level covers acculturative stress that includes emotional reactions that the individual experiences that can include outcomes such as anxiety and depression (Berry, 1980; Sam & Berry, 2006).

Berry has also talked about a phenomenon in which acculturation causes changes at the cultural and psychological levels (Berry, 2003). Cultural changes include changes in the group’s customs, economic and political life while psychological changes refer to changes in the individual’s attitudes towards the acculturation process, their own cultural identities

(Phinney, 2003) and their social behaviours towards the group they come into contact with. Ward (1996) has mentioned that adaptation by acculturation is of two types - psychological adaptation and sociological adaptation. The former refers to personal well-being and good mental health while the latter refers to social competence in managing one's daily life in their inter-cultural settings.

Acculturation attitude is a term that refers to the ways that individuals prefer to live with the two cultures that they come into contact with (Berry et al, 1989). It had been previously assumed that non-dominant cultures acculturate by giving up their cultural heritage and adopt the practices and lifestyles of more dominant cultures by a process called assimilation (e.g. Gordon, 1964). Gordon also considered other outcomes, such as marginalization and cultural pluralism. Later research has confirmed that there are indeed different ways in which individuals acculturate; assimilation is neither the only way nor is it the most common method (Sam and Berry, 2006).

In theory, the cultures that come into contact with each other can have influence on each other at the same level. However, in reality, this is hardly the case. There will always be one culture that exerts a much greater influence on the other, leading to what we call a 'dominant' group and a 'non-dominant group' in the process of acculturation. However, the influence that the non-dominant group has on the dominant group has to be taken into account as well. Acculturation usually brings about expansion of the population of the community, greater diversity in the cultural, positive and/or negative reaction (welcoming attitude or prejudice and discrimination) and policy development as we see in the area of multiculturalism (MOST, 1995). An often seen result of this contact is that individuals from the non-dominant group become transformed in such a way that the cultural features that they previously had are no longer like what it used to be when contact was first made. As time goes by, new ethno-cultural groups can, and often do, emerge. Psychological changes are often seen in these groups accompanied by changes in both the dominant group and their own and as a result, further psychological changes may take place. Thus, acculturation is a cyclical process of change leading to further change.

How and in which areas change takes place depends a lot on the two groups and may

have differences and variance across all the acculturating groups. Purpose of settlement, length of settlement, permanent/temporary contact, and the policies being pursued pertaining to the acculturating groups are important factors that will determine the kind of acculturative changes that will take place. Pre-existing cultural (group) and psychological (individual) factors can also affect the outcome of the contact. As mentioned before, acculturative changes at the group level include political, economic, demographic, and cultural changes which may be relatively little to very substantial in the way of life of both the acculturating groups. While these population-level changes set the stage for individual change, we have noted previously that there are very likely to be individual differences in the psychological characteristics that a person brings to the acculturation process; and not every person will necessarily participate to the same extent in the process. Thus, a focus needs to be made on the differences in individual experiences as opposed to looking at the generalized, overall effect of acculturation that takes place in a group.

When different groups come into contact with each other, individuals of both dominant and non-dominant groups engage with each other in several ways. This engagement is known as **inter-cultural strategies** (Berry, 1974, 1980). Whether it is the one who is colonizing or the one being colonized, immigrants or those already settled in the culture, individuals as well as groups have preferences in reference to the particular ways in which they wish to engage their own and other groups. When we look at it in respect to the non-dominant, the ethno-cultural groups that are in contact with a dominant group, these preferences have become known as **acculturation strategies**. When looked at from the point of view of the dominant group, and when the views held are about how non-dominant groups should acculturate, they have been called **acculturation expectations** (Berry, 2003). Finally, when examined from the view of the dominant group, and when the views held are about how they themselves should change to accommodate the other groups in their society, the strategy is assessed with a concept called **multicultural ideology** (Berry, Kalin& Taylor, 1977).

All these three sets of views are based on the same two premises - the degree to which there is a desire to maintain the group's culture and identity; and the degree to which there is a desire to engage in daily interactions with other ethno-cultural groups in the larger society, including with the dominant one. Based on these two issues, it is evident that not all groups

and individuals seek to engage in intercultural relations in the same way (Berry, 1980, 1984); there are large variations in the way that people seek to relate to each other, including various options to the assumption that eventual assimilation will take place. They have been referred to as 'strategies' as opposed to 'attitudes' because they consist of both attitudes and behaviours (that is, they include both the preferences and the actual outcomes) that are exhibited in day-to-day intercultural encounters.

Based on these two premises, or issues, four acculturative strategies for non-dominant and dominant groups can be derived as follows:

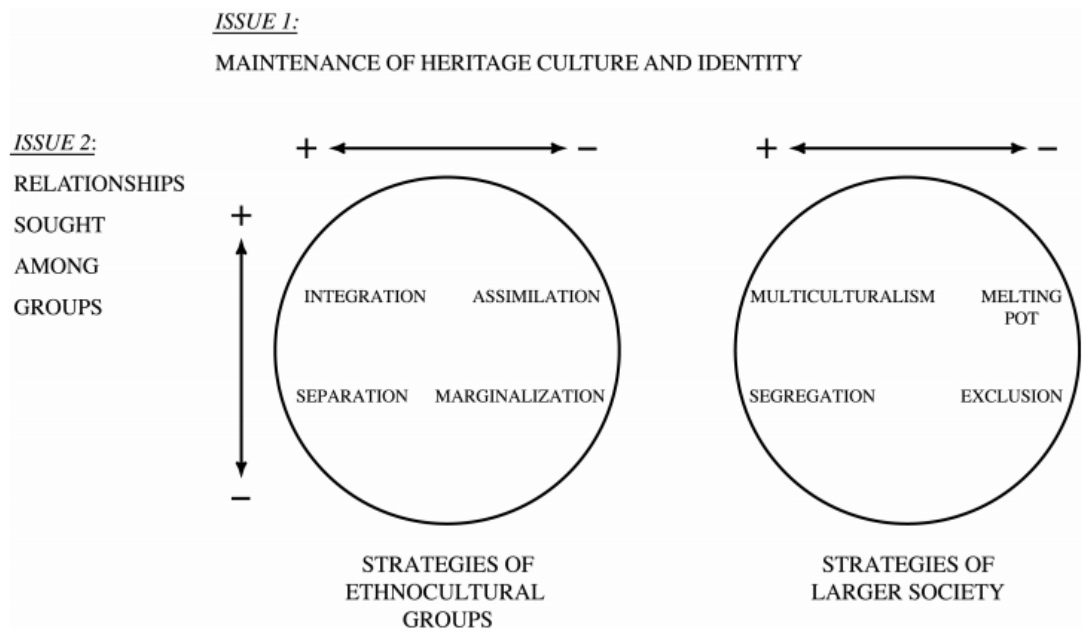


Figure - 1c: Intercultural Strategies of ethno-cultural groups and the larger society (Berry, 2011)

These two issues are represented on an attitudinal dimension, with bipolar arrows. The type of strategy used can be determined by either a negative orientation or a positive orientation to the two premises. Depending on whether the dominant or non-dominant group is

being studied, these acculturative strategies have different names. For the non-dominant group (left side of figure - 2), when individuals wish to maintain their own cultural identity and also seek daily interactions with the other cultures, **integration** is defined. Here, individuals maintain their cultural integrity, but also seek to interact with, and learn from individuals of other cultures. When individuals do not seek to maintain their own cultural identity but seek daily interactions with other groups, it is known as **assimilation**. Individuals usually leave their cultural identity behind and eventually adopt the cultural traditions of the dominant culture. **Separation** happens when individuals seek to maintain their cultural identity while avoiding interactions with other cultures. Finally, when there is little possibility or interest in cultural maintenance (usually for reasons of forced cultural loss), and little interest in having relations with others (usually for reasons of exclusion or discrimination) then **Marginalization** is defined.

The independence of the strategies has been empirically demonstrated in a number of studies (eg., Ben-Shalom & Horenczyk, 2003; Ryder, Alden & Paulhus, 2000). These strategies vary across individuals, groups, and societies; they also vary because of the interaction between the strategies of the two groups in contact. In an ideal situation, the non-dominant groups would be free to choose the strategy on their own. However, this does not always happen. In some cases, a larger, more dominant group forces its culture on the non-dominant group. Thus, much of the focus for the study of acculturation was on the non-dominant group. However, since it was accepted that both groups that come into contact influence each other in one way or the other, a method or strategy of acculturation had to be developed for the dominant group as well. Similar to the strategies employed by the non-dominant group, the dominant group uses one of four acculturative strategies (Berry, 1974), portrayed on the right side of figure-2. When integration is sought by the dominant groups, it is known as **multiculturalism**. When assimilation is sought by the dominant group, it is known as **melting pot**. **Segregation** is when the dominant group seeks separation strategy and **exclusion** is the strategy used when the dominant groups use marginalization strategy.

In any type of acculturation process, the ideologies and policies that are developed and implemented by the dominant group is an important element of ethnic relations while the choices that are made by the non-dominant group are important. (Berry et al., 1989). Researches (Bourhis, Moise, Senecal & Perrault, 1997; Montreuil & Bourhis, 2004) have shown that if there are inconsistencies between these two, then there are bound to be some difficulties, mostly for

the acculturating individuals but also for members of the dominant groups. When acculturation experiences causes problems for acculturating individuals, or when conflict between acculturating groups are present, a phenomenon known as **acculturative stress** takes place (Berry & Ataca, 2007).

As mentioned before, the acculturation strategy presentation states that individuals of the non-dominant groups are expected to be free to choose whichever strategy they want in inter-cultural relations. However, this does not always happen (Berry, 1974b). Sometimes, the non-dominant group is given some very specific and limited choices for acculturation by the dominant group. Integration is the only cultural strategy that can be used when individuals are given complete freedom to choose the strategy of their choice. This happens when the dominant group is open and inclusive of all cultures (Berry, 1990a). Thus, a mutual accommodation is required for integration to be attained, involving an acceptance by both dominant and non-dominant groups of the right of all groups to live as culturally different peoples within the same society. This strategy requires non-dominant groups to adopt the basic values of the larger society, while at the same time the dominant group must be prepared to adapt national institutions (e.g., education, health, labour) to better meet the needs of all groups now living together in the plural society (i.e., the multicultural view of a plural society).

A majority of the studies of non-dominant groups conducted have found that integration is the preferred strategy of acculturation, while marginalization is often expressed as the least preferred. (Dona & Berry, 1994; Nguyen, Messe, & Stollack, 1999; Ryder, Alden, & Paulhus, 2000; Ward & Rana-Deuba, 1999). Of course, there have been some differences found in some ethnic minority groups (Piontkowski, Florack, Hoelker, & Obdrzalek, 2000; Berry & Ataca, 2000) where separation was the strategy of choice. But generally, it has been found that integration is the preferred strategy of acculturation. Usually, when we say 'level of acculturation', it typically refers to the level of assimilation and not to the other three strategies of acculturation. In research, it is possible to separately study all the four strategies. An individual can have varying degrees of preference for each strategy. For example, one can have a preference for both integration and separation, since they both involve the maintenance of one's cultural heritage and identity. Or these two strategies may be opposed by the individuals

of the culture, on the ground that they differ on the issue of contacts with others. Furthermore, while assimilation and separation differ on both issues, it is possible for these two attitudes to be positively correlated; this happens when both are rejected in favour of another strategy (such as integration). Thus, all possible relationships among the four strategies are theoretically possible, and have been found empirically (Berry, 1990a). Once we are able to establish a level of preference for each strategy, it no longer makes sense to use the term, 'level of acculturation' as we now know the preference for each of the separate strategies.

Fewer studies of dominant groups have been carried out as compared to those of non-dominant groups. In an ongoing study of Canadians (Berry, Kalin, & Taylor, 1977; Berry, & Kalin, 1995), it has been found that the rate of preference for integration has risen steadily over the past 25 years, indicating a general and increasing acceptance of the "multicultural" model in the general population in Canada. A similar trend was seen by Horenczyk (1996) where Russian immigrants to Israel experienced a major shift in expectation from the larger Israeli groups from assimilation to integration was reported. Piontkowski et al. (2000) found similar results among European groups in Germany, Switzerland, and Slovakia, although patterns varied across ethnic non-dominant and dominant groups. This type of acculturative 'expectation' by the dominant groups of the non-dominant groups was studied by Bourhis and colleagues (Bourhis, Moise, Perreault, & Senecal, 1977) using an interactive acculturation model. Depending on whether the expectations and strategies match or not, a range of results ranging from consensual to conflicting can be seen.

Other research has found that there are still other ways of acculturating besides the four that Berry has proposed. Mishra, Sinha and Berry (1996) have found that the Adivasi people in India have adopted an orientation situated between integration and assimilation called **coexistence**. This shows a willingness to exist side by side with both cultures rather than give importance or appreciation to either dominant or non-dominant culture. It has been found that coexistence and integration have a positive correlation, both being the preferred method of acculturation. The discovery of this fifth strategy shows the possibility that there could be other, as yet to be discovered strategies of acculturation. Another orientation that has been explored (Sabatier & Berry, 2006, 2008b) is the degree to which adolescents are oriented to some other culture that is apart from them, one which they are not in direct contact with.

There is a general assumption that when people come in to contact with other cultures, the exchange of cultural values will be smooth and the transition will take place without causing any problems for the individual. However, this is not always the case. As already mentioned, changes that occur as a result of acculturation can be positive as well as negative, causing stress, anxiety and even psychopathology in some cases (Al-Issa&Tousignant, 1997). To deal with this issue, the term ‘**acculturative stress**’ was coined (Berry. 1970a). Cultures can clash, especially when the purpose of the contact is hostile; and individuals can be in conflict with one another, especially when there are scarce resources. Moreover, the process of learning and shedding may involve psychological conflict, where, for example, incompatible values are held by members of the dominant and non-dominant groups.

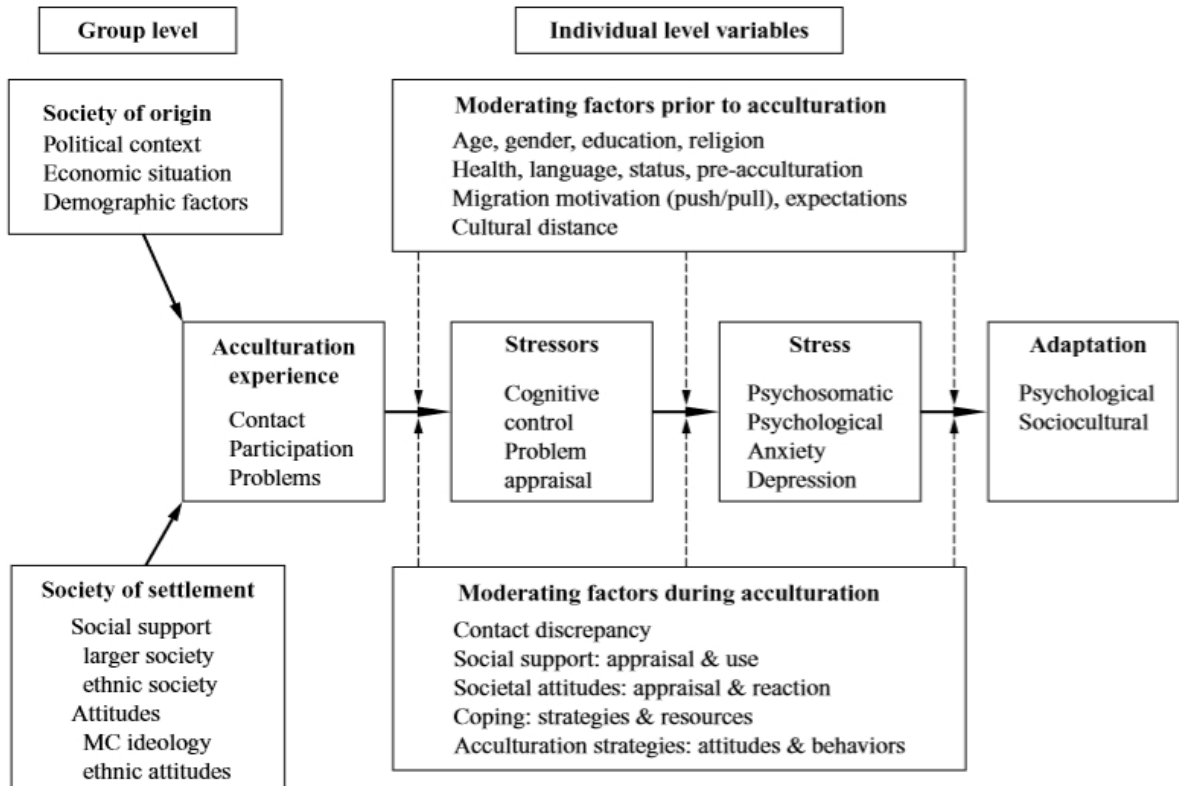
Acculturative stress is a response by individuals to life events (that are rooted in intercultural contact), when they exceed the capacity of individuals to deal with them (Berry &Ataca, 2000). Often, these reactions include increased levels of depression (linked to the experience of cultural loss), and of anxiety (linked to uncertainty about how one should live in the new society). This notion is mostly similar to that of **culture shock** (Oberg, 1960) but acculturative stress is preferred for two reasons. First, the term “shock” has pathological overtones, while the term “stress” has a theoretical basis in studies of how people deal with negative experiences (called stressors) by engaging in various coping strategies (see Lazarus &Folkman, 1984). In these studies, people are seen as potentially able to deal effectively with stressors in their lives and to achieve a variety of outcomes (adaptations) ranging as widely as possible from very negative to very positive. Thus, from a stress (in contrast to a shock) perspective, acculturation experiences can be both advantageous (such as providing opportunities and interesting experiences), as well as undermining one’s life chances (such as limiting opportunities and diminishing experiences that provide meaning to life).

A second reason to prefer the notion of acculturative stress over that of culture shock is that the source of the stressful experiences lies in the interaction between cultures (hence “acculturative”), rather than in one “culture.” Thus, by using the term “culture,” it is possible to misidentify the root of the difficulty. True, it may sometimes lie in the dominant culture (e.g., when there is prejudice and discrimination) or in the non-dominant culture (e.g., when

there is a lack of resources, such as education, to adapt to the new situation). However, even in these two examples, a case can be made that prejudice and resource shortage are essentially problems that are located in the interaction between the two cultures, rather than uniquely in one or the other.

Acculturative stress can stem from contrasting cultural values and practices, language difficulties, and discrimination experienced by the individuals of the non-dominant group (Gil, Vega, & Dimas, 1994). Williams and Berry (1991) suggested that acculturative stress can lead to negative emotional states such as anxiety and depression. General models of stress state that perceiving a situation as being threatening or beyond one's coping resources causes stress and leads to negative feeling (Barlow, 2002; Cohen & Wills, 1985; Lazarus & Folkman, 1984). So, when pressures to assimilate, lack of intercultural competence, or discrimination are perceived as exceeding one's ability to cope, this should lead to a subjective perception of stress and to negative emotions. Several studies have shown a link between acculturative stress and negative effect. For example, acculturative stress has been linked to more depressive symptoms and sometimes to more anxiety symptoms in Latinonon-college populations (Hovey & King, 1996; Hovey & Magaña, 2000; Salgado de Snyder, 1987).

The causes of acculturative stress are shown in figure 3. We can see the processes involved, the factors affecting its course, and the eventual outcomes (adaptation). On the left are aspects of the groups in contact, and the resultant acculturation. On the right is the central flow of psychological acculturation (at the mid level) from contact experiences to eventual adaptation. Above are those pre-existing individual characteristics that influence this flow, and below are those that arise during the process of acculturation.



When we are going to study acculturative stress, we need to keep two things in mind – the context of origin and that of settlement. In the first concept, we need to consider the cultural characteristics that the person takes into the acculturation process must be taken into consideration so that we can understand the origin and basic processes underlying the person’s behaviours, as well as to be able to make comparisons to the culture that he is settling in. This can act as a degree of measurement between the two cultures that are being compared. The political, economic and demographic conditions also need to be studied so that we can understand the degree of voluntariness in the migration motivation of the acculturating individuals. Richmond (1993) has suggested that individuals put on a range of reactions from reactive and proactive. Reactive refers to motivations by exclusion which is generally negative in nature while proactive refers to motivations which are facilitating or enabling i.e positive in nature. These were earlier referred to as push/pull factors in migration motivation.

Individuals enter the acculturation process with a number of personal characteristics of a demographic, psychological and social nature. Age has often been seen to have a huge effect

on a person's relationship with the process of acculturation. It has been found that entering the process of acculturation early in life generally makes it a smooth process for the individual. Although the reasons for this are not clear as yet, it is suggested that when full enculturation into the primary culture has not taken place, it becomes much easier for culture shedding to take place. Others have suggested that personal flexibility and adaptability are high during this stage (of early life). It has been observed that older youths experience much more problems, especially during adolescence (Aronowitz, 1992; Sam and Berry, 1995). This could be due to the conflict of the acculturation process along with increased parental demand and peer pressure. It could also be that the problems of life transitions between childhood and adulthood are compounded by cultural transitions. For example, development issues of identity come to the fore during this stage (Phinney, 1990) and interact with questions of ethnic identity, thus adding to the question of who one really is. Acculturation at an older age causes more problems (Beiser et al, 1988), pointing to the same notion of enculturation and adaptability being major factors. Perhaps when one has adopted a particular culture for a long time, it is not easily ignored when settling into a new cultural setting.

Gender generally plays less of a variable role in acculturation, but it has been found that females are at greater risk than males for facing problems (eg, Beiser, et al, 1988; Carballo, 1994). However, this is very much dependent on the treatment and position of women in both the cultures – if the differences are too great, they may face much more stress when they try to take on new roles in the new culture (eg. Moghaddam, Ditto & Taylor, 1990; Naidoo, 1992). Education is a more consistent factor as compared to gender. Higher education causes less stress (Beiser et al, 1988; Jayasuriya et al, 1992). There may be a number of explanations for this. Education is, in itself, a resource – problem analysis and problem solving skill are usually learned from formal education and often lead to better adaptation of the individual. Secondly, education correlates with other resources such as income, occupational status and support network, all of which act as protective network for the individual during the process of acculturation. Third, education may allow the individual to understand and accept the features of the new culture that he or she is settling into. It can be considered as a kind of pre-acculturation to the language, history, values and norms of the new culture.

Having a higher status has also been seen to contribute to acculturative stress. It has

often been observed that when settling in to a new culture, individuals lose their status and often have to start from the beginning in building a social status. Along with this loss of status comes a limitation of social mobility (Aycan & Berry, 1996). A person's 'departure status' is often higher than his 'arrival status' since one's credentials or positions are often devalued or undervalued on arrival (Cumming, Lee & Oreopoulos, 1989). This can be due to real difference of qualifications from the culture s/he has left and the culture s/he is arriving into, but it can also be due to the general ignorance and/or prejudice of the new culture to the person's status. This can often lead to the prevention of upward social mobility, which can cause problems like depression (Beiser, Johnson & Turner, 1993).

As previously mentioned, migration or acculturation can have 'push' or 'pull' factors, with the push forces being of the negative type (involuntary or forced migration) and the pull forces being of the positive type (voluntary migration and positive expectations). Previous research has found that there is indeed a relationship between these push-pull factors and motives, stress and adaptation. Interestingly, those who experience pull forces were about as likely to develop adaptation problems as those who experienced push forces (Kim, 1988). It seems that the former were faced with a disillusionment of extremely intense or excessively high (sometimes unrealistic) expectations about their new life in the new culture which had not been met when they eventually made their way into the new culture.

The kind of acculturative strategies used by individuals has also been seen to create acculturative stress. Schmitz (1994) found that among a group of immigrants who came to Germany, acculturative strategies played a role in the level of acculturative stress experienced. Integration produces the least amount of stress while marginalization produces the most amount of stress. Assimilation and separation are in between the two. This pattern has been confirmed by almost all studies and holds true for all acculturating groups (Berry & Kim, 1988; Berry & Sam, 1997). Although explanations for this are unclear, they could be due to the fact that integration involves two positive orientations (acceptance of one's culture and the dominant culture) while marginalization involves two negative orientations. Assimilation and separation both consist of one positive and one negative orientation.

Chapter - II

Statement of the Problem

In recent years, the number of people who have immigrated to other countries has increased. As a result of this increase in immigration, many societies become culturally plural. That is, people of many cultural backgrounds come to live together in a society. What we often see is that they form cultural groups that are not equal in power, be it numerical, economic, or political. These differences in power have given rise to popular and social science terms such as “mainstream”, “minority”, “ethnic group” etc. There is an assumption in the field of research that “minorities” are inevitably (or should be in the process of) becoming part of the “mainstream” culture. Although this does occur in many plural societies, it does not always occur, and in some cases it is resisted by either or both the dominant as well as the

non-dominant cultural groups, resulting in the continuing cultural diversity of so many contemporary societies (Kymlicka, 1995; UNESCO, 1985).

Many kinds of cultural groups may exist in plural societies. The existence of this variety is mainly due to three factors: voluntariness, mobility, and permanence. Some groups have entered into the acculturation process voluntarily (e.g. immigrants) while others experience acculturation not because they wanted it, but because circumstances forced them into it (e.g. refugees, indigenous peoples). Other groups are in contact because they have migrated to a new location (e.g. immigrants and refugees), while others have had the new culture brought to them (e.g. indigenous peoples and “national minorities”). And third, among those who have migrated, some are relatively permanently settled into the process (e.g. immigrants), while for others the situation is temporary (e.g. sojourners such as international students and guest workers, or asylum seekers who may eventually be deported) wherein they will eventually go back to their country of origin.

Therefore, we can see that acculturation is not always a voluntary process. The rise in the number of inter-cultural contact has necessitated the need for studying the process of acculturation. This is especially true in a country as diverse as India where we have more than 2000 ethnic groups (US Department of State, 2012), followers of every major religion in the world and over 100 languages spoken (SIL International ,2007). And in a developing country like India, where the population is coming into more and more contact with each other, issues such as acculturation and stress are becoming more of an issue.

This brings us to the issue of acculturation among the Mizos. Due to search for better education and employment opportunities, more people than ever are going outside the state some on a temporary basis, some on a more permanent basis. And this has brought the Mizos more and more into contact with other, more diverse cultures. There are people who go abroad, to even more diverse cultures and even ethnically diverse places, but even in India alone, due to the aforementioned statistics, there is a lot of inter-cultural contact that is taking place.

The word ‘Mizo’ literally means ‘Highlander’ (*mi* for ‘people’ and *zo* for ‘highland’),

an apt term to describe the short, stocky, muscular people who, with great physical vigour, easily climb the steep hills (Hluna, JV, 1992). It is a generic term applying to all the Mizos living in Mizoram. The Mizos are descendants of the nomadic Mongol tribe, along with most of the races of South-East Asia. The first mention of the Mizos that we see was around 750 AD when the Chin tribes migrating to Burma (Verghese&Thanzawna, 1997). It was in 1706 that they finally settled in the modern day region of Mizoram. During this time, the Mizos kept mostly to themselves, and any fighting and raiding was between the Mizo villages. They hardly went beyond their territories. When the Christian Missionaries came to the region, it was then that change was seen. This was followed by the region being taken over by the Indian Government. Thus, change was more or less imposed on the Mizos and they were forced to come into contact with other cultures.

After having settled in the north-east region of India, the Mizos have a history of contact with other cultures that dates back to the 1800s. However, most of the contact pre-1894 was of brief durations, mostly wars and disputes over land. The Mizo tribes were a self-sufficient group of people and hardly went beyond their land, preferring instead, to stay within their own lands. The tribes fought with each other, but rarely fought with other communities. This period, in Indian history witnessed the peak of British rule in India. The British Empire had exerted control over most of the country, including the north-east regions of India and present day Bangladesh and Myanmar. Agitations in this region, called the Lushai Hills during the period, prompted the British Empire to send soldier to annex the region and bring it under their control. This was when the Mizo tribes really started coming into contact with other cultures for extended periods of time.

The Welsh Presbyterian Missionaries who entered the region in 1894 brought along with them a lot of changes to the Mizo society, key among them being the development of the Mizo script, literacy and the Christian way of life. (Verghese&Thanzawna, 1997). Because they had been nomadic for a long time and had only recently settled and started to develop an ethnic culture, the Mizo tribes readily accepted the change that was brought to them. The Mizo society underwent a drastic change with the advent of the British Missionaries. These missionaries stayed with them for about 70 years till 1968, when the last missionary, Miss Mair A Roberts left the state (Lawmsanga, 2010). The influence that these Christian missionaries

had on the Mizo culture, society and religion can still be seen today. The dominance of the church, the leanings of the people towards western culture and the Mizo script which is derived from the English script are all proof of the influence that these missionaries had on the Mizos.

Previous researches on acculturation have focused on the study of unidimensional (Tweed, Conway & Ryder, 1999; Gordon, 1964; Triandis, Kashima, Shimada, & Villareal, 1988) and bi-dimensional (e.g., Berry, 1980; Celano & Tyler, 1990; LaFramboise, Coleman, & Gerton, 1993; Laroche, Kim, Hui, & Joy, 1996). What we are concerned with is finding what multi-dimension of acculturation exists. This has to do with the influence that some 'other' culture has on the population, apart from the heritage and national culture which the person is exposed to (Sabatier & Berry, 1996, 2008). This is especially true among the Mizos who seem to have more or less failed at acculturating with the mainland Indian culture, even though the mainstream culture is being exposed to them on a daily basis. Instead, they have more successfully acculturated to the western culture of America and the cultural trends of the European nations whom they come in to contact with mostly through electronic media and more recently social media. The discovery of a fifth strategy of acculturation (Mishra, Sinha and Berry, 1996) has led to the presumption that there may be other, as yet undiscovered strategies of acculturation that exists and is being used by individuals of some culture.

Various studies conducted over the years on certain psychological constructs have shown that ones that were previously thought to be one- or two-dimensional have been found to have multidimensional elements to them. A good example of this is the psychological construct of personality. The most popularly used model of personality in use today is that of the Big-Five, which was propounded in the 1930s and has more recently become more popular due to renewed interest (e.g., Costa & McCrae, 1992; Goldberg, 1990). This model includes a five dimension theory of personality wherein every individual is said to have a personality that ranges from high to low in these five dimensions. Despite being the currently dominant theory in the field of research, it is not the only relevant theory that exists today. There is a wealth of other researches that have been done in personality, we have a one-factor model (the Big One; Musek, 2007), a two-dimensional model (De Raad, Hendriks, & Hofstee, 1992), a three-dimensional model which includes the dimensions of psychoticism, extraversion, and neuroticism (Eysenck & Eysenck, 1975), a six-dimensional model which added a social-relational dimension, (Cheung, 2004) or an honesty dimension (Lee & Ashton, 2004),

and even a seven-dimensional model (Almagor, Tellegen, & Waller, 1995). Yet, these are not the limits of dimensions as a 16-factor structure (Cattell, Eber, & Tatsuoka, 1970) has also been proposed by researchers. This, and many other researches has show that psychological constructs are not always limited to one- or two-dimension theories, and even for acculturation, there have been several propositions that a multi-dimensional model is possible. This is one of the problems that we will be attempting to explore in the current research.

We are also concerned with finding out if there are any changes differences in the behavioural repertoires at the three dimensions of acculturation. These behavioural repertoires include in ways of speaking, dressing, eating, in one's cultural identity, social interactions etc at the individual level. At the group level, it includes changes in social structures and institutions and in cultural practices, adjustment. (Berry, 2005)

Not all groups and individuals undergo acculturation in the same way; there are large variations in how people seek to engage the process. These strategies consist of two (usually related) components: attitudes (an individual's preference about how to acculturate), and behaviours (a person's actual activities) that are exhibited in day-to-day intercultural encounters. When measures of preferences and behaviours are both included in a composite assessment of how people are acculturating, there is usually a pattern that exhibits a consistent strategy (Berry et al., 1989). Which strategies are used depends on a variety of antecedent factors (both cultural and psychological); and there are differing/different adaptive consequences (again both cultural and psychological) of these different strategies. It has been found that the Mizos prefer to use the separation and integration strategies of acculturation as opposed to marginalisation and assimilation (Varte, 2004; Berry, 2005).

There are three issues that require thought in regards to this issue of acculturation strategies, as preferences for one acculturation strategy over others are known to vary between individuals depending on the context and the time period of exposure to the other culture (e.g. length of residence, or generational status). First, there is usually a definite, overall preference for one particular strategy of acculturation (as has been shown by Cronbach alpha coefficients in the .70 to .80 range; see Berry et al., 1989). However, there differences can also be observed in the individual depending on one's location: in more private spheres or domains of the

individual's life (such as the home, the extended family, the ethnic community) maintenance of one's culture may be sought much more than one does when in more public spheres (such as the workplace, or in politics): and there may be less intergroup contact sought in private spheres than in the more public ones. Second, the broader national context may affect acculturation strategies, such as that found in explicitly multicultural societies wherein individuals may seek to match such a policy with a personal preference for integration strategy; or in societies where assimilation is mostly preferred, acculturation may be most easily achieved by adopting an assimilation strategy for oneself (Krishnan & Berry, 1992). That basically means that individuals may be faced with severe limitations in their choice of strategy, even to the point where there is a very limited role for personal preference. Indeed, when the individual's choice of acculturation is in conflict with national policies that limit his option, stress may well be the result (Horenczyk, 1996). Third, there is evidence that, during the course of development, and over the period of major acculturation, individuals explore the various strategies available to him, eventually settling on one that is more useful and satisfying than the others (Kim, 1988). However, as far as is known, there is no set pattern or age at which different strategies are used (Ho, 1995).

Three main points of view can be identified in acculturation research, each suggesting a different level of difficulty for the individual. The first is one that considers psychological changes to be rather easy to accomplish: this approach has been referred to variously as "behavioural shifts" by Berry (1980), "culture learning" by Brislin, Landis, and Brandt (1983), and "social skills acquisition" by Furnham and Bochner (1986). According to this view, psychological adaptations to acculturation are considered to be a matter of learning a new behavioural repertoire that is appropriate for the new cultural context. This also requires some "culture shedding" i.e, discarding some of one's already existing cultural repertoires, (Berry, 1992) or the unlearning of aspects of one's previous repertoire that are no longer appropriate to occur; and it may be accompanied by some moderate "culture conflict" (where incompatible behaviours create difficulties for the individual).

In cases where serious conflict exists, then a second point of view is the appropriate one; here individuals may experience "culture shock" (Oberg, 1960) or "acculturative stress" (Berry, 1970; Berry, Kim, Minde, & Mok, 1987) if they cannot easily change their repertoire.

Although the “culture shock” concept is older and has wide popular acceptance, we prefer the “acculturative stress” conceptualisation, for three reasons. One is that it is closely linked to psychological models of stress (e.g. Lazarus & Folkman, 1984) as a response to environmental stressors (which, in the present case, reside in the experience of acculturation), and thus has some theoretical foundation. The second is that “shock” suggests the presence of only negative experiences and outcomes of intercultural contact (cf. the “shell shock” notion popular earlier as a psychological outcome of war experiences). However, during acculturation only moderate difficulties are usually experienced (such as some psychosomatic problems), as other psychological processes (such as problem appraisal and coping strategies) are usually available to the acculturating individual (Vega & Rumbaut, 1991). Third, the source of the problems that do arise are not cultural, but intercultural, residing in the process of acculturation. When major difficulties are experienced, then the “psychopathology” or “mental disease” perspective is most appropriate (Malzberg & Lee, 1956; Murphy, 1965; WHO, 1991). Here, changes in the cultural context exceed the individual’s capacity to cope, because of the magnitude, speed, or some other aspect of the change, leading to serious psychological disturbances, such as clinical depression, and incapacitating anxiety (Berry & Kim, 1988; Jayasuriya et al., 1992).

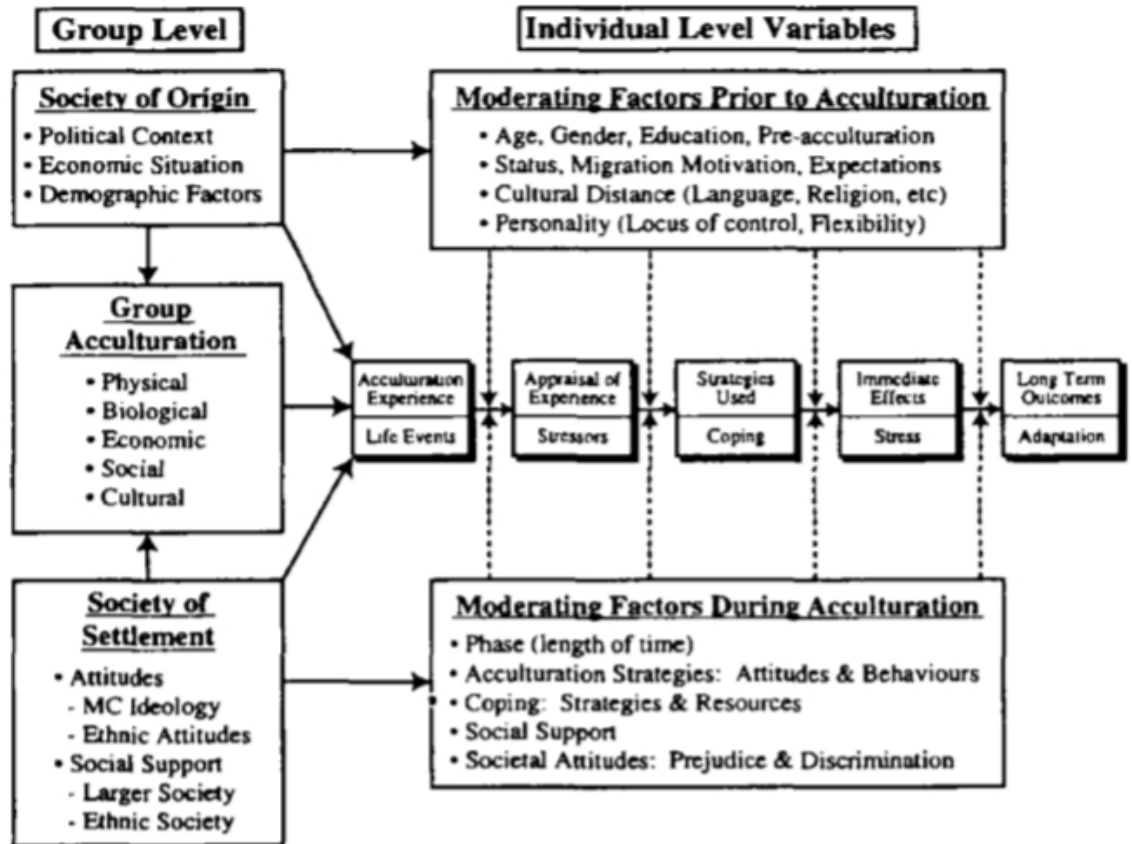


Figure – 2a: A framework for acculturation research

The complexity of the issues of acculturation has led to a number of frame works being developed. Figure 2.1 displays a framework that satisfies the needs of our current research. This was developed by Berry (1992; see also Berry, Trimble & Olmedo, 1986; Olmedo, 1979; Rogler, 1994; Ward, 1996). The left side of the figure presents the group-level or cultural-level phenomena, which are mainly situational variables, while the right side of the figure presents the individual-level or psychological-level phenomena which are predominantly person variables. The top row features the variables that exist before acculturation takes place and the bottom row features the variables that arise during the process of acculturation. The middle shows the groups and the psychological acculturation phenomena. We see that the process flows from left to right, with acculturation first taking place at the group level, bringing about changes in their collective features (eg. Political, social structures etc). The effect then moves onto the individual who is experiencing the acculturation process. This results in a number of psychological experiences and changes, leading, finally, to adaptation of the person.

Contemporary reviews of the literature (Berry & Sam, 1996; Ward, 1996) show that this central flow is highly variable and the nature of the individual or psychological acculturation depends on specific features of the group-level factors and of the moderating influence (shown by the dotted lines) of individual factors that exist prior to, or arise during acculturation. Thus, we can see that group-level and individual-level acculturation takes place independent of each other and the individual-level acculturation may vary a lot from person to person. We can differentiate between the two and studying them separately becomes possible. For the purposes of this research, we will refer to the individual-level phenomena as ‘private domains’ as they are individually felt by each person, on a psychological level. We shall also refer to the group-level phenomena as ‘public domains’ as they are felt by all individuals of the group and mainly affect the collective features of the phenomena. So, while some individuals may experience both, some may experience one of the other at a much greater level than the other.

Finally, we will try to see if there are any differences in the formation of acculturative stress based on strategy, gender and region. Associations between social support, coping, and adjustment may vary by gender. Slavin and Rainer (1990) found a negative association between social support and subsequent depressive symptoms that was significantly stronger for girls than boys. In a study of inner-city minority youth, active coping weakened the relation between family stress and conduct problems among girls, consistent with the stress-buffering hypothesis; however, this effect was not significant among boys (Gonzales, Tein, Sandler, & Friedman, 2001). What we can expect is that women will experience all-round less acculturative stress than men. Among the different strategies of acculturation, marginalization strategy has been reported to be the tendency for failure of adjustment to the intercultural situation (Ward et al., 1994 & 2004) and that higher levels of acculturation have been reported to be associated with less acculturative stress (Georgas et al, 2004; Oh et al, 2002).

OBJECTIVES OF THE STUDY

In view of the foregoing study to examine the “Dimensions and Domains of Acculturation, Acculturative Strategies and Acculturative Stress amongst the Mizo”, the following objectives were designed:

1. To determine the private level (behavioural repertoires) aspects of culture and public level (mutual adaptation/adjustment) changes as a result of acculturation amongst the Mizos.
2. To determine the prominent dimensions of acculturation for the Mizos towards the mainstream culture along the domains (private and public) of acculturation.
3. To determine the prominent dimension of acculturation for the mainstream Indians towards the Mizo culture along the domains (private and public) of acculturation.
4. To find out the most common acculturative strategy employed by Mizos and individuals from the mainstream Indian culture.
5. To assess the effect of acculturation strategies on the acculturative stress of the Mizos.

HYPOTHESES

The pertinent hypotheses proposed to be tested in view of the target objectives are presented as under:

1. The effect of acculturation on behavioural repertoires was expected to reduce as we go from the heritage to the global dimensions of acculturation.
2. It was expected that participants shall manifest less accepting acculturation strategy as we go from the mainland region to the heritage cultural region for individuals from the Mizo culture.
3. It was expected that participants shall manifest less accepting acculturation strategy as we go from the mainland region to the heritage cultural region (of the Mizo) for the individuals from the mainstream Indian culture.
4. The individuals from the Mizo culture and the mainstream Indian culture were expected to mostly prefer separation and Integration strategy of acculturation respectively.
5. The integration and separation strategies of acculturation were expected to be negatively correlated with acculturative stress, while the reverse is expected with assimilation and marginalization strategies of acculturation.

Methods and Procedure

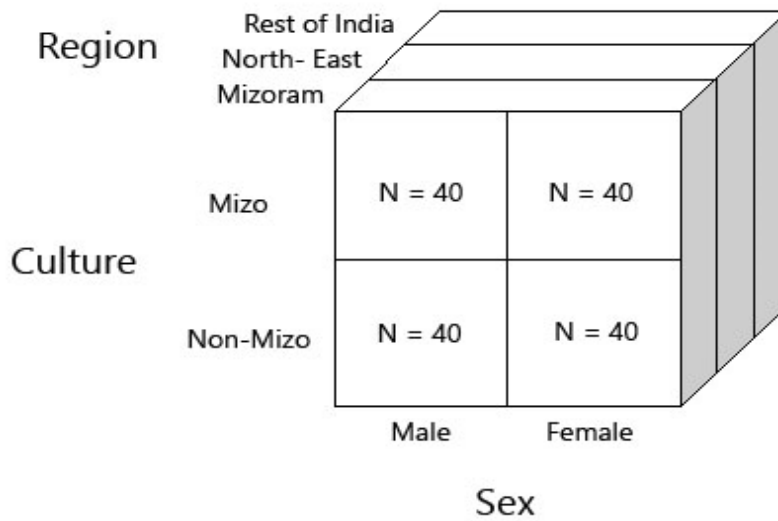
For the current study, samples were drawn from Mizo and non-Mizo populations who were either working or studying with individuals from the other culture for at least a period of one year so as to ensure the chance of acculturation to take place. Area sampling technique was used to draw samples from three pre-determined regions- Mizoram, North East India (outside Mizoram) and Rest of India. Two cities from each region – Mizoram (Aizawl & Lunglei), North-East India (Shillong & Guwahati) and Rest of India (Pune & New Delhi) were selected for data collection because these cities have the highest concentration of both Mizo and Non-Mizo individuals.

The samples were approached in one of three manners:

- Individually, at the place of their residence
- At the workplace or
- At the educational institutions wherein they studied

Kuppuswamy's Socio Economic Status (Kumar B.P.R, Shankar R.D &, Rao A.R, 2013) was used wherein the individual's educational level, occupation, per capita income of the family and the Consumer Price Index were used. Apart from these demographic variables, Age, Home Ownership, Family Type, Breadwinner in the family, Immovable Properties Owned and Amenities Owned were also taken so as to see the effect of these covariates with the Independent and Dependent Variables.

Data was initially screened for extreme outliers and incomplete responses which were deleted. The research employed a 2 x 3 x 2 design wherein a final number of 40 samples were yielded by each single cell of the design, bringing the total number to 480 samples. The sample characteristics may be depicted as follows:



Design of the study:

To achieve the objectives, a between-group design was employed to analyse the effects of acculturation on the Mizo and Non-Mizo subjects in 6 cities in a 2 x 3 x 2 factorial design (2 cultures x 3 regions x 2 gender). The current research design was used to measure the effect of acculturation in different regions – Mizoram, where the Mizo cultural influences are supposed to be dominant and mainstream cultural influences less dominant, the North-East where both cultural influences are equally dominant, and the Rest of India, where Mizo cultural influences are less dominant and Mainstream cultural influences are dominant. A total of 480 samples were taken, with 40 samples in each

Psychological Measures:

1. Psychological Acculturation Scale (Tropp, et al, 1999): The Psychological Acculturation Scale is a scale that measures the unidimensional facets of acculturation. It consists of 10 items that are to be replied on a 9-point Likert type scale of measurement. Low points indicate preference for one’s culture; medium scores indicate equal preference for one’s culture and other cultures, while higher scores indicate preference for other cultures. The questionnaire consists of a number of statements that

asks which group of people the subject would prefer to do certain activities with and with which group s/he identifies with. The scale has no subscale and is used exclusively to measure unidimensional facet of acculturation. Internal consistency of the scale has ranged from .85 - .91 whereas item correlations has ranged from .27 - .71. (Tropp et al, 1999)

2. East Asian Acculturation Measure (Berry, 2001): The East Asian Acculturation Measure consists of 29 items and measures the bidimensional facet of acculturation as well as the four strategies of acculturation – Assimilation, Integration, Marginalization and Separation. The items are scored on a 7-point Likert type scale. The Assimilation subscale consists of 8 items, the Integration subscale consists of 5 items, the Marginalisation subscale consists of 9 items and the Separation subscale consists of 7 items. These items are randomly placed in the questionnaire. The statements are written either in a heritage culture leaning or mainstream culture leaning manner wherein the bidimensional facet of acculturation can be measured.

3. Social, Attitudinal, Familial, and Environmental (SAFE) – Short Version (Padilla, 1980): This is the shorter version of the SAFE Scale, developed by Armado M. Padilla. While the original scale consisted of 155 items, this version consists of 24 items. The short version of the SAFE questionnaire measures participants' levels of acculturative stress using a 5-point Likert scale, ranging from 1=not stressful to 5=extremely stressful (Mena, Padilla, & Maldonado, 1987). Item responses were summed to yield a total score, which can range from 0 to 120. The short version of SAFE covers these areas: (1) Social, which is the quality of social life in the new culture; (2) Attitudinal, which are the attitudes toward their former culture and county of origin; (3) Familial, which are the relationships with family in the new culture; and (4) Environmental, which is the quality of life in the new culture, and reflects immigrants' experiences of racism and discrimination. The short version of SAFE has demonstrated strong internal consistency of .89 and a Cronbach's alpha coefficient of .80, indicating good reliability (Mena, Padilla, & Maldonado, 1987). Hovey (2000) reported a Cronbach's alpha coefficient of .90 in his study of psychosocial predictors of acculturative stress in Mexican immigrants. According to Fuertes and Westbrook (1996), the

Cronbach's alpha for each of the dimensions were: social (.71), attitudinal (.73), familial (.70), and environmental (.88).

4. Satisfaction with Life Scale (Diener et al, 1985): The Satisfaction with Life Scale is a widely used scale used to measure life satisfaction. It was developed as a way to measure the overall satisfaction the subject felt with their life and does not delve deeper into the different facets of satisfaction. It consists of 5 items which are rated on a 7 point scale. Higher score indicated greater satisfaction with life while lower scores indicate less satisfaction or dissatisfaction with life. It has shown internal consistency reliability levels of .74 (Ortega, Castro & Carrasco, 2016) to .89 (Alfonso & Allison, 1992a). The Construct Validity of the scale has shown values ranging from .52 (Magnus, Diener & Fujita, (1992) to .82 (Pavot et al, 1991)
5. Multi-Dimensional Acculturation Scale: The Multi-Dimensional Acculturation Scale was developed to meet the needs of the current research. It consists of 30 items with 3 subscales of 10 items each. The subscales measured the heritage, mainstream and global acculturation in 10 areas, the details of which can be seen in Appendix-III. The items are scored on a 7-point Likert-Type scale. 15 items are positively scored while the other 15 are negatively scored. The scales has an internal consistency reliability of .74.
6. Domains of Acculturation Scale: The Domains of Acculturation Scale was developed in 2014 to meet the needs of the current research. It is a 10 item scale and has two subscales – private domain and public domains of acculturation. Each subscale has 5 items, each item pertaining to a specific repertoire of domain of acculturation. The details of the items can be seen in Appendix-IV. The items are scored on a 7-point Likert-Type scale and all items are positively scored. It has an internal consistency reliability of .82

Procedure:

For the current research, data had to be collected from different regions that had varying levels of Heritage (Mizo), Mainstream and Global cultural influences to show the effects of these cultural influences on the subjects. Workplaces and institutions where a good mix of both Mizo and Non-Mizo individuals attended and interacted were chosen. The subjects were then approached at the workplace or institutions. Permission was taken from either the supervisors or the teachers and then, subjects were individually asked if they would consent to answering the questionnaires. Rapport was formed and instruction was thoroughly given. They were then given the questionnaire booklet which contained the demographic information form and the different measures of Psychological Acculturation Scale (PAS), Satisfaction with Life Scale (SWLS), East Asian Acculturation Measure (EAAM), Social, Attitudinal, Family and Environmental Scale (SAFE), Multi Dimensional Acculturation Scale (MDAS) and Domains of Acculturation Scale (DAS). A specimen copy of the questionnaire booklet can be seen in the appendices. After they finished, the subjects were thanked and a small token of appreciation was given to each of them. The overall outcomes of the analyses are presented in the following chapter.

Statistical Analyses:

In order to achieve the objectives of the current research, the subject wise scores on items of the Psychological Acculturation Scale (Troppet al, 1999), East Asian Acculturation Measure (Berry, 2001), Social, Attitudinal, Familial, and Environmental (Padilla, 1980), Satisfaction with Life Scale ((Diener et al, 1985), Multi-Dimensional Acculturation Scale (2015) and Domains of Acculturation Scale (2015) were separately prepared and analyzed to check their psychometric adequacy for measurement purposes among the Mizo and Non-Mizo samples. The data was analysed using Statistical Package for the Social Sciences (SPSS 20). Psychometric effects of the measures included:

- i) Item total coefficient of correlation (and the relationship between the specific items of the sub-scales as index of internal consistency)
- ii) Reliability coefficient (Cronbach's alpha of the sub-scales and full scales)
- i) Relationship between the scales to relate the constructs in the target population and for cross validation measures.

Further, the mean and SD values were included for comparison of the test scores between the groups, and the Skewness and Kurtosis with Standard Error (SE) of both the full fledged scales and sub-scales to check the data distributions (Miles and Shevlin, 2004) for further analysis.

The data was first checked for extreme outliers and incomplete replies. These were rejected. The final selected data set was subjected to the following analyses:

1. Analysis of Descriptive Statistics of the scales
2. Reliability analysis of psychological scales
3. Correlational analyses of the different subscales
4. Multivariate Analyses of Between-Subject Effects
5. Post-Hoc Analysis (Scheffe's Test)
6. Hierarchical Linear Regression

CHAPTER IV

Results and Interpretation

Subject-wise scores on the specific items of the behavioral measures of Psychological Acculturation Scale (Tropp, et al, 1999), Satisfaction with Life Scale (Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S.,1985), East Asian Acculturation Measure (Barry, 2001), Social Attitude, Family and Environmental Scale (Padilla, 1980), Mizo Dimensions of Acculturation Scale and Domains of Acculturation Scale were separately prepared and analyzed in order to i) check the psychometric adequacy of these behavioral measures for measurement purposes and the levels of strength on such measures among the Mizo (male and female in three regions – Mizoram, NE India and Rest of India) and Non-Mizo (male and female in three regions- Mizoram, NE India and Rest of India) and ii) to elucidate the interrelationships between 3 dimensions of acculturation - Unidimension, Bidimension and Multidimension (Heritage, Mainstream and Global), 2 domains of acculturation – Private and Public Domains, 4 strategies of acculturation – Assimilation, Integration, Marginalization and Separation and 2 levels of acculturative stress i.e stress and satisfaction.

Since several questionnaires measured several variables, the sub-scales were measures and responses analysed separately based on the variables that were measured by each. Accordingly, the sub-scales were measured and analysed in the following order:

1. Unidimensional Acculturation. (Dependent variable ‘Unidimension’)
2. Heritage dimension of Multidimensional Acculturation. (Dependent variable ‘Heritage’)
3. Mainstream dimension of Multidimensional Acculturation. (Dependent variable ‘Mainstream’)
4. Global dimension of Multidimensional Acculturation. (Dependent variable ‘Global’)
5. Assimilation Strategy of Acculturation. (Dependent variable ‘Assimilation’)
6. Integration Strategy of Acculturation. (Dependent variable ‘Integration’)

7. Marginalization Strategy of Acculturation. (Dependent variable 'Marginalization')
8. Separation Strategy of Acculturation. (Dependent variable 'Separation')
9. Private Domain of Acculturation. (Dependent variable 'Private')
10. Public Domain of Acculturation. (Dependent variable 'Public')
11. Acculturative Stress. (Dependent variable 'Stress')
12. Satisfaction with Life Scale. (Dependent variable 'Satisfaction')

DESCRIPTIVE STATISTICS OF THE SUBSCALES

Table-1a shows the descriptive statistics of all the subscales for Culture 1 i.e. Mizo. The table shows the *Mean*, *SD*, *Skewness* and *Kurtosis* of each subscale for subjects from Culture-1 from each region. (male and female are shown separately). The skewness and kurtosis were checked at *3x the Standard Error* and it was found to be satisfactory for all subscales.

Table-1a: Descriptive statistics (Mean, SD, Skewness & Kurtosis) of each subscale for Culture 1

	Male						Female						
	μ	SD	Skewness		Kurtosis		μ	SD	Skewness		Kurtosis		
			Stat	SE	Stat	SE			Stat	SE	Stat	SE	
M i z o r a m	Unidimension	-.21	1.05	.43	.37	-1.02	.73	-.28	.88	.63	.37	-.12	.73
	Heritage	.28	.95	.04	.37	-.57	.73	.20	.73	-.16	.37	-1.13	.73
	Mainstream	-.29	.89	.26	.37	-.69	.73	-.24	1.01	-.27	.37	.30	.73
	Global	.32	.82	-.45	.37	-.50	.73	.06	.89	-.01	.37	-.77	.73
	Private	.41	.77	-.25	.37	-1.30	.73	.45	1.05	-.43	.37	-.80	.73
	Public	.19	.73	-.03	.37	.33	.73	.45	.95	-.11	.37	-1.05	.73
	Assimilation	-.45	.88	.15	.37	.59	.73	-.32	1.11	.25	.37	.42	.73
	Integration	-.29	1.01	.23	.37	-.50	.73	-.39	.82	.12	.37	-.07	.73
	Marginalisation	-.07	1.06	-.18	.37	.04	.73	.09	1.02	.16	.37	-.19	.73
	Separation	.18	1.00	-.59	.37	.10	.73	.60	.89	-.79	.37	1.41	.73
N o r t h - E a s t	Stress	-.41	.79	.34	.37	-.48	.73	-.13	.89	.41	.37	.40	.73
	Satisfaction	-.16	1.02	.11	.37	-.32	.73	-.08	.97	.13	.37	-.75	.73
	Unidimension	-.34	.94	.55	.37	-.43	.73	-.51	.71	-.06	.37	-.76	.73
	Heritage	.18	1.00	-.37	.37	-1.01	.73	.38	.92	-.74	.37	-.32	.73
	Mainstream	-.52	.90	-1.03	.37	1.14	.73	.03	.85	.75	.37	-.56	.73
	Global	.18	.80	-.03	.37	-.75	.73	.43	1.03	-.97	.37	.39	.73
	Private	.22	.93	-.20	.37	-.87	.73	.24	.79	.11	.37	-.79	.73
	Public	.42	.69	-.03	.37	-.32	.73	.20	.88	-.06	.37	-.51	.73
	Assimilation	-.35	1.13	.31	.37	-.18	.73	-.34	.80	-.10	.37	-.45	.73
	Integration	-.36	.89	-.12	.37	-.84	.73	.17	1.06	.20	.37	-.59	.73
R e s o l u t i o n s	Marginalisation	.18	.94	.11	.37	-.68	.73	.03	.78	-.24	.37	-.63	.73
	Separation	.21	.94	-.29	.37	-.37	.73	.30	.96	-.48	.37	-.75	.73
	Stress	.06	.86	.27	.37	-.77	.73	-.28	.91	.57	.37	-.46	.73
	Satisfaction	-.33	1.08	-.38	.37	.24	.73	.27	1.12	-.16	.37	-1.22	.73
	Unidimension	-.52	1.00	.69	.37	-.77	.73	.19	.81	-.18	.37	-.06	.73
	Heritage	.17	1.00	-.11	.37	-1.12	.73	.12	.75	-.30	.37	.51	.73
	Mainstream	-.54	.95	.60	.37	1.41	.73	-.27	1.05	.02	.37	-.73	.73
	Global	-.44	.99	-.24	.37	1.49	.73	.09	.77	-.24	.37	-.57	.73
	Private	.37	.98	.12	.37	-.62	.73	.26	.80	.02	.37	1.17	.73
	Public	.29	.91	.10	.37	-.12	.73	.21	.74	.04	.37	.04	.73
I n d i c a t o r	Assimilation	-.37	.75	-.40	.37	.02	.73	.05	.83	-.22	.37	-.38	.73
	Integration	-.30	.85	.05	.37	-1.01	.73	-.37	.82	.16	.37	-.13	.73
	Marginalisation	.13	.81	-.36	.37	.07	.73	.33	.86	.35	.37	-.06	.73
	Separation	.21	.98	-.31	.37	-.06	.73	.57	.77	.32	.37	1.70	.73
	Stress	.24	.78	-.26	.37	-.39	.73	.22	1.04	.64	.37	-.55	.73

Satisfaction | .02 1.14 -.08 .37 -.84 .73 | .13 .83 .17 .37 -.60 .73

Table-1b shows the descriptive Statistics of all the subscales for Culture 2 i.e Non-Mizo. The table shows the *Mean, SD, Skewness and Kurtosis* of each subscale for subjects from Culture-2 from each region. (both male and female are shown separately). The skewness and kurtosis were checked at *3x the Standard Error* and it was found to be satisfactory for all subscales as well.

Table-1b: Descriptive statistics (Mean, SD, Skewness& Kurtosis) of each sub-scale for Culture – II

	Male						Female						
	μ	SD	Skewness		Kurtosis		μ	SD	Skewness		Kurtosis		
			Stat	SE	Stat	SE			Stat	SE	Stat	SE	
M i z o r a s i a n	Unidimension	.41	1.13	.15	.37	.24	.73	.31	.81	-.35	.37	-.98	.73
	Heritage	-.35	1.22	-.31	.37	.25	.73	-.19	.92	-.55	.37	-.16	.73
	Mainstream	.54	1.10	.23	.37	-.75	.73	.37	.79	-.33	.37	-.06	.73
	Global	-.42	1.17	-.16	.37	-.01	.73	-.22	1.25	-.56	.37	.07	.73
	Private	-.25	1.21	-.31	.37	-.47	.73	-.24	1.00	-.30	.37	-.44	.73
	Public	-.05	1.31	-.32	.37	-.08	.73	-.36	1.04	-.13	.37	-.44	.73
	Assimilation	.42	1.08	-.34	.37	-.09	.73	.27	.82	.11	.37	-.93	.73
	Integration	.31	.96	.25	.37	-.08	.73	.23	1.00	-.81	.37	.83	.73
	Marginalisation	-.33	.97	-.24	.37	.02	.73	-.17	1.17	.47	.37	-.53	.73
	Separation	-.50	.91	-1.06	.37	1.63	.73	-.48	.88	.05	.37	-.82	.73
Stress	-.26	1.11	.11	.37	-.90	.73	-.21	1.18	.65	.37	.56	.73	
Satisfaction	.20	.84	-.30	.37	-.27	.73	.06	1.01	-.77	.37	.36	.73	
N o r t h - E a s t	Unidimension	.10	1.07	.33	.37	-.95	.73	.09	1.01	.03	.37	-.87	.73
	Heritage	-.33	1.02	-.08	.37	-1.25	.73	-.13	1.05	.03	.37	-.95	.73
	Mainstream	.07	.94	.86	.37	.63	.73	.16	1.00	.22	.37	-.74	.73
	Global	-.21	.91	.06	.37	-.94	.73	.06	1.09	-.05	.37	-.89	.73
	Private	-.22	.85	-.76	.37	.37	.73	-.41	.89	.20	.37	-.96	.73
	Public	.04	1.02	-.65	.37	.02	.73	-.51	.92	.33	.37	-.72	.73
	Assimilation	.49	1.08	-.17	.37	-.49	.73	-.10	.91	.34	.37	.23	.73
	Integration	.27	.92	.30	.37	.20	.73	-.13	1.11	-.13	.37	-.71	.73
	Marginalisation	.29	1.01	-.06	.37	-.57	.73	-.12	.87	.04	.37	-.65	.73
	Separation	-.05	.87	-.35	.37	-.51	.73	-.21	.88	.48	.37	.35	.73
Stress	.52	.97	-.06	.37	-.98	.73	.24	.90	-.28	.37	.12	.73	
Satisfaction	-.25	.92	-.25	.37	-.22	.73	-.47	1.07	-.31	.37	-.40	.73	
R e s t o f I n d i a	Unidimension	.37	.73	-.17	.37	-1.03	.73	.39	1.15	.05	.37	-.75	.73
	Heritage	-.45	1.02	.10	.37	-.65	.73	.11	1.03	-.66	.37	.89	.73
	Mainstream	.29	.84	.45	.37	-.55	.73	.41	.99	.12	.37	-.65	.73
	Global	.04	.95	.09	.37	-.84	.73	.10	.92	-.43	.37	.21	.73
	Private	-.34	.98	-.73	.37	.38	.73	-.49	1.09	-.05	.37	.32	.73
	Public	-.23	1.02	-.85	.37	.50	.73	-.65	.99	.40	.37	2.11	.73
	Assimilation	.37	.98	.15	.37	-.62	.73	.32	.91	.76	.37	.81	.73
	Integration	.62	.87	-.39	.37	-.31	.73	.24	1.10	-.28	.37	-.59	.73
	Marginalisation	-.09	1.14	.29	.37	-.61	.73	-.27	1.15	-.02	.37	-.84	.73
	Separation	-.25	1.04	-.52	.37	-.19	.73	-.58	1.02	-.13	.37	-.62	.73
Stress	.09	1.10	.27	.37	-.69	.73	-.09	1.08	.34	.37	-.69	.73	
Satisfaction	.40	.76	-.04	.37	-.48	.73	.22	.91	-.19	.37	-.06	.73	

RELIABILITY ANALYSIS

A reliability analysis of the different subscales was done. This analysis was done in two ways:

- i) An overall analysis of all the subscales was taken without splitting the data in any way.
- ii) The data was split based on culture and the reliability analysis was done.

The *Item*, *Scale* and *Scale if Item Deleted* were checked and *Cronbach Alpha* for each scale was checked. Any item below .3 reliability was considered unsatisfactory and thus, rejected for further analysis. A total of 6 items were rejected. These were:

- i) 3 items from Global Dimension of Acculturation Subscale. (MDAS26, MDAS27 & MDAS28)
- ii) 1 item from Private Domain of Acculturation Subscale. (DAS1)
- iii) 1 Item from Separation Strategy of Acculturation Subscale. (EAAM2)
- iv) 1 item from Acculturative Stress Subscale. (SAFE1)

Table-2 shows the *reliability analysis* of the subscales used. The analysis was done, first, by splitting the data between the two cultures so that the reliability analysis of the scales for both the cultures was obtained. The lowest reliability score for a subscale was Public for Culture-1 (.54) and the highest was Stress for Culture-2. The overall analysis (Culture-1 & Culture-2) showed satisfactory reliability analysis, the lowest being Separation (.60) and the highest being Stress (.92). Thus, all the subscales were deemed reliable for further use and analysis.

Table-2: Reliability analysis of all subscales (Split based on culture& Overall analysis)

Subscale	Reliability analysis		
	Culture – 1	Culture – 2	Overall
Unidimension	.85	.87	.87
Heritage	.55	.72	.71
Mainstream	.66	.67	.69
Global	.63	.69	.66
Private	.62	.66	.68
Public	.54	.72	.68
Assimilation	.61	.62	.63
Integration	.61	.57	.65
Marginalisation	.69	.78	.74
Separation	.58	.55	.60
Stress	.89	.93	.92
Satisfaction	.74	.68	.71

CORRELATION ANALYSIS

Table-3 shows the correlation analysis of the Independent Variables (Culture, Region, Sex), the covariates (Age, SES, Home, Family type, Breadwinner, Properties, Amenities) and the Dependent Variables (Unidimension, Heritage, Mainstream, Global, Private, Public, Assimilation, Integration, Marginalization, Separation, Stress, Satisfaction). It is observed that the Independent Variable 'Culture' has positive correlations (significant at the .01 level) with Age, Unidimension, Mainstream Dimension, Assimilation and Integration. It has negative correlations (significant at .01 level) with Heritage Dimension, Private Domain, Public Domain and Assimilation. The Independent Variable 'Region' has positive correlations (significant at .01 level) with Home Ownership and Stress. It has negative correlations (significant at .01 level) with Breadwinner. The Independent Variable 'Sex' has negative correlations (significant at .05 level) with Home Ownership, Family Type, Properties Owned and Public Domain.

Of the covariates taken, Age has the most correlations with other variables. It has positive correlations (significant at .01 level) with SES, Home Ownership, Breadwinner, Unidimension, Mainstream Dimension, Integration and Satisfaction while it has negative correlations (significant at .01 level) with Public Domain, Marginalization, Separation and Stress. Home Ownership has positive correlations (significant at .01 level) with Assimilation and Satisfaction. It has negative correlations (significant at .01 level) with Properties Owned, Amenities Owned, Heritage Dimension and Global Dimension. Family Type is observed to have positive correlation (significant at .01 level) with Properties Owned and also has negative correlations with the three dimensions of Multidimension as well – Heritage, Mainstream and Global, although the significance at the .01 level is only with Heritage Dimension.

Unidimension has positive correlations (significant at .01 level) with Mainstream and Assimilation. It has negative correlations (significant at .01 level) with Heritage, Private and Public Domains and Separation.

The three dimensions of multidimensional acculturation show high correlations with many other variables as can be seen from the table. Heritage Dimension has positive correlations (significant at .01 level) with Mainstream Dimension, Global Dimension, Private Domain, Public Domain, Integration, Separation. It has negative correlations (significant at .01 level) with Assimilation, Marginalization and Stress. Mainstream Dimension has positive correlations (significant at .01 level) with Global Dimension, Assimilation, Integration and Satisfaction. It has negative correlations (significant at .01 level) with Private Domain, Public Domain, Marginalization, Separation and Stress. Global Dimension is observed to have positive correlations (significant at .01 level) with Integration while having negative correlations (significant at .01 level) with Private Domain, Public Domain and Stress.

Private Domains has positive correlations (significant at .01 level) with Public Domain, Marginalization, Separation and Stress. It is also observed to have negative correlations (significant at .01 level) with Assimilation and Integration. Public Domain has positive correlations (significant at .01 level) with Marginalization, Separation and Stress while it is observed to have negative correlations with Assimilation (significant at .05 level) and Integration (significant at .01 level).

The four acculturative strategies – Assimilation, Integration, Marginalization and Separation – are also observed to have good correlations with other variables. Assimilation has positive correlations (significant at .01 level) with Integration, Marginalization and Stress. It has negative correlation significant at the .01 level with Separation. Integration has positive correlation (significant at .01 level) with Satisfaction while it has negative correlations (significant at .01 level) with Marginalization, Separation and Stress. Marginalization has positive correlation (significant at .01 level) with Separation and Stress while it has negative correlation (significant at .01 level) with Satisfaction. Separation is observed to have positive correlation significant at the .01 level with Stress.

A correlation analysis of each subscale with its items was also done. Items with a correlation below .4 were considered not satisfactory enough for further analysis and thus, rejected. The correlation analysis of the subscales are displayed in Appendix-X

Table-3: Correlation coefficient of the Independent Variables (Culture, Region & Sex) with Co-Variates (Age, SES, Home, Family Type, Breadwinner, Properties, & Amenities) and Dependent Variables (Unidimension, Heritage, Mainstream, Global, Private, Public, Assimilation, Integration, Marginalization, Separation, Stress & Satisfaction)

	Culture	Region	Sex	Age	SES	Home	Family Type	Breadwinner	Properties	Amenities	Unidimension	Heritage	Mainstream	Global	Private	Public	Assimilation	Integration	Marginalisation	Separation	Stress	Satisfaction	
Culture	X																						
Region	.00	X																					
Sex	.00	.00	X																				
Age	.20**	-.07	-.01	X																			
SES	.04	-.11*	.06	.20**	X																		
Home	.00	.13**	-.11*	.16**	.06	X																	
Family Type	.00	-.09	-.11*	-.03	-.02	.02	X																
Breadwinner	.00	-.13**	-.06	.38**	.18**	.12*	.03	X															
Properties	.00	.00	-.12*	.01	.05	-.12**	.14**	.01	X														
Amenities	.00	-.01	.06	.02	.05	-.17**	.00	-.06	.42**	X													
Unidimension	.28**	.02	.03	.16**	.12**	.11*	-.04	.06	.02	.09	X												
Heritage	-.22**	.00	.08	.07	-.01	-.15**	-.12**	.01	-.01	.04	-.28**	X											
Mainstream	.31**	-.05	.08	.27**	.06	-.12*	-.10*	.05	.04	.09	.13**	.24**	X										
Global	-.11*	.00	.09	-.08	-.03	-.14**	-.12*	-.03	.06	.21**	-.04	.33**	.28**	X									
Private	-.33**	-.06	-.03	-.10*	-.04	.06	.02	.00	-.05	-.12**	-.31**	.17**	-.29**	-.15**	X								
Public	-.29**	-.06	-.11*	-.15**	-.09	.08	.03	-.06	-.05	-.13**	-.27**	.17**	-.25**	-.14**	.71**	X							
Assimilation	.30**	.05	-.02	.02	.01	.18**	.01	.01	.02	.04	.41**	-.29**	.18**	-.06	-.18**	-.09*	X						
Integration	.26**	.04	-.04	.17**	-.01	.06	.00	.05	-.04	-.02	.04	.20**	.40**	.26**	-.15**	-.12**	.29**	X					
Marginalization	-.12*	.06	-.02	-.28**	-.13**	.01	.00	-.09	-.02	-.08	-.01	-.16**	-.29**	-.09*	.26**	.30**	.19**	-.12**	X				
Separation	-.35**	.02	.03	-.21**	-.05	-.03	-.01	-.08	.05	.02	-.34**	.25**	-.26**	.03	.51**	.42**	-.20**	-.13**	.30**	X			
Stress	.05	.15**	-.04	-.21**	-.12**	.08	.05	-.08	.08	-.05	.02	-.18**	-.20**	-.19**	.21**	.23**	.12**	-.18**	.40**	.23**	X		
Satisfaction	.02	.08	.02	.19**	.06	.12**	-.02	.04	-.06	-.05	.02	.12*	.18**	.05	.04	.04	.11*	.30**	-.13**	-.03	-.16**	X	

MULTIVARIATE ANALYSIS OF COVARIATES FOR CULTURE, REGION AND SEX ON UNIDIMENSION, HERITAGE, MAINSTREAM, GLOBAL, PRIVATE, PUBLIC, ASSIMILATION, INTEGRATION, MARGINALIZATION, SEPARATION, STRESS AND SATISFACTION WITH AGE, SES, HOME OWNERSHIP, FAMILY TYPE, BREADWINNER, IMMOVABLE PROPERTIES AND AMENITIES

A multivariate analysis of the data was done wherein the following variables were considered for analysis

1. Independent variables – Culture, Sex, Region.
2. Dependent variables – Unidimension, Heritage, Mainstream, Global, Private, Public, Assimilation, Integration, Marginalization, Separation, Stress, Satisfaction.
3. Covariates – Age, SES, Home ownership-, Family type, Breadwinner, Immovable Properties and Amenities.

The impact of the covariate ‘Age’ is significant with the dependent variables Heritage, Mainstream, Integration, Marginalization, Separation, Stress and Satisfaction. (Table-4a). Looking back at the correlation table, Heritage, Mainstream, Integration and Satisfaction are positive while Marginalization, Separation and Stress are negative. (Table-3). The impact of the covariate ‘Home Ownership’ was found to be significant with the dependent variables Heritage, Mainstream, Assimilation and Stress. (Table-4a). It is observed that from the correlation table, Assimilation and Stress are positive while Heritage and Mainstream are negative.

The impact of the covariate ‘Family Type’ was found to be significant with the dependent variables Heritage, Mainstream and Global (Table-4a), all of which are found to

have a negative correlation with the covariate (Table-3). The covariate ‘Immovable Properties’ was found to be significant with the dependentvariable Stress (Table-4a) which is found to have a positive correlation. The covariate ‘Amenities’ was found to be significant with the dependent variables Global, Private and Public. (Table-4a) and are found to have a negative correlation with the covariate.

Table-4a: MANCOVA ofCovariates (Age, SES and Home Ownership, Family Type, Immovable Properties, Amenities) with dependent variables. (Significant values)

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Age	Heritage	8.305	1	8.305	9.023	.003**
	Mainstream	16.143	1	16.143	19.450	.000***
	Integration	5.849	1	5.849	6.408	.012**
	Marginalization	22.059	1	22.059	23.726	.000***
	Separation	3.887	1	3.887	4.568	.033*
	Stress	12.739	1	12.739	14.193	.000***
	Satisfaction	10.040	1	10.040	10.651	.001**
Home Ownership	Heritage	8.411	1	8.411	9.138	.003**
	Mainstream	9.829	1	9.829	11.842	.001**
	Assimilation	10.129	1	10.129	11.452	.001**
	Stress	3.540	1	3.540	3.944	.048*
Family Type	Heritage	4.417	1	4.417	4.798	.029*
	Mainstream	4.032	1	4.032	4.858	.028*
	Global	4.094	1	4.094	4.406	.036*
Immovable Properties	Stress	4.516	1	4.516	5.031	.025*
Amenities	Global	9.703	1	9.703	10.442	.001**
	Private	6.298	1	6.298	7.066	.008**
	Public	5.452	1	5.452	6.157	.013*

The Independent Variable ‘Culture’ was found to be significant with the dependent variables Unidimension, Heritage, Mainstream, Private, Public, Assimilation, Integration, Separation and Stress. (Table-4b). Looking back at the correlation table, we see that Unidimension, Mainstream, Assimilation, Integration and Stress are positive while Heritage, Private, Public and Separation are negative. The Independent Variable ‘Region’ was found to be significant with the dependent variables Stress and Satisfaction. (Table-4b) and both have a positive correlation with the Independent Variable. The Independent Variable ‘Sex’ was found to be significant with the dependentvariable Public. (Table-4b) and was observed to have a negative correlation with the Independent Variable (Table-3)

Table-4b: MANCOVA of Independent Variables (Culture, Region, Sex) with dependent variables.(Significant values)

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Culture	Unidimensional	32.397	1	32.397	36.507	.000***
	Heritage	29.772	1	29.772	32.344	.000***
	Mainstream	25.741	1	25.741	31.014	.000***
	Private	43.817	1	43.817	49.165	.000***
	Public	32.488	1	32.488	36.689	.000***
	Assimilation	46.234	1	46.234	52.276	.000***
	Integration	20.254	1	20.254	22.191	.000***
	Separation	40.517	1	40.517	47.609	.000***
	Stress	5.338	1	5.338	5.947	.015**
Region	Stress	6.206	2	3.103	3.457	.032*
	Satisfaction	7.264	2	3.632	3.853	.022*
Sex	Public	4.561	1	4.561	5.150	.024*

For convenience of viewing and interpretation, the significant independent interaction effects of the Independent Variables with the dependent variables are shown in the following figures. The Independent variables are plotted along the X-Axis and the Dependent variables are plotted along the Y-Axis.

Figure-4a: Independent interaction effect between the Independent variable 'Culture' and the dependent variable 'Unidimension' showing the standardised mean scores.

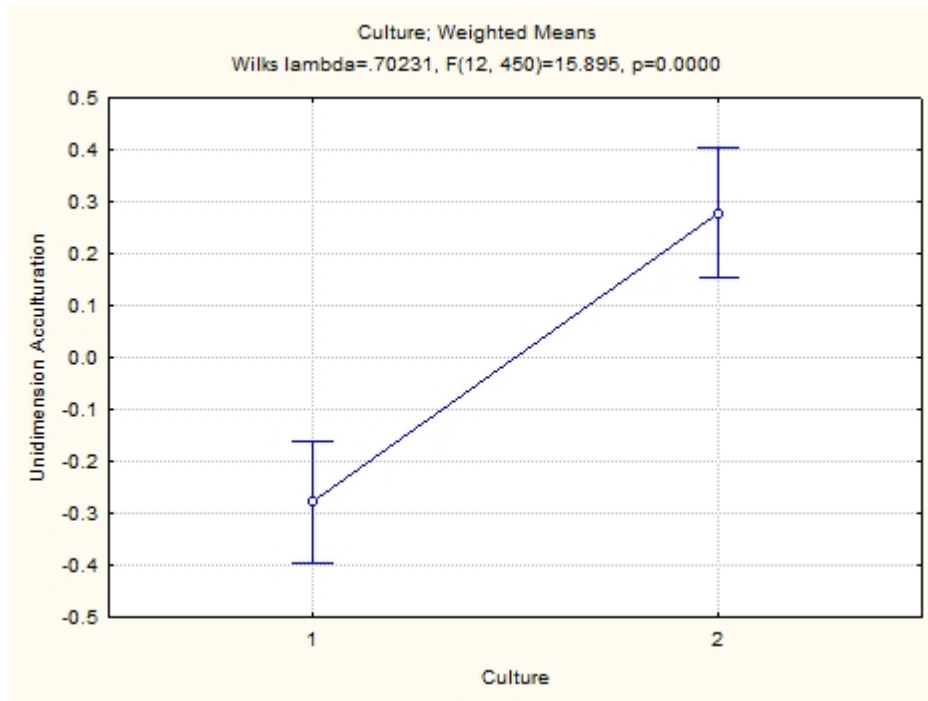


Figure-4a shows the significant independent interaction effect between Culture and Unidimension. It is observed that Culture-1 (Mizos) have a significantly lower score than Culture-2. This reveals that in the unidimensional acculturation, Mizos tend to acculturate towards their Heritage (Mizo) culture while Non-Mizos tend to acculturate towards the Mainstream (Indian) culture. This is more or less expected as individuals of each culture will tend to acculturate towards their own culture, although there is a possibility that they will acculturate towards the other culture.

Figure-4b: Independent interaction effect between the independent variable 'Culture' and the dependent variable 'Heritage' showing the standardised mean scores.

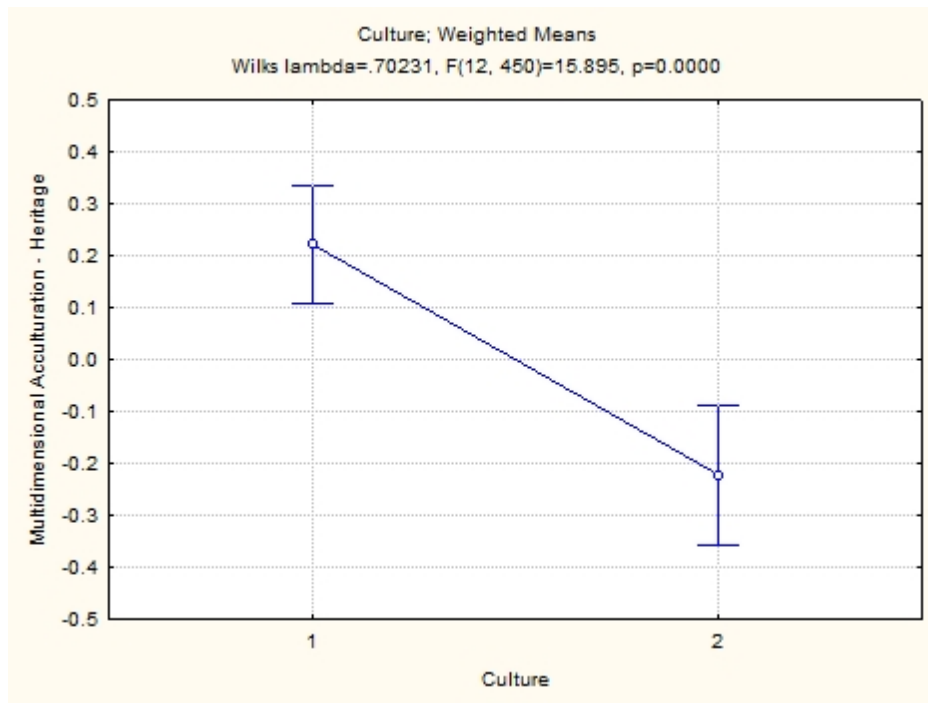


Figure-4b shows the significant independent interaction effect between the independent variable ‘Culture’ and the dependent variable ‘Heritage’. Heritage, here, refers to the specific heritage culture of the participant as compared to the broader ‘Mainstream’ Indian culture which we see. Participants from Culture-1 (Mizos) score much higher as compared to participants from Culture-2 (Non-Mizos), telling us that Mizos have a higher level of acculturation towards their Heritage culture as compared to Non-Mizos who seems to have a lesser level of acculturation towards their heritage culture. This could be indicative of the fact that Mizos have stronger ties to their heritage cultural roots than Non-Mizos do, being a culture that is much younger, more close-knit and much smaller in population size, thus leading to most people feeling attached to their cultural roots. This does not, however, mean that Non-Mizos have a weak or no attachment to their own heritage culture.

Figure-4c: Independent interaction effect between the independent variable ‘Culture’ and the dependent variable ‘Mainstream’ showing the standardised mean scores.

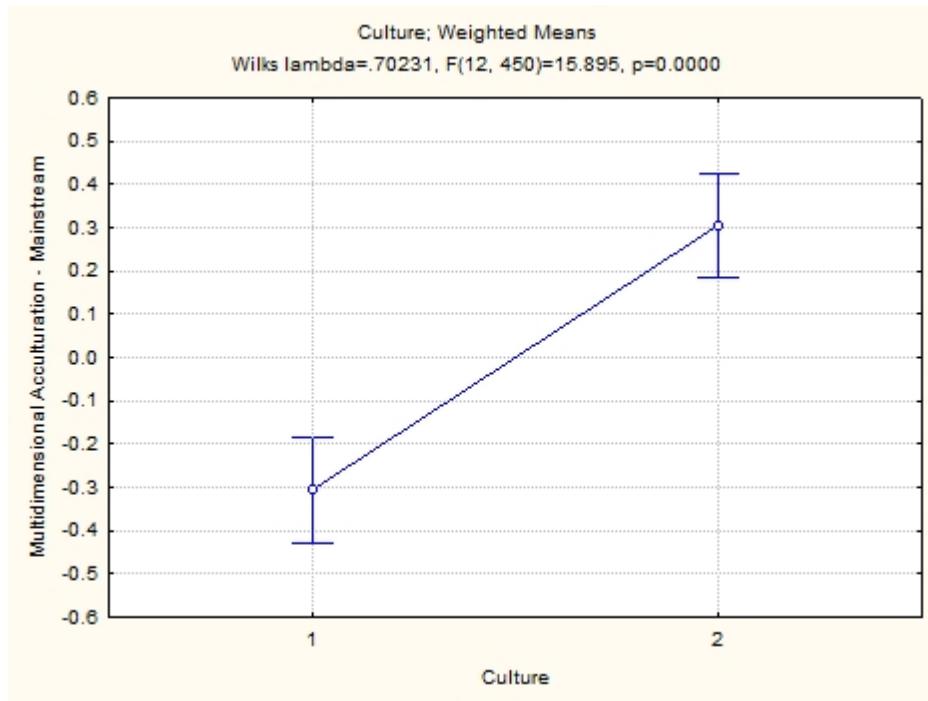


Figure-4c shows the significant independent interaction effect between the independent variable ‘Culture’ and the dependent variable ‘Mainstream’. It is observed that Culture-1 (Mizos) had significantly lower scores when acculturating toward the Mainstream Culture than Culture-2 (Non-Mizo). Mainstream here refers to the Mainstream Indian culture. When we compare this result with the interaction effect between culture and heritage, we can summarise that Non-Mizos have a much higher acculturation to the mainstream Indian culture, the culture that we see in the mainland of the country. This mainstream culture does not point to a large, dominating heritage culture, but rather an amalgamation of the different cultures that we see in India. For Mizos who have a higher acculturation to their heritage culture, it is expected that they will experience less acculturation to the mainstream Indian culture, which is completely different in nature and characteristic as compared to the heritage Mizo culture.

Figure-4d: Independent interaction effect between the independent variable ‘Culture’ and the dependent variable ‘Private’ showing the standardised mean scores.

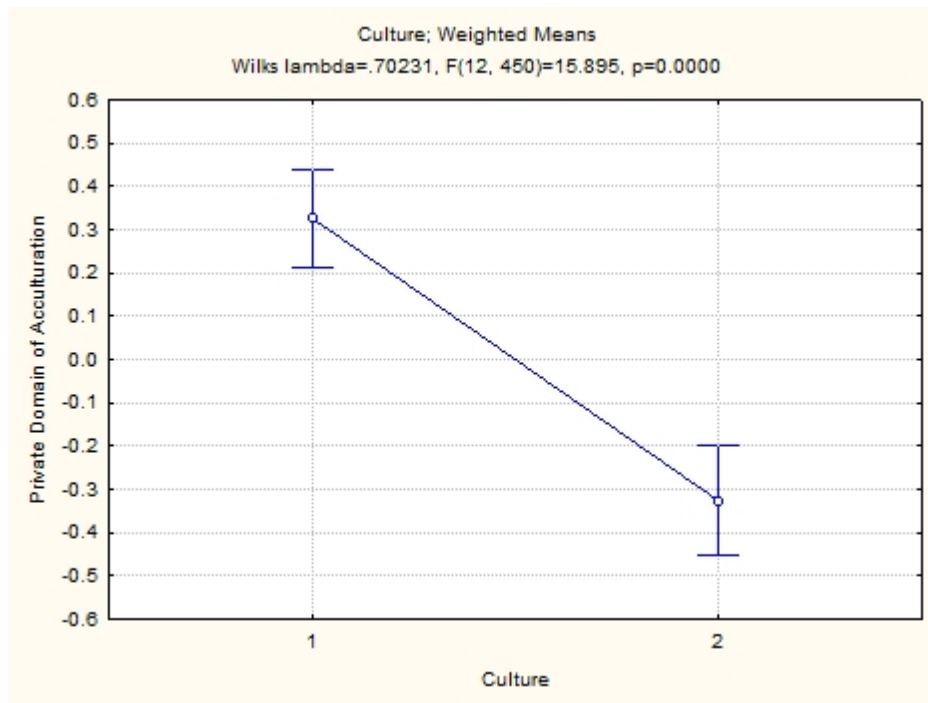


Figure-4e shows the significant independent interaction effect of the independent variable ‘Culture’ with the dependent variable ‘Private’. Here, we see that participants from Culture-2 have a significantly lower mean score as compared to participants from Culture-1. It seems that Mizos tend to express acculturation at the private domain much more than Non-Mizos. Private domain includes identity, marriage, behaviour, customs and traditions and cuisine. Thus, when experiencing acculturation, Mizos tend to prefer identify as a ‘Mizo’, they would prefer to marry someone from their own heritage culture, behave in a manner that is typically ‘Mizo’, follow the customs and traditions of the Mizo and eat food that is prepared in the style of the Mizos. This is not to say that the Non-Mizos do not prefer to show acculturation towards these domains. It means that as compared to the Mizo participants, they are less likely to, for example, marry someone from their own heritage culture or when given a choice, would be less likely to exclusively prefer to eat the food of their heritage culture.

Figure-4e: Independent interaction effect between the independent variable ‘Culture’ and the dependent variable ‘Public’ showing the standardised mean scores.

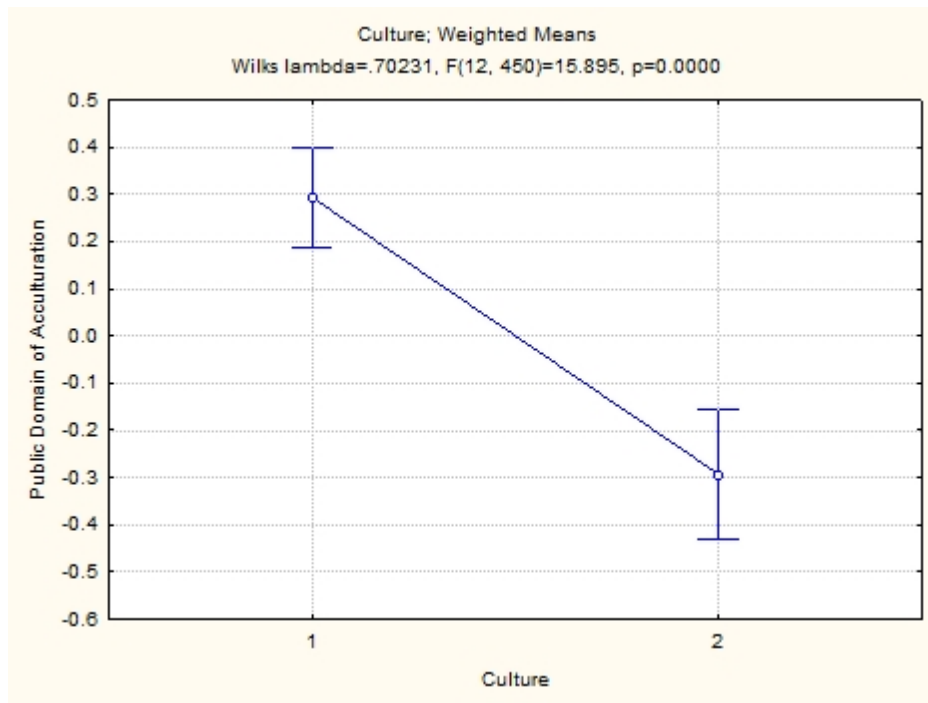


Figure-4e shows the significant independent interaction effect between the Independent variable ‘Culture’ and the dependent variable ‘Public’. As was the case in Private domain of acculturation, participants from Culture-1 had higher mean scores than participants from Culture-2. Thus, even at the public domain, Mizos tend to show their acculturation more than Non-Mizos. Public domain includes dress, language, friendship, festivals and entertainment. Thus, even in these domains, Mizos show a high acculturation, meaning they have a higher tendency than the Non-Mizo participants to prefer to dress in the typical manner of their culture of origin, would prefer to use Mizo as a medium of communication, would prefer to have Mizo friend, be more likely to prefer to celebrate the festivals of the culture of their origin and be more likely to prefer entertainment (music, novels etc) of the culture of their origin. Previous research (Piontkowski, Florack, Hoelker, &Obdrzalek, 2000; Berry &Ataca, 2000)has found that ethnic minorities tend to prefer to preserve their heritage culture and reject the elements of the dominant culture. It is no surprise, then, that Mizos have a significantly higher level of acculturation towards their heritage culture in both private and public domains of acculturation. Researched for dominant cultures (Berry,Kalin,& Taylor,1977; Berry,&Kalin, 1995) has revealed that they usually prefer integration over other strategies. Thus, this would support the fact that the Non-Mizo participants are not as strongly acculturated to their heritage culture at the private and public domains.

Figure-4f: Independent interaction effect between the independent variable 'Culture' and the dependent variable 'Assimilation' showing the standardised mean scores.

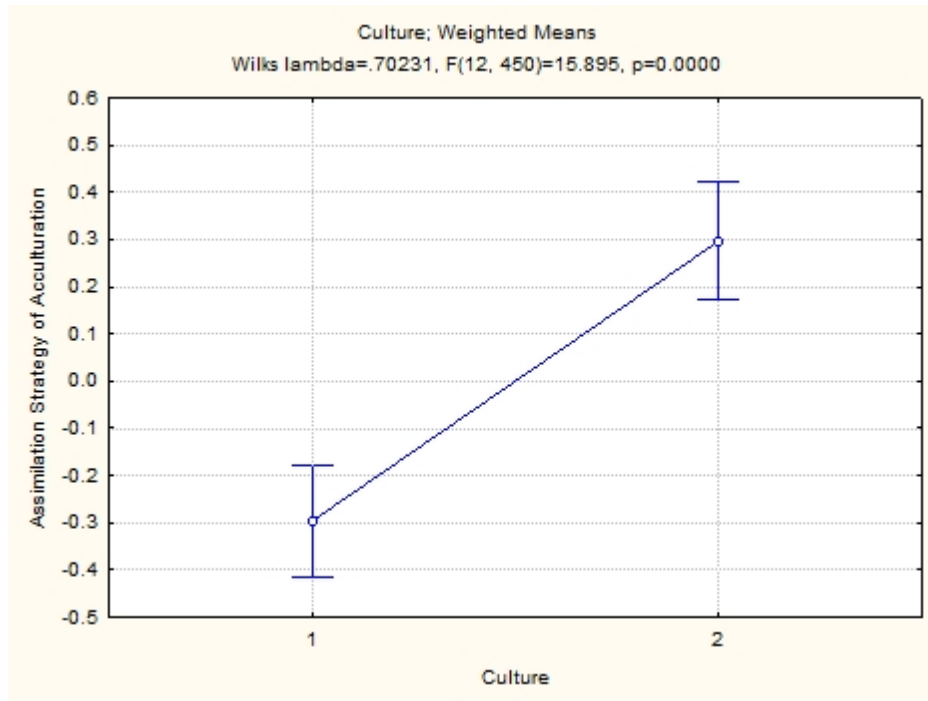


Figure-4f shows the significant independent interaction effect between the independent variable 'Culture' and the dependent variable 'Assimilation'. Here, we see that participants from Culture-2 have a higher mean score as compared to participants from Culture-1. This indicates that Non-Mizo individuals prefer to use the Assimilation strategy of acculturation as compared to Mizos. This does not, however, take into account their preference for other strategies of acculturation.

Figure-4g: Independent interaction effect between the independent variable 'Culture' and the dependent variable 'Integration' showing the standardised mean scores.

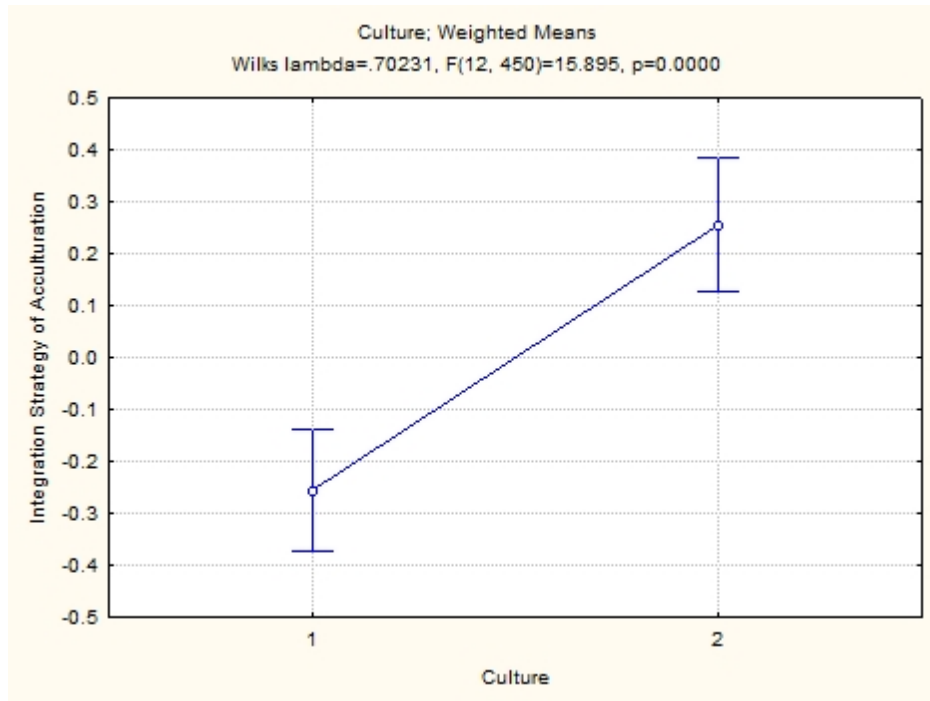


Figure-4g shows the significant independent interaction effect of the independent variable ‘Culture’ with the dependent variable ‘Integration’. Participants from Culture-2 have a higher mean score than individuals from Culture-1, showing that Non-Mizos prefer to use the Integration strategy of acculturation more often than Mizos.

Figure-4h: Independent interaction effect between the independent variable ‘Culture’ and the dependent variable ‘Separation’ showing the standardised mean scores.

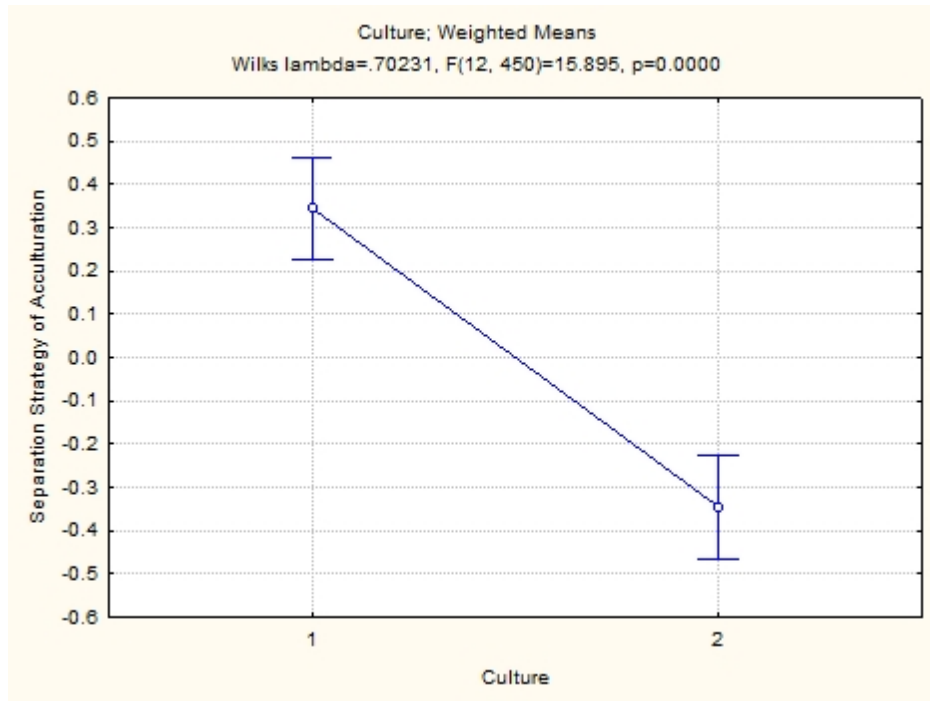


Figure-4h shows the significant independent interaction effect of the independent variable ‘Culture’ with the dependent variable ‘Separation’. Participants from Culture-1 have a significantly higher mean score than individuals from Culture-2, showing that Mizos tend to use the Separation strategy of acculturation much more than Non-Mizos.

Looking at the significant interactions of culture with the strategies of acculturation, we see that once again, it supports the previous findings that ethnic minorities (Mizo) prefer separation strategy of acculturation while the dominant group (Non-Mizo) prefer more open and accepting strategies of acculturation.

Figure-4i: Independent interaction effect between the independent variable ‘Culture’ and the dependent variable ‘Stress’ showing the standardised mean scores.

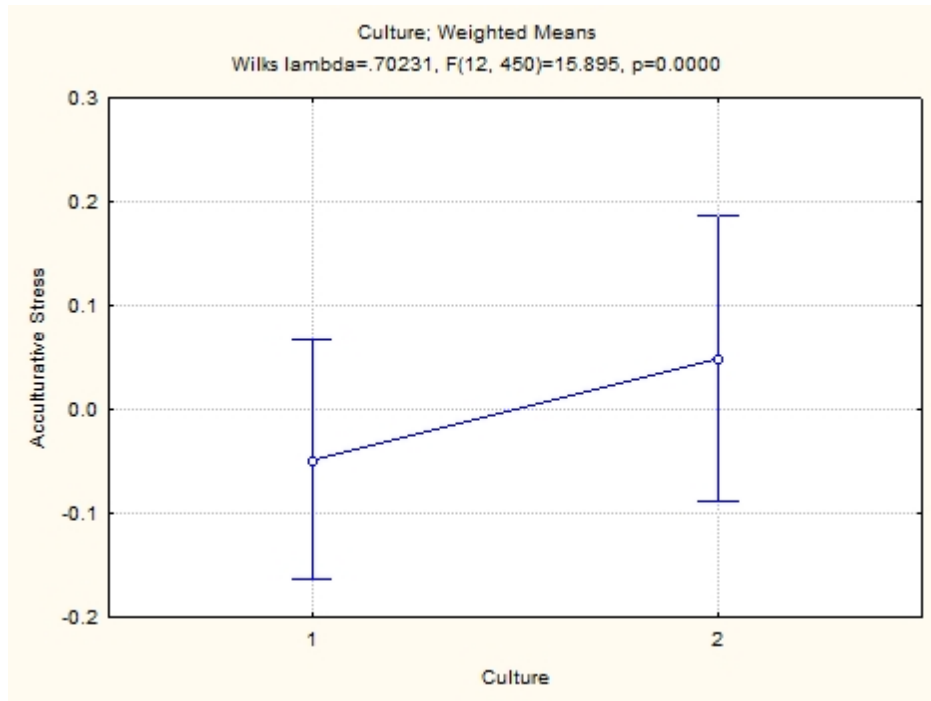


Figure-4i shows the significant independent interaction effect of the independent variable Culture with the dependent variable Stress. Culture-2 show significantly higher mean scores than Culture-1, showing that the process of acculturation causes more stress for Non-Mizos than it does for Mizos.

Figure-4j: Independent interaction effect between the independent variable 'Region' and the dependent variable 'Stress' showing the standardised mean scores.

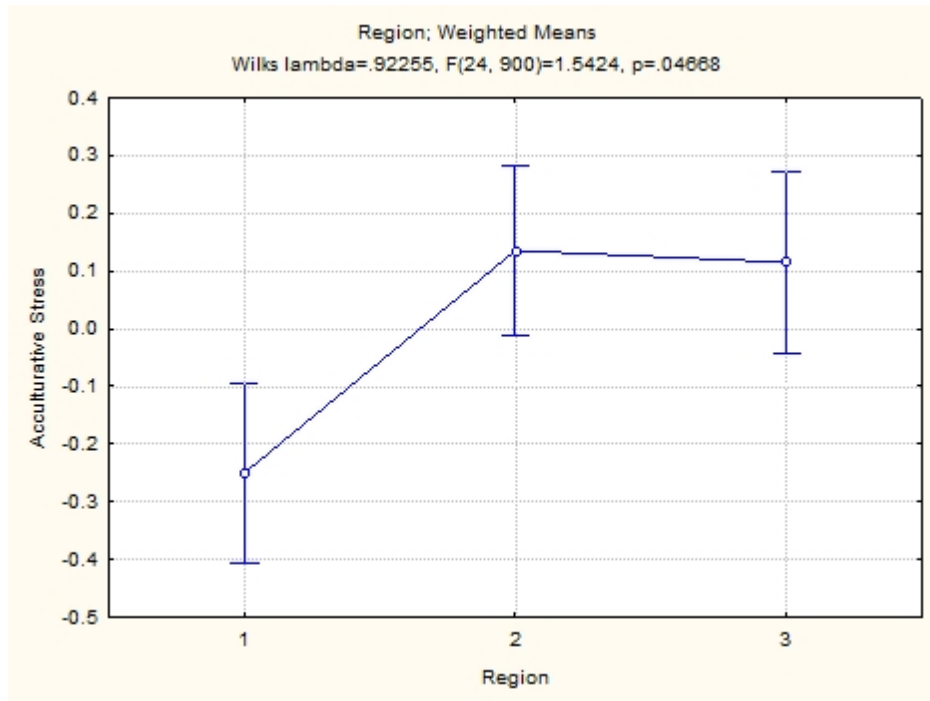


Figure-4j shows the independent interaction effect between the independent variable ‘Region’ and the dependent variable ‘Stress’. Participants in Region-1 report experiencing significantly less stress as compared to Region-2 and Region-3. This does not account for differences in culture or gender. However, we can make the general assumption that living in Mizoram causes less stress than being in the North-East region and the Rest of India. Among the regions that cause higher levels of stress, being in the North-East region causes slightly more stress as compared to living in the Rest of India as is seen by the slightly higher mean scores of the participants living in this area.

Figure-4k: Independent interaction effect between the independent variable ‘Region’ and the dependent variable ‘Satisfaction’ showing the standardised mean scores.

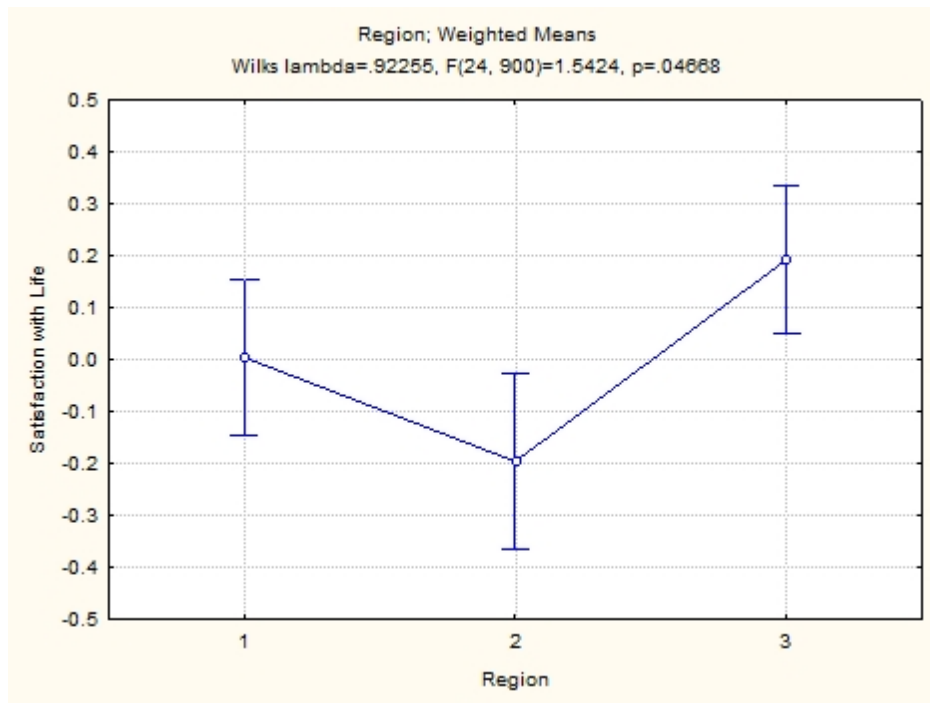


Figure-4k shows the significant independent interaction between the independent variable ‘Region’ and the dependent variable ‘Satisfaction’. Participants from Region-2 have the lowest means scores, followed by those from Region-1. Participants from Region-3 have the highest mean satisfaction scores. Looking at these scores as well as the scores of the participants on stress, we see that participants living in the North-Eastern Region experience the highest levels of stress as well as having the lowest levels of satisfaction. Participants living in Mizoram report experiencing the lowest levels of stress but a not the highest levels of satisfaction. Participants living in the Rest of India report the highest levels of satisfaction but not the lowest levels of stress. Hans Selye (1974) talked about a good kind of stress called ‘eustress’, which refers to a feeling of positivity that is caused by stressors. Here, it is not the source of the stress *per se* that causes satisfaction, but rather the perception of the person of the stressor as something that will help him/her. In a similar sense, individuals living in the Rest of India could be experiencing a just enough level of stress that makes them feel challenged, productive and satisfied. On the other hand, participants living in Mizoram report

feeling the lowest levels of stress. This, however, does not necessarily translate to high levels of satisfactions. Maybe not experiencing enough stress leads to feelings lowersatisfaction and not being challenged enough or being productive.

Figure-4l: Independent interaction effect between the independent variable 'Region' and the dependent variable 'Satisfaction' showing the standardised mean scores.

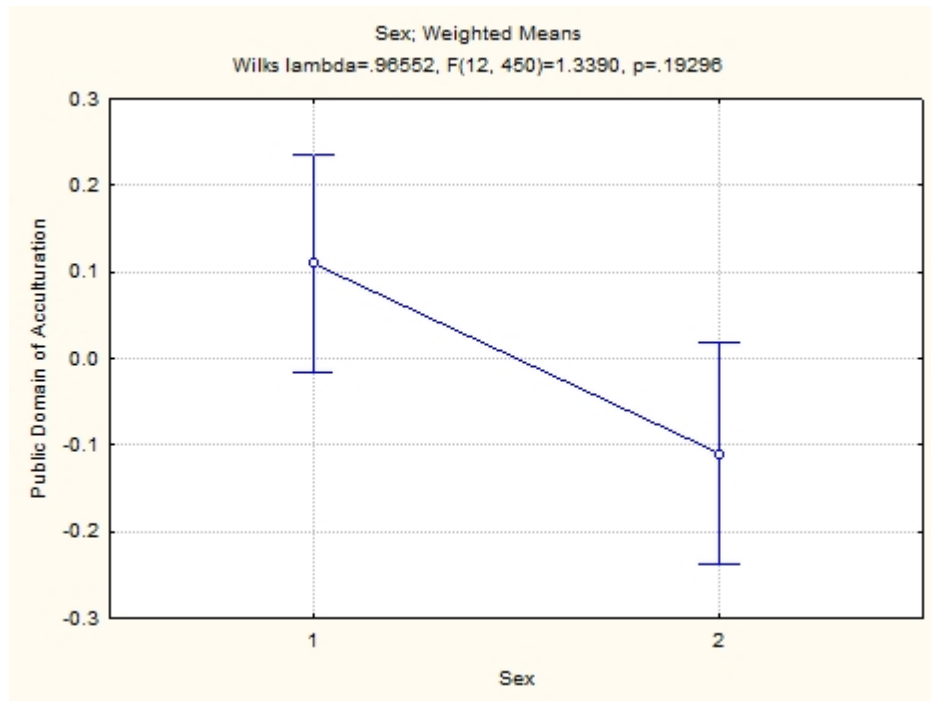


Figure-4l shows the significant independent interaction between the independent variable Sex and the dependent variable Public. Sex-1 (Males) has a significantly higher mean score on public domain of acculturation than Sex-2 (Females). This means that men report experiencing a significantly higher level of acculturation at the public level than women do. Perhaps in a conservative country like India, men are expected to participate in social events than women who are not given such expectations. Even in the Mizo society, men are expected to participate in the social and the community while women are given less pressure to participate. However, this does not mention what the participants experience at the private level. Men might not necessarily experience less acculturation at the private nor does it predict that women will experience more acculturation at the private level.

Table-4c: MANCOVA of interaction effects of Independent Variables on the dependent variables. (Significant values)

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Culture * Region	Global	6.902	2	3.451	3.714	.025*
	Integration	6.544	2	3.272	3.585	.029*

	Stress	6.296	2	3.148	3.508	.031*
	Satisfaction	6.892	2	3.446	3.656	.027*
Culture * Sex	Mainstream	4.579	1	4.579	5.517	.019*
	Integration	3.742	1	3.742	4.100	.043*
	Separation	6.659	1	6.659	7.825	.005**

Table-4c shows the interaction effects of the independent variables in the dependent variables. It is observed that out of four possible interactions (Culture x Region, Culture x Sex, Region x Sex, Culture x Region x Sex), two show significant interactions.

The ‘Culture x Region’ interaction shows significant effects with the dependent variables Global, Integration, Stress and Satisfaction. ‘The Culture x Sex’ interaction shows significant effects with the dependent variables Mainstream, Integration and Separation

POST HOC ANALYSIS

For the interaction effects that met the criteria for Parametric Analysis and were found

to have significant levels of differences, Post-Hoc Analysis was done to see the direction of effect. Data was split depending on the interaction effects taken and Scheffes' Test was used. For Culture x Region, Data was first split by culture (2 cultures) and then by region (3 region), thus producing six interaction effects which were each individually analysed. For Culture x Sex, data was first split by Culture (2 cultures) and then by sex (2 sexes), producing four interaction effects which were, again, individually analysed.

Table-5a: Scheffe's Test for Culture x Region for the variable 'Global' showing means of standardised scores for each interaction.

Means	0.20	0.31	-0.17	-0.32	-0.08	0.07
Mizo in Mizoram	X	-0.11	0.38	0.52*	0.28	0.13
Mizo in North-East		X	0.48	0.63**	0.39	0.24
Mizo in Rest of India			x	0.15	-0.09	-0.24
Non-Mizo in Mizoram				X	-0.24	-0.39
Non-Mizo in North-East					x	-0.15
Non-Mizo in Rest of India						X

The 'Culture x Region' interaction effect on Global dimension of Acculturation (Table-5a) shows the mean scores for each interaction. Mizos in Mizoram have a significantly higher mean score (.52) than Non-Mizos in Mizoram (-.32). Mizos in the Rest of India also have a significantly higher mean scores (.63) than Non-Mizos in Mizoram (-.32). We see the same trend for Mizos in the rest of India, although this interaction does not show significant values. The acculturating trend for the Mizos seem to be strongest towards the Global Dimension of Acculturation when they are located closer to their heritage cultural region. Culture effects on Global Dimension of Acculturation can be observed wherein individuals from Culture - 1 are show a much higher level of acculturation as compared to individuals from Culture - 2.

Figure-5a: Line Graph showing Scheffe's Test for Culture x Region for the variable 'Global' (standardised mean scores)

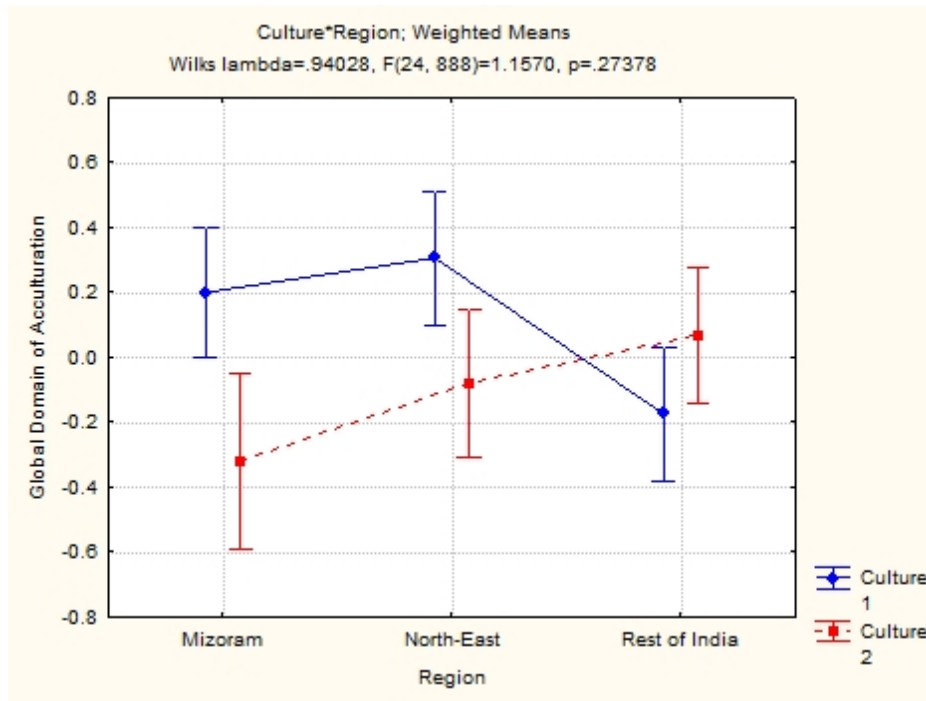


Figure-5a shows us a line-graph of this interaction between individuals of the two cultures and the effect on region. Culture-1 (Mizo), being in Region 2 (North-East) shows the highest level of significance when acculturating towards the Global culture. This is followed by living in Region 1 (Mizoram). The difference between these two is subtle; however, we see a sharp dip in acculturation for Culture - 1 living in Region 3 (Rest of India) in the Global Dimension of Acculturation. This means that when living in the North-Eastern Region, Mizos have the highest acculturation to the global culture. Living in Mizoram is somewhat predictive of acculturation towards the global culture, but when living/residing in the Rest of India, the acculturation values drop sharply, becoming negative. There is little, if any acculturation towards the global culture of the Mizos when living in this region. However, we cannot ascertain as to whether this drop in acculturation is because of acculturation towards the heritage culture or the mainstream culture. For Culture - 2 (Non-Mizo), the significance of acculturation towards the Global Dimension is lowest in Region - 1 (Mizoram), becomes higher in Region - 2 (North-East) and is the highest in Region - 3 (Rest of India). Thus, it might be that the individuals maintain their culture when living in Mizoram, but as we go farther away from this region, the acculturation towards the global culture increases.

Table-5b: Scheffe's Test for Culture x Region for the variable 'Integration' showing means of standardised scores for each interaction.

Means	-0.33	-0.09	-0.33	0.27	0.07	0.43
Mizo in Mizoram	x	-0.23	0.00	-0.59*	-0.40	-0.76***

Mizo in North-East	x	0.24	-0.36	-0.17	-0.52*
Mizo in Rest of India		x	-0.60**	-0.40	-0.76**
Non-Mizo in Mizoram			x	0.19	-0.16
Non-Mizo in North-East				x	-0.36
Non-Mizo in Rest of India					X

The 'Culture x Region' interaction effect on the Integration strategy of acculturation (Table-5b) show that Mizos in Mizoram and the Rest of India show a significantly lower mean score (-0.59 & -0.60) for the usage of the Integration strategy of acculturation as compared to Non-Mizos living in Mizoram(0,27). The same trend of not preferring Integration Strategy among Mizos in North-Eastern India is observed, but the values are not found to be significant. Similarly, as compared to Non-Mizos living in the Rest of India, Mizos in all three regions show significantly less mean score in the preference of the usage of using Integration Strategy. Thus, we can draw a conclusion that Mizos, in general, have a less inclination to using Integration as a strategy of acculturation in India as compared to Non-Mizos.

Figure-5b: Line Graph showing Scheffe's Test for Culture x Region for the variable 'Integration' (standardised mean scores)

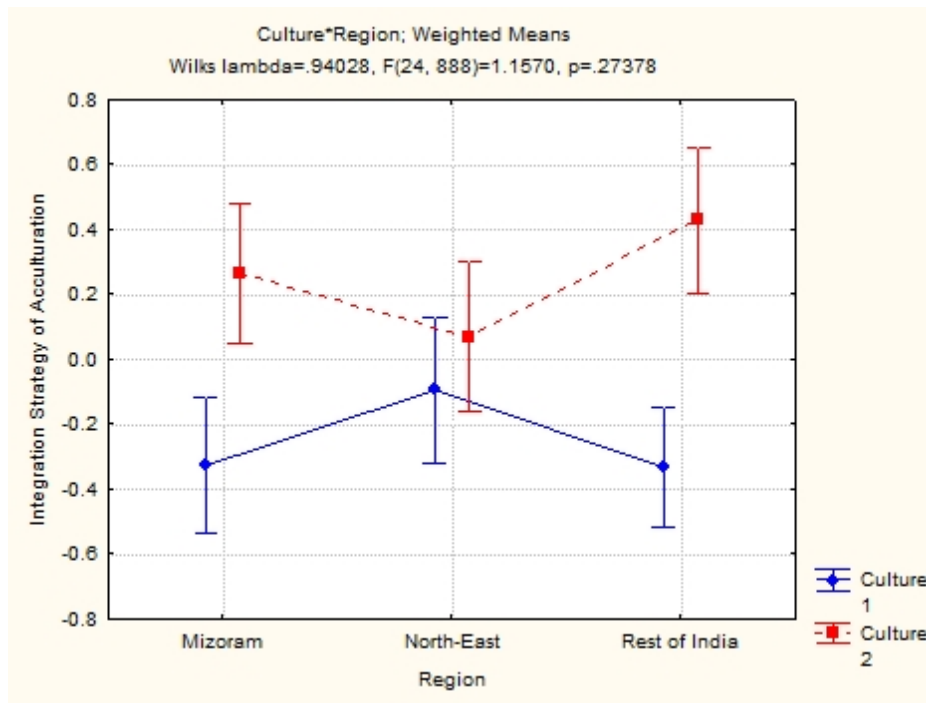


Figure-5b shows that for Culture - 1, those living in Region 2 (North East) use Integration strategy the most, while those living in Region 1 (Mizoram) and Region 3 (Rest of India) use the strategy almost equally as much. So, we can see that Mizos living in the North-East region of India are more likely to use Integration Strategy of Acculturation as compared to Mizos living in other parts of the country. We see a somewhat opposite result for individuals from Culture - 2. Those living in Region 3 (Rest of India) use the Integration Strategy the most, followed by Region 1 (Mizoram) and then by Region 2 (North East). Overall, Culture - 2 shows a much higher level of acculturation towards the variable as compared to Culture - 1 for all three regions. Thus, Non-Mizos living in the Rest of India use Integration Strategy of Acculturation the most. This finding is not surprising as these individuals are more or less right in their native home, and to be using any other strategy of acculturation would be regarded as anomalous.

Table-5c: Scheffe's Test for Culture x Region for the variable 'Stress' showing means of standardised scores for each interaction

Means	-0.25	-0.11	0.23	-0.24	0.36	0.00
Mizo in Mizoram	x	-0.14	-0.48	-0.01	-0.60**	-0.25

Mizo in North-East	X	-0.34	0.12	-0.47	-0.11
Mizo in Rest of India		x	0.46	-0.13	0.23
Non-Mizo in Mizoram			X	-0.59**	-0.24
Non-Mizo in North-East				X	0.36
Non-Mizo in Rest of India					X

The 'Culture x Region' interaction effect on Stress (Table-5c) shows that the mean scores of Mizos living in Mizoram (-0.60) and Non-Mizos living in Mizoram (-0.59) is significantly less as compared to Non-Mizos in the North-East (0.36). When it comes to stress, it might be possible that living in Mizoram causes less stress for individuals of both culture as compared to living in other regions, seeing as it is the only variables that indicated significantly lower levels of stress experienced based on region.

Figure-5c: Line Graph showing Scheffe's Test for Culture x Region for the variable 'Stress' (standardised mean scores)

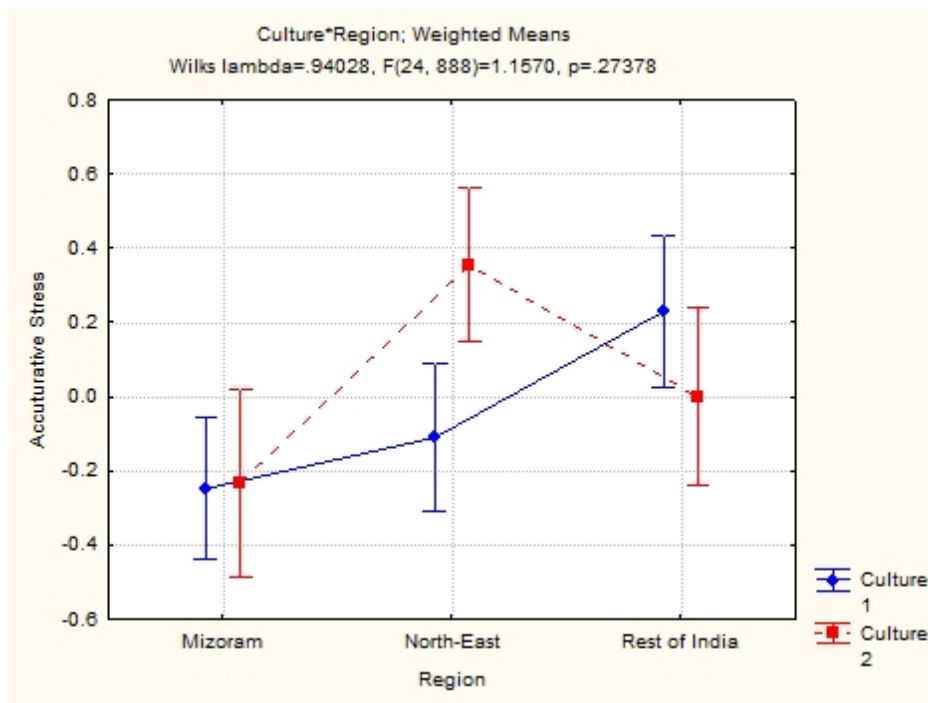


Figure-5c shows us that for Culture - 1, stress increases as we go from Region - 1 to Region - 3. The stress level is lowest in Region 1 (Mizoram) and the level of stress rises much higher as we go from Region 2 (North-East) to Region 3 (Rest of India). This difference in rise observed here is quite interesting to note. Perhaps living so far away from home, and living in a culture so different from one's own causes a much higher level of stress than living in a region that seems more familiar (North-East). For Culture - 2, stress is also lowest in Region 1 (Mizoram). We see a sharp rise in stress as we go to Region - 2 (North-East) and lowers again in Region - 3 (Rest of India). It is also interesting to note here that, as compared to individuals living on other regions, Non-Mizo participants living in Mizoram report experiencing the least stress. The region where either culture reports experiencing the highest level of stress is also interesting to note, with Mizos experiencing it at the highest level in the Rest of India while Non-Mizos report experiencing the highest levels of stress when living in the North-Eastern Region.

Table-5d: Scheffe's Test for Culture x Region for the variable 'Satisfaction' showing means of standardised scores for each interaction.

Means	-0.17	-0.03	0.08	0.13	-0.37	0.31
Mizo in Mizoram	x	-0.14	-0.25	-0.30	0.20	-0.48
Mizo in North-East		X	-0.11	-0.16	0.34	-0.34
Mizo in Rest of India			x	-0.05	0.45	-0.23
Non-Mizo in Mizoram				X	0.50	-0.18
Non-Mizo in North-East					x	-0.68**
Non-Mizo in Rest of India						X

The 'Culture x Region' interaction effect on Satisfaction (Table-5d) shows that for Non-Mizos, living in the North-East region indicated a lower level of satisfaction with life (-0.68) as compared to living in the Rest of India (0.31). When we look at the mean scores for the same population who live in Mizoram, we also see that they have a lower mean score on stress. Comparing this with the scores of Mizo individuals, we see that their mean scores are less, even though not significant. Thus, Non-Mizos living in the Rest of India report having the highest levels of satisfaction as compared to the other five groups.

Figure-5d: Line Graph showing Scheffe's Test for Culture x Region for the variable 'Satisfaction' (standardised mean scores)

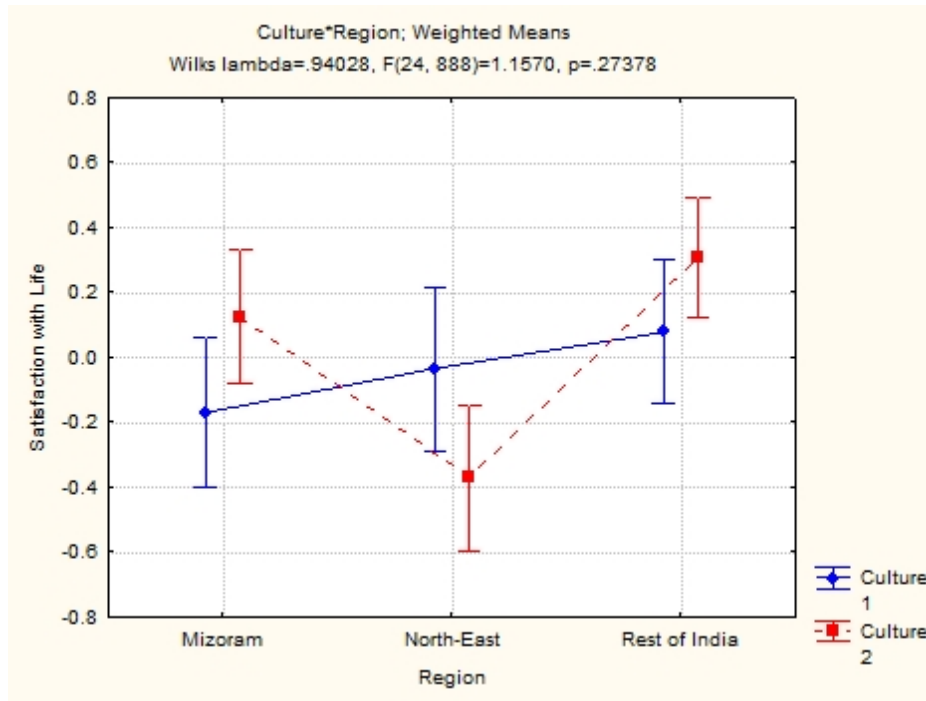


Figure-5d shows that Non-Mizos reported satisfaction levels shows a straight and gradual rise as we go from Region 1 to Region - 3. Satisfaction for Mizos is lowest in Region - 1 (Mizoram) and rises higher as we go from Region - 2 (North-East) and is highest in Region - 3 (Rest of India). While reporting increased stress as we go from Region – I to Region – III, it is also seen that satisfaction levels increase in the same direction. Correlational analysis (Table – 3) has shown that the two variables show a negative correlation, so it is very curious indeed as to why we see a positive correlation for the Mizos in this analysis. Other models used later on in the research might be better able to explain this phenomenon. Non-Mizos report experiencing the highest levels of satisfaction when living in Region – 3 (Rest of India), high levels of satisfaction in Region - 1 (Mizoram) and the lowest levels of satisfactions in Region - 2 (North-East). This is in agreement to our findings from the culture x region interaction effect on Stress (Table-5c; Figure-8) which we had previously observed. Lower levels of stress experienced in Mizoram and the Rest of India translate to higher levels of satisfactions experienced in the same regions. The opposite is true for individuals living in the North-Eastern Region.

Table-5e: Scheffe's Test for Culture x Sex for the variable 'Mainstream' showing means of standardised scores for each interaction

Means	-0.45	-0.16	0.30	0.30
Mizo Male	x	-0.29	-0.75***	-0.76***
MizoFemale		X	-0.46**	-0.46**
Non-Mizo Male			X	0.00
Non-MizoFemale				x

The 'Culture x Sex' interaction effect on Mainstream Dimension of Acculturation (Table-5e) shows that for Male Non-Mizo participants have a significantly higher mean when acculturating towards the Mainstream culture as compared to Mizo male (-0.76) and Mizofemale participants (-0.46). We also see that Non-MizoFemale participants have a significantly higher mean score (.30) when acculturating towards the Mainstream culture as compared to Mizo Male (-0.76) and MizoFemale (-0.46). Thus, Non-Mizo Male and Female participants have a significantly higher acculturation towards the Mainstream Indian culture as compared to Mizo Male and Female participants. But this is more or less expected as individuals would be more acculturated towards the Mainstream culture as compared to Mizo Individuals.

Figure-5e: Line Graph showing Scheffe's Test for Culture x Sex for the variable 'Mainstream' (standardised mean scores)

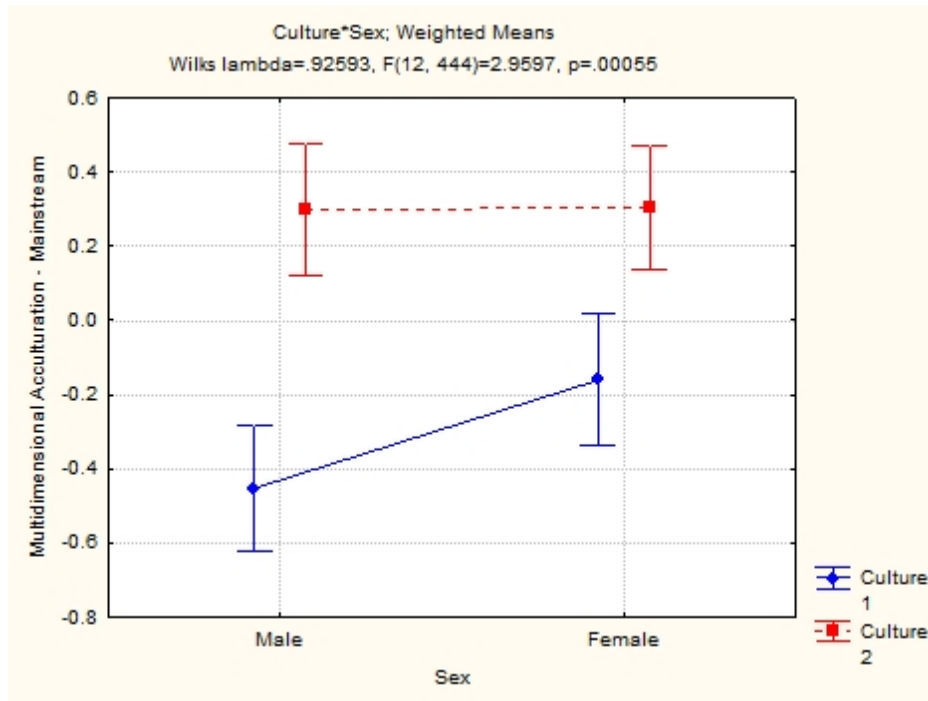


Figure-5e shows that for Mizos, Males show less acculturation towards the Mainstream Culture while Females show a much higher level of acculturation. It seems that Mizo women have reported feeling a higher level of acculturation towards the mainstream India culture as compared to Mizo men. For Culture - 2, there is no difference in the level of correlation to the variable between Males and Females. This is to be expected as the Mainstream culture is actually the culture in which Culture – II i.e Non-Mizos are from. This level of acculturation towards the Mainstream culture is an overall analysis of all men and women and does not take into account differences in region of residence. Men and women of Culture - 2 show a much higher level of correlation to the variable as compared to both sexes of Culture - 1.

Table-5f: Scheffe's Test for Culture x Sex for the variable 'Integration' showing means of standardised scores for each interaction

Means	-0.30	-0.20	0.40	0.11
Mizo Male	x	-0.11	-0.70***	-0.42*

MizoFemale	X	-0.60***	-0.31
Non-Mizo Male		X	0.29
Non-MizoFemale			x

The 'Culture x Sex' interaction effect on Integration Strategy of Acculturation (Table-5g) shows that the mean scores of Mizo Males (-0.70) and Mizo Females (-0.60) is significantly lower than that of Non-Mizo Males (0.40). We also observe that the scores of Mizo males (-0.42) is significantly lower than the scores of Non-Mizo females (0.11). Here, we see that culture seems to play a part in the preference for using Integration as a strategy of acculturation, wherein Non-Mizo males and females prefer to use it far more often than Mizo males and females.

Figure-5f: Line Graph showing Scheffe's Test for Culture x Sex for the variable 'Integration' (standardised mean scores)

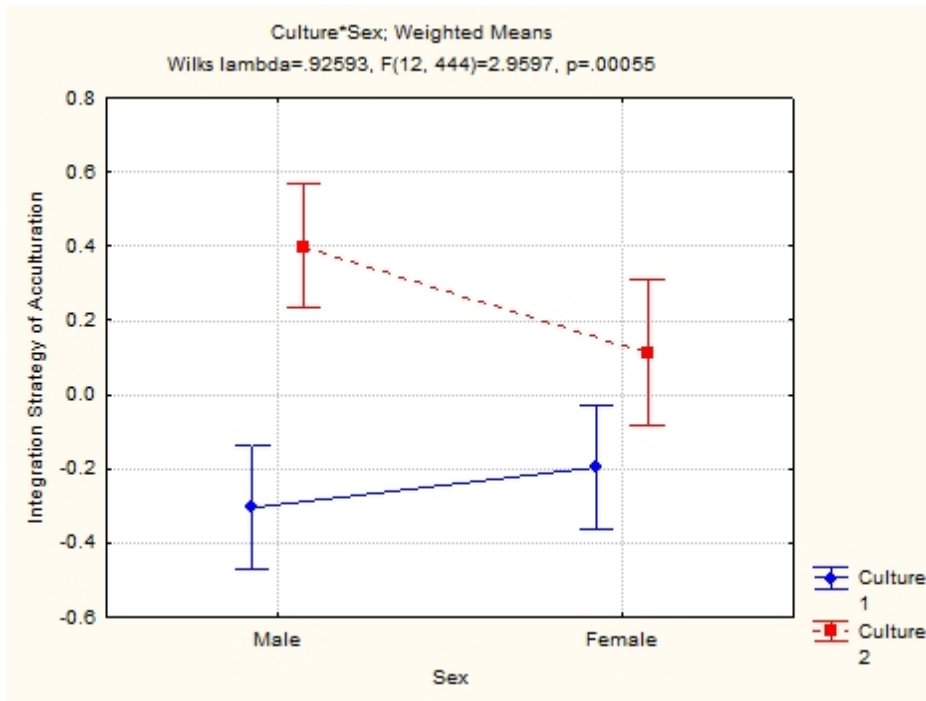


Figure-5g shows that for Culture - 1, Sex 2 (Females) prefer to use the Integration strategy of Acculturation much more as compared to Sex 1 (Males). Again, this interaction effect does not take into account the region of residence and instead looks at the overall effect of men and women on the strategies of acculturation. For Culture - 2, Sex 1 (Males) shows a higher preference to using the Integration Strategy of acculturation as compared to Sex 2 (Females). Thus, we can say that Non-Mizo men prefer to use the Integration strategy over Non-Mizo women. The scores for Culture - 1 is negative i.e below the means while the scores of Culture - 2 is positive i.e above the means. Thus, the scores indicate that individuals from Culture - 2 prefers the use of Integration strategy of acculturation much more than individuals from Culture - 1.

Table-5g: Scheffe's Test for Culture x Sex for the variable 'Separation' showing means of standardised scores for each interaction

Means	0.21	0.49	-0.26	-0.44
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Mizo Male	x	-0.28	0.47**	0.65***
MizoFemale		X	0.75***	0.93***
Non-Mizo Male			X	0.18
Non-MizoFemale				x

The 'Culture x Sex' interaction effect on Separation Strategy of Acculturation (Table-5h) shows that Mizo males (0.47) and Mizo females (0.75) have a significantly higher mean score when compared to Non-Mizo males (-0.26). Likewise, Mizo males (0.65) and Mizo females (0.93) have a significantly higher mean score when compared to Non-Mizo females (-0.44). It can be summarised that culture plays a part in the preference for using Separation strategy of acculturation, wherein Mizos clearly prefer to use it as a strategy of acculturation when compared to Non-Mizos.

Figure-5g: Line Graph showing Scheffe's Test for Culture x Sex for the variable 'Separation' (standardised mean scores)

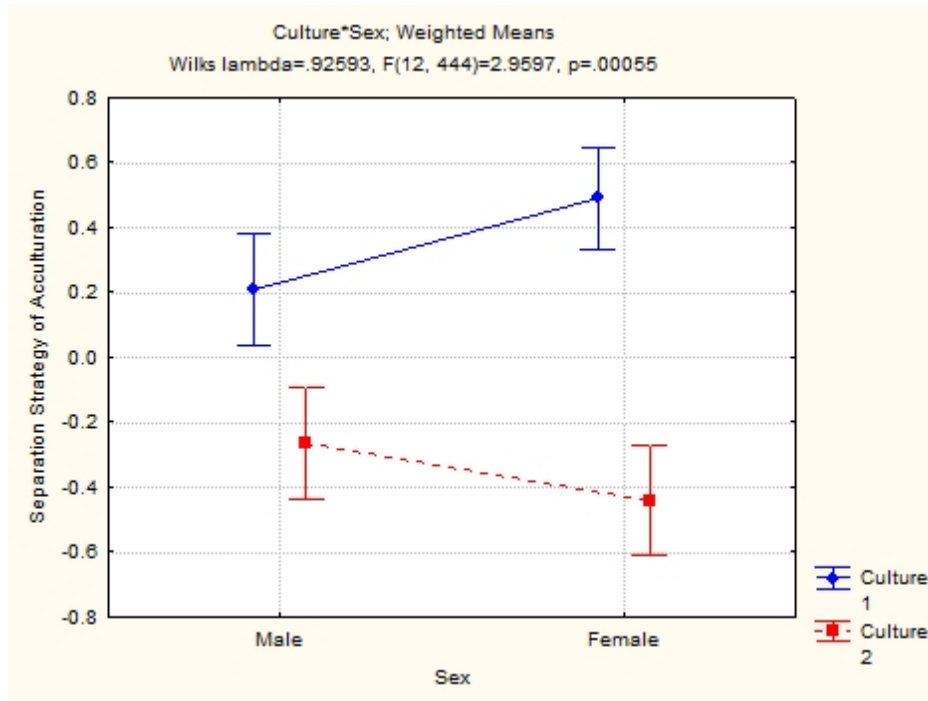


Figure-5h shows that for Culture - 1, Sex 1 (Males) shows lower preference to using the separation strategy of acculturation than Sex 2 (Females). Thus, Mizo women are much more likely to use the separation strategy. This entails maintenance of one's heritage culture while avoiding interactions with individuals from other cultures. For Culture 2, Sex 1 (Males) shows higher correlation than Sex 2 (Female). Overall, Culture 1 have a much higher mean score than Culture-2 in relation to using Separation as a strategy of acculturation.

HIERARCHICAL LINEAR REGRESSION

A hierarchical Linear Regression Analysis was done to see the predictability of acculturative stress with the Independent Variables, Covariates and Dependent Variables. Acculturative stress was measured in terms of two aspects – whether a particular variable caused stress as measured by the Social, Attitude, Family and Environment Scale (SAFE Scale) and, on the other hand, as to whether it led to satisfaction as measured by the Satisfaction with Life Scale (SWLS).

The data was split, based on culture, into Culture – 1 (Mizo) and Culture – 2 (Non-Mizo). 6 models of predictions were used:

1. Model 1 included two Independent Variables Region and Sex.
2. Model 2 added the covariates Age, SES, Home, Family Type, Breadwinner, Properties, and Amenities.
3. Model 3 added of the variable Unidimension.
4. Model 4 added the variables Heritage, Mainstream and Global.
5. Model 5 added the variables Private and Public.
6. Model 6 added the variables Assimilation, Integration, Marginalization and Separation.

Table-6a: Hierarchical Linear Regression for Stress for Culture-1 based on six models using the dependent variables and covariates using standardised scores

Predictors	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6	Collinearity Statistics	
							Tolerance	VIF
Region	.22**	.23**	.23**	.21**	.23**	.19**	0.71	1.41
Sex	-.02	.02	.01	.04	.03	-.01	0.85	1.18
Age		-.23**	-.24**	-.20**	.20**	-.18*	0.71	1.41
SES		.01	.00	-.01	.01	.00	0.85	1.18
Home		.07	.00	-.02	.03	.04	0.72	1.39
Family Type		.06	.01	-.00	.02	.04	0.87	1.15
Breadwinner		.07	.07	.06	.06	.05	0.84	1.19
Properties		.11	.12	.14	.15*	.12	0.71	1.42
Amenities		-.08	-.09	-.06	.05	.06	0.69	1.46
Unidimensional			.13*	.13*	.19**	.21**	0.75	1.34
Heritage				-.05	.08	-.07	0.73	1.37
Mainstream				-.06	.04	.07	0.63	1.59
Global				-.13	.11	.08	0.65	1.53
Private					.15	.07	0.55	1.83
Public					.07	.01	0.59	1.70
Assimilation						-.11	0.57	1.75
Integration						-.16*	0.72	1.39
Marginalisation						.24***	0.78	1.29
Separation						.13	0.67	1.50

Table-6a shows the Hierarchical Linear Regression for Culture - 1 for the prediction of stress. It is observed that for all models, Region predicted stress for Culture - 1. Thus, the farther away we move from the region of Mizoram, the higher the stress is caused. The same trend is observed for Unidimension wherein people observe more stress when interacting with people from the mainstream culture as compared to their interaction with people from their own culture..An opposite trend is observed for Age, wherein the older a person is, the less stress s/he experiences. It is also observed that Marginalization Acculturative Strategy causes stress for Mizos while Integration, which, though not a preferred strategy of acculturation, causes significantly less levels of stress for the Mizos.

Table-6b: Hierarchical Linear Regression for Stress for Culture-2 based on six models using the dependent variables and covariates using standardised scores

Predictors	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6	Collinearity Statistics	
							Tolerance	VIF
Region	.10	.10	.10	.11	.13*	.13*	.89	1.13
Sex	-.08	-.01	-.01	-.01	.04	.03	.77	1.30
Age		-.20**	-.20**	-.19**	-.17*	-.08	.63	1.60
SES		-.15*	-.15*	-.15**	-.13*	-.13*	.87	1.15
Home		.17*	.18*	.15*	.11	.10	.70	1.43
Family Type		.01	.01	-.05	-.02	-.01	.85	1.17
Breadwinner		-.06	-.06	-.04	-.03	-.00	.70	1.43
Properties		.15*	.15*	.11	.10	.06	.74	1.34
Amenities		-.08	-.07	-.03	.01	.04	.66	1.52
Unidimensional			-.05	-.07	-.05	-.09	.70	1.43
Heritage				-.04	-.17*	-.10	.47	2.15
Mainstream				-.14	-.05	.03	.53	1.89
Global				-.18**	-.09	-.09	.67	1.49
Private					.11	.05	.38	2.64
Public					.24**	.13	.38	2.61
Assimilation						.14*	.67	1.49
Integration						-.12	.63	1.58
Marginalisation						.24	.63	1.58
Separation						.14	.54	1.85

Table-6b shows the Hierarchical Linear Regression for Culture – 2 for the prediction of stress. It is observed that Socio-Economic Status plays the biggest factor, appearing in a 5 models wherein it is seen that lower socio economic status leads to higher stress among the population. Age also plays a significant role wherein being younger leads to higher stress. Home ownership also plays a role in the instigation of stress wherein it seems that living in one’s home as opposed to living in a rented home causes more stress. Apart from these, owning less immovable property, not participating or being a part of their culture as well as the global culture, being acculturated towards the public domain and using assimilation strategy of acculturation causes stress for Culture - 2.

Table-6c: Hierarchical Linear Regression for Satisfaction for Culture-1 based on six models using the dependent variables and covariates using standardised scores

Predictors	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6	Collinearity Statistics	
							Tolerance	VIF
Region	.08	.05	.06	.06	.06	.07	.71	1.41
Sex	.13	.98	.10	.05	.05	.07	.85	1.18
Age		.16*	.17*	.10	.09	.10	.71	1.41
SES		.07	.07	.08	.08	.08	.85	1.18
Home		.04	.04	.08	.08	.02	.72	1.39
Family Type		-.06	-.06	-.03	-.03	-.07	.87	1.15
Breadwinner		-.13	-.13	-.12	-.12	-.12	.84	1.19
Properties		-.04	-.05	-.09	-.09	-.07	.70	1.42
Amenities		-.02	-.02	-.03	-.03	-.02	.69	1.46
Unidimensional			-.10	-.10	-.10	-.11	.75	1.34
Heritage				.07	.07	.06	.73	1.37
Mainstream				.24**	.24**	.16*	.63	1.59
Global				-.00	-.00	-.08	.65	1.53
Private					.03	.03	.55	1.83
Public					-.05	-.01	.59	1.70
Assimilation						-.01	.57	1.75
Integration						.32***	.72	1.39
Marginalisation						-.01	.78	1.28
Separation						-.05	.67	1.49

Table-6c shows the Hierarchical Linear Regression for Culture – 1 for the prediction of satisfaction. It is observed that leaning towards the Mainstream culture is the main factor for satisfaction. Older age also predicts satisfaction as well as using Integration strategy of acculturation. However, age as a predictor of satisfaction disappears when we take models 4 (multidimension), 5 (domains of acculturation) and 6 (strategies of acculturation) into consideration. Finally, using Integration Strategy of Acculturation causes satisfaction among the Mizo. An interesting observation we see here is that while separation is the most preferred strategy of acculturation (Table-4h), integration is the strategy that predict higher satisfaction while separation causes less (but not significant) satisfaction.

Table-6d: Hierarchical Linear Regression for Satisfaction for Culture-2 based on six models using the dependent variables and covariates using standardised scores

Predictors	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6	Collinearity Statistics	
							Tolerance	VIF
Region	.08	.14*	.14*	.14*	.15*	.14*	.89	1.12
Sex	-.09	-.06	-.06	-.07	-.04	-.01	.77	1.30
Age		.23**	.22**	.20*	.22**	.16*	.63	1.59
SES		-.01	-.01	-.00	.01	.01	.87	1.14
Home		.06	.05	.08	.06	.04	.70	1.43
Family Type		.06	.06	.09	.11	.11	.86	1.16
Breadwinner		.06	.06	.05	.06	.05	.70	1.43
Properties		-.02	-.02	-.00	-.00	-.01	.74	1.34
Amenities		-.06	-.08	-.10	-.08	-.07	.66	1.52
Unidimensional			.06	.11	.12	.11	.69	1.45
Heritage				.17*	.10	.06	.46	2.15
Mainstream				.00	.05	-.04	.53	1.90
Global				.04	.09	.07	.68	1.48
Private					.03	.04	.38	2.64
Public					.16	.20*	.38	2.60
Assimilation						.13	.66	1.51
Integration						.16*	.63	1.58
Marginalisation						-.22**	.63	1.58
Separation						.02	.54	1.84

Table-6d shows the Hierarchical Linear Regression for Culture - 2 for the prediction of satisfaction. Region and Age are steady factors in all models wherein the farther away one lives from Mizoram, the more satisfaction it leads to. Also, the older they are, the more satisfaction can be predicted. It is also observed that using marginalization strategy of acculturation causes less satisfaction. Acculturating at the Heritage Dimension causes more satisfaction, but this effect disappears when we take Model 5 (Domains of acculturation) and Model 6 (Strategies of acculturation) into consideration. Integration strategy, which is the preferred strategy employed by the Non-Mizo (Table 4g) predicts higher levels of satisfactions while employing marginalization strategy predicts less satisfaction.

Result table-7 shows the mean scores of the participants on the different acculturative strategies. Culture 1 shows the highest mean scores for Separation, followed by Marginalization, Integration and then finally Assimilation. For participants of Culture - 1, it seems that not adopting the mainstream culture is the preferred choice of acculturation as the two preferred strategies of acculturation show that rejecting the mainstream culture is preferred, whether it pertains to either maintaining one's heritage culture or rejecting it as well. Perhaps this has to do with the fact that Mizo culture is somewhat different than the mainstream Indian culture and individuals from this culture will prefer to maintain their heritage culture while rejecting the other cultures that they come into contact with. Other research has found that marginalization is a strategy of acculturation preferred by the Mizo along with assimilation (Varte, 2004).

Table 7: Mean standardised scores of Culture-1 and Culture-2 for Acculturative Strategies

		Assimilation		Integration		Marginalization		Separation	
		Culture 1	Culture 2	Culture 1	Culture 2	Culture 1	Culture 2	Culture 1	Culture 2
N		80	80	80	80	80	80	80	80
Mizoram	Mean	-0.38	0.35	-0.34	0.27	0.01	-0.25	0.39	-0.49
	SD	1.00	.96	.91	.97	1.04	1.07	.96	.89
North-East	Mean	-0.35	0.19	-0.09	0.07	0.1	0.09	0.25	-0.13
	SD	.97	1.04	1.01	1.03	.86	.96	.95	.87
Rest of India	Mean	-0.16	0.35	-0.33	0.43	0.23	-0.18	0.39	-0.41
	SD	.82	.94	.83	1.00	.84	1.14	.89	1.04

We see that Separation scores are higher than the other three strategies of acculturation and is the preferred strategy for acculturation in all three regions. Both the two less accepting strategies of acculturation are preferred while the accepting strategies of acculturation (assimilation and integration) are the less preferred strategies across all three regions. It is interesting to note that Integration scores are high in Region - 2 (North East) while

Assimilation scores are high in Region - 3 (Rest of India). However, the rise in score does

reach the level of preference neither for Marginalization nor for Separation. Thus, overall, individuals from Culture -1 prefer less accepting strategies in all regions and we see no variable changes.

For individuals of Culture - 2, the strategies of Assimilation and Integration are most preferred. This is true for both regions 1 & 3, i.e. Mizoram and the rest of India respectively. The mean standardised scores for marginalization and separation are both low in these regions. However, we do see something interesting in region 2 i.e. the North East Region. Here, Assimilation still remains the most preferred strategy of acculturation. However, marginalization becomes the second most preferred strategy of acculturation while Integration becomes the third most preferred strategy while separation still remains the fourth most preferred strategy. Why this is so could be due to a number of factors. Perhaps there is indeed a change in cultural and structural systems in the North-Eastern region of India that prompts individuals from the mainstream culture to prefer the marginalization strategy over integration, which has been said to be one of the most preferred strategies of acculturation. (Dona & Berry, 1994; Nguyen, Messe, &Stollack, 1999; Ryder, Alden, &Paulhus, 2000; Ward &Rana-Deuba, 1999).

CHAPTER V

Summary and Conclusion

The current research aimed to find out the interaction effects of the different dimensions and domains (private and public) of acculturation and whether the independent variables as well as the chosen covariates had any effect on them. It is an attempt to explore the still relatively limited areas of multi-dimensional acculturation which states that like many other psychological variables, acculturation also has a multi-dimensional facet to it. We will also attempt to find out what the dimension of acculturation is for the Mizo when acculturating towards the mainstream India culture, whether it is unidimensional or multidimensional.

We also attempted to explore whether there are any real differences between the private and public levels of acculturations, to see if significance in one domain does not necessarily point to significance in the other, and if differences do exist, what the degree of difference between the two will be. It also attempted to explore the different effects of the strategies of acculturation that people employ when undergoing the acculturation process and whether the use of these strategies are different when people live in different regions. Finally, the study tried to find out the different factors that caused acculturative stress among the participants by utilizing a hierarchical linear regression technique that employed six models to see which variables predicted the presence of acculturative stress in the participants.

The psychological measures used to achieve these goals included the Psychological Acculturation Scale (Tropp, et al, 1999), East Asian Acculturation Measure (Barry, 2001), Social, Attitudinal, Familial, and Environmental (SAFE) – Short Version (Padilla, 1980) and Satisfaction with Life Scale (Diener et al, 1985). Apart from these tools, two tools were also

developed for use in the current research – Multi-Dimensional Acculturation Scale (MDAS) and Domains of Acculturation Scale (DAS). The demographic variables taken included age, sex, marital status, address, home ownership, family type, no. of family members, breadwinner, father's and mother's occupation, immovable properties owned and amenities

owned. The socio-economic status of the participants were calculated using Kuppaswamy's Socio-Economic Status (Kumar B.P.R, Shankar R.D &, Rao A.R, 2013) which considered the education, income and occupation of the individual to calculate their socio economic status.

Relationship between behavioural repertoires and region

The first objective of the study was to see the effect of acculturation on behavioural repertoires. It is expected that the acculturation effect will reduce as we go from individual level to the national level, that is, acculturation will have less effect on the private and public domains as we go from Heritage Culture to Global Culture. Behavioural repertoires, as mentioned before, include the different factors under the private and public domains of acculturation. The correlation analysis of the private repertoires show that at the heritage cultural level (i.e in Mizoram), there is a positive correlation. For the Mizo, living in Mizoram indicated a trend wherein they experience positive acculturation effects on the private domains which are identity, marriage, behaviour, customs and traditions and cuisine. This is expected as they are in their heritage culture where they would feel accepted and are familiar with the cultural practices and processes. The same trend is seen for the public domains of acculturation wherein individuals experience a positive correlation. The public domains i.e dress, language, behaviour, friendship and festivals acculturation effect will experience an increase in acculturation towards the heritage culture when the participants are living in Mizoram.

The private and public domains experience a decrease as we go from heritage to mainstream region. This means that the domains of acculturation certainly do experience a change as we head out of the heritage region and head towards the larger, mainstream Indian

culture. It is well known that India is a multi-cultural nation, wherein there exist many large and small cultural groups. These cultural groups are different and varied in their composition, traditions and practices, and when one ventures out of their heritage cultural region, it is

expected that they will experience a change of acculturation. The change experienced at the global dimension of acculturation is also negative. Thus, when venturing out from the heritage culture, the private and public domains of acculturation experience some changes in the individuals, wherein they tend not to acculturate towards the other, larger cultures.

It has often been said that Mizos are a homogeneous group, sharing a single unifying language, Mizo, which has about 830,000 users, which is more than 80% of the population of Mizoram (Census of India 2011) and one religion that dominates the society (Christianity). Thus, it would only make sense for them to have high gravitation to the region in which they belong to and to have both private and public levels of acculturation be high in their heritage culture (Mizoram). When leaving the heritage culture and travelling or staying in places where a different language is used (such as other places in the North-Eastern parts of India), it becomes difficult to feel comfortable, especially since there can be such differences in the cultural practices of the different regions in India. This is evident in the change in the private and public domain scores seen for individuals towards the mainstream culture, which is negative for both domains. This means that when they are in a situation or region where they are in contact with the mainstream culture, individuals from Culture - 1 tend to not acculturate towards the heritage culture and speak the language, dress, behave, eat the food of and perhaps even identify as individuals from their heritage culture. This change is seen in a similar trend, although not as much, when acculturating towards the global culture. Thus, the level of strength that the private and public domains have on the individual seems to definitely weaken as we go away from the heritage culture towards other cultures.

Thus, we accept hypothesis 1, which states that the effect of acculturation on behavioural repertoires is expected to reduce as we go from the heritage to the global dimensions of acculturation.

Relationship between Dimensions of Acculturation and Culture.

The second objective of the study was to determine the prominent dimension of acculturation for the Mizo towards the mainstream culture along the domains of acculturation. Table 8a (Appendix – IX) shows the correlation analysis between the dimensions of acculturation with the domains of acculturation (private and public) for Culture – 1 i.e. Mizo. We observe that among the different interactions, there are significantly positive correlations between the three dimensions of multi-dimensional acculturation – heritage x mainstream, heritage x global and mainstream x global. We also see significant correlations between private and public domains of acculturation. However, we fail to see any significant correlation between the dimensions and domains of acculturation. Therefore, when acculturating towards the mainstream culture, individuals from Culture - 1 do not show any significant effects between the dimensions and domains of acculturation. Therefore, we cannot say that there is any prominent dimension of acculturation for the Mizos along the domains of acculturation.

Table-8b (Appendix – IX) shows the correlation analysis between the dimensions of acculturation and domains of acculturation for Culture – 2 (i.e. mainstream Indians). As with Culture - 1, individuals from Culture - 2 do not show any significant acculturation at the unidimensional level. We do see some significant levels of acculturation at the multidimensional level – heritage x mainstream, heritage x global and mainstream x global. We also observe a significant level of acculturation between the two domains of acculturation – private and public.

When we look at the interactions between the dimensions and domains of acculturation, we see that there is a significant level of acculturation at the heritage level along

the public domain of acculturation. Thus, when acculturating along the heritage cultural level i.e with individuals from the heritage culture, they also tend to acculturate towards public domain of acculturation. This means that, when they are living within their own heritage culture, individuals from Culture - 2(Non-Mizo) will tend to show higher tendency to show public domains acculturation i.e they will tend to wear their own cultural attire, use their own language, have friends from their own culture, participate in festivals of their own culture and prefer entertainment that is of their culture of origin.

Thus, for the individuals of Culture – 2, we can say that the prominent dimension of acculturation along the domains of acculturation is at the multidimensional level, most prominently at the heritage level.

Relationship between Culture, Region and Acculturative Strategies

The third objective of the study was to find out the most common acculturative strategy employed by the Mizos and individuals from the mainstream culture. Based on the findings, we have seen that individuals from Culture -1 prefer to use strategies of acculturation that are less accepting, where separation is the most preferred strategy of acculturation. To preserve one's culture and reject that of others seems to be the preference for most individuals in this culture. The second most preferred strategy of acculturation is marginalization wherein individuals reject both their heritage culture as well as other cultures they come into contact with. Integration strategy, followed by assimilation strategy of acculturation, is observed to be the least preferred strategies of acculturation among the Mizo. Several researches (Piontkowski, Florack, Hoelker, &Obdrzalek, 2000; Berry &Ataca, 2000) have found that ethnic minority groups tend to prefer separation over integration and assimilation. This could be because these groups want to preserve the elements of their cultural heritage and using any of these other two strategies would lead to the loss of their culture. This could be true of many ethnic minority groups who are in constant contact with a much larger cultural group and are at a risk of being assimilated into the larger group.

Based on these findings, we reject hypothesis 2, which states that participants shall manifest less accepting acculturation strategy as we go from the mainland region to the heritage cultural region for individuals from the Mizo culture, and accept an alternative

hypothesis that states that participants manifest a less accepting acculturation strategy across all levels for individuals from the Mizo culture.

We have seen that for individuals of Culture 2, assimilation is the most preferred strategy of acculturation in Regions - 1 and -2 (Mizoram and North-East), Integration is the preferred strategy of acculturation in Region - 3 (Rest of India). Separation remains the least preferred strategy of acculturation across all regions while Marginalization is more preferred over Integration in Region 2 (North East). When we look at all the three regions, we see a pattern where all the two accepting strategies (assimilation and integration) are vastly preferred over the two rejecting strategies (Marginalization and Separation) at in Regions – 1 and – 3. But in Region – 2, the difference closes to a point where a rejecting strategy (Marginalization) becomes a more preferred strategy of acculturation over an accepting strategy (Integration). The current research does not explore the possible reasons as to why this change in the preference of acculturation strategies changes so dramatically in Region - 2. It would be interesting, in further studies, to explore this area and find out the reason as to why this phenomena is being observed. Based on these findings, we reject Hypothesis 3, which states that participants shall manifest a less accepting acculturation strategy as we go from the mainland region to the heritage cultural region (of the Mizo) for the individuals from the mainstream Indian culture., and adopt an alternative hypothesis that states that participants from the mainstream Indian culture manifest an accepting acculturation strategy in all regions.

We partly accept hypothesis 4, which states that individuals from the Mizo culture and the mainstream Indian culture are expected to mostly prefer separation and integration strategy of acculturation respectively. Our findings states that individuals from the Mizo culture and the mainstream Indian culture are expected to mostly prefer separation and assimilation strategy of acculturation respectively.

Relationship between Acculturative Stress and the Strategies of Acculturation

The fifth objective of the study was to assess the effect of acculturation strategies on acculturative stress. Correlation analysis of the scores for both cultures show that Assimilation, Marginalization and Separation strategies of acculturation are positively correlated with Acculturative Stress and are all significant. Integration is negatively correlated with stress and is also found to be significant. It has also been found that Assimilation and Integration strategies of acculturation are positively correlated with satisfaction and are both significant at the .05 level. Marginalization and Separation are negatively correlated with Satisfaction wherein Marginalization is significant at the .05 level. What is interesting to note here is that while Integration is negatively correlated with Acculturative Stress as expected, Assimilation and Separation, which are expected to have intermediate relationships with positive adaptation (Berry and Kim, 1988; Berry and Sam, 1997), they are found to be positively correlated with stress and are significant at the same level as Marginalization ($r = .40$; $\alpha = .01$). This could mean that these three strategies of acculturation cause the same level of stress for the participants. However, if we look at the correlation analyses of Satisfaction with the four strategies of acculturation, we see that Assimilation and Integration are positively correlated with Satisfaction while Marginalization and Separation are negatively correlated with Satisfaction. This supports the previous researches done by Berry and Kim (1988) and Berry and Sam (1997).

The hierarchical linear regression showed that for Culture - 1 (Mizo), the Marginalization strategy of acculturation showed significant positive correlation with acculturative stress. We also find that Integration strategy of acculturation is positively correlated with acculturative stress. However, Integration is also positive correlated with Satisfaction and the correlation with satisfaction is much higher than with acculturative stress.

This might point to the assumption that integration causes satisfaction for the Mizo but at the same time, causes a level of stress that is also significant. Further research would be required to explain the causes for these findings.

For Culture-2 (Non-Mizo), Assimilation, Marginalization, and Separation strategies of acculturation show significant levels of variance with stress whereas Assimilation shows the only significant interaction with the dependent variable. Integration strategy of acculturation has been found to have negative variance with stress. It has also been seen that for Culture - 2, Assimilation, Integration and Separation strategies of acculturation show positive variance with Satisfaction, while the strategy of Integration is the only variable to show significant variance with the dependent variable. Marginalization has been found to have a negative variance with Satisfaction and is also significant.

It has been found in several researches (Berry and Kim, 1988; Berry and Sam, 1997) show that among the four types of acculturation strategies, integration is the most successful at leading to positive adaptation in acculturating individuals. It has also been found by the same researches that marginalization brings about the least positive adaptation. Assimilation and separation are intermediate. Why this is so is still not clear, but it has been explained that integration incorporates many of the protective factors - a willingness for mutual accommodation (for the heritage and mainstream culture) and being flexible in personality as it includes being able to accept one's culture and that of the larger mainstream culture. In contrast, marginalization involves rejection of the mainstream culture as well as shedding of the heritage culture. Assimilation and separation involve one positive relationship and one negative relationship.

Based on these findings, we see all the strategies of acculturation are positively correlated with acculturative stress but among them, Marginalization is the only strategy that is significant. We also see that of the four acculturation strategies, Integration is significantly positively correlated with satisfaction while the other three strategies are negatively correlated

with satisfaction although they are not significant at any level. Thus, we reject hypothesis 5 which states that integration and separation strategies of acculturation are expected to be negatively correlated with acculturative stress, while the reverse is expected with assimilation and marginalization strategies of acculturation. We, instead, accept an alternative hypothesis

that states integration is negatively correlated with acculturative stress and assimilation; marginalization and separation are positively correlated with acculturative stress.

The results are discussed in the light of researches on dimensions of acculturation (Gordon, 1964; Berry, 1980; Celano & Tyler, 1990; LaFramboise, Coleman, & Gerton, 1993; Sabatier & Berry, 1996; 2008), domains of acculturation (Linton, 1941; Redfield et al., 1936; Broom & Kitsuse, 1955; Devereux & Loeb, 1943; Eaton, 1952; Graves, 1967; Berry, 1990, 2003), strategies of acculturation (Schmitz, 1994; Varte, 2004; Berry, 2005) and acculturative stress (Berry and Kim, 1988; Berry and Sam, 1997)

Limitations of the research:

Seeing as how we explored some new areas of acculturation research, there are several limitations of the current research. The current research attempted to explore a fairly new area of study where little research has been done. Therefore, there is little theoretical as well as empirical data to refer to. Research in the area is still being done and new data is expected to emerge as the year go on. The participants from the different regions were not matched per se and there could have been intervening factors that changed the kind of acculturation towards a particular culture and the strategies of acculturation used by the individuals. If time constraints had allowed for it, a longitudinal studies wherein individuals who were about to study/work/live in a separate region were tested before and after settling to the new region.

Time constraints did not allow a more in-depth analysis of the two different domains of acculturation – private and public. This might have revealed some very interesting facts about the culture being studied and in which specific domain areas acculturation takes place at a higher level. The causes of the differences in the types of acculturation strategies used were not further explored. If this could have been possible, it would have given a much more detailed explanation of why individuals from a certain culture preferred to use certain strategies for a particular region and other strategies for other regions.

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APPENDIX – I

DEMOGRAPHIC PROFILE

Please fill out the following as appropriate:

1. Age: _____ (in figures)
2. Sex: Male Female
3. Occupation: _____ (post held)
4. Marital status: Single Married Divorced Widowed
5. Residing with/near: Paternal relatives Maternal relatives Neither
6. Highest Education status: _____
7. Present Residential Address: _____

8. Home ownership: Own home Rented
9. Family type: Nuclear Joint
10. No. of family members: _____ (in figures)
11. Breadwinner in the family: Father Mother Self Others
12. Father's occupation: _____ (post held)
13. Mother's occupation: _____ (post held)
14. Total no. of employed: _____ (in figures) (exclude children undergoing education)
15. Property owned (Respond/tick all that is applicable)
 - Stock/Bonds/Investments Substantial savings
 - Insurances LSC No. of LSC: _____ (in figures)
 - Flats No. of flats: _____ (in figures)
16. Amenities (Tick whichever is applicable)
 - Mobile phone for all adult members Landline phone
 - Internet connection (broadband/dongle) Pets
 - Two-wheeler Four-wheeler
 - Commercial vehicle (bus, truck, taxi etc) Heavy machinery (JCB, road roller etc)
17. Total family income approx: _____ per month (in figures)

APPENDIX – II

PAS

Heritage Culture: The culture of your birth or the	O					E				O
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<p>culture in which you have been raised (Punjabi, Bengali, Naga, Mizo etc.). Please Specify _____</p> <p>Mainstream Culture: The culture or cultures in India which influence your behavior, other than the heritage culture you specify.</p> <p>Below are some statements about the ethnic society you live in and your own cultural heritage. Indicate the response option, on the right, the degree to which you interact with people.</p>		n				q				n
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		y				l				y
		w				w				w
		i				i				i
		t				t				t
		h				h				h
		H				H				M
		e				e				a
		r				r				i
		i				i				s
		t				t				t
		a				a				r
		g				g				e
		e				e				a
		C				a				m
		u				n				C
		l				d				u
		t				M				r
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	done and feel that you can do them easily?									
7	In what culture do you feel confident you know how to act?	1	2	3	4	5	6	7	8	9
8	In your opinion, which group of people do you understand best?	1	2	3	4	5	6	7	8	9
9	In what culture do you know what is expected of a person in various situations?	1	2	3	4	5	6	7	8	9
10	Which culture do you know the most about (for example: its history, traditions, and customs)?	1	2	3	4	5	6	7	8	9

APPENDIX – III

SWLS

<p>Below are five statements that you may agree or disagree with. Using the 1 - 7 scale, indicate your agreement with each item by circling the appropriate number on the right. Please be open and honest in your responding.</p>		S		S	N			
		t		l	e			
		r	D	i	i	S		
		o	i	s	t	l		
		n	s	a	h	S		
		g	a	g	e	l		
		l	r	r	r	S		
		y	e	e	e	l		
		D		D	N	S		
		i		i	e	l		
		s		s	o	S		
		a		a	r	l		
		g		g	d	S		
		r		r	i	l		
		e		e	s	S		
		e		e	a	l		
		A		A	g	S		
		g		g	r	l		
		r		r	e	S		
		e		e	e	l		
		S		S	N	S		
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		r		r	e	S		
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		n		n	o	S		
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		l		l	d	S		
		y		y	i	l		
		D		D	s	S		
		i		i	a	l		
		s		s	g	S		
		a		a	r	l		
		g		g	e	S		
		r		r	e	l		
		e		e	e	S		
		e		e	e	l		
1	In most ways my life is close to my ideal.	1	2	3	4	5	6	7
2	The conditions of my life are excellent.	1	2	3	4	5	6	7

3	I am satisfied with my life.	1	2	3	4	5	6	7
4	So far I have gotten the important things I want in life.	1	2	3	4	5	6	7
5	If I could live my life over, I would change almost nothing.	1	2	3	4	5	6	7

APPENDIX – IV

EAAM

<p>Heritage Culture: The culture of your birth or the culture in which you have been raised (Punjabi, Bengali, Naga, Mizo etc.). Please Specify _____</p> <p>Mainstream Culture: The culture or cultures in India which influence your behavior, other than the heritage culture you specify.</p> <p>Below are listed a number of statements. For each statement, circle the appropriate number (1-7) listed on the right to indicate your</p>	S t r o n g l y D i	D i s a g r e	S o m e w h a t D i	D o n ' t D i	S o m e w h a t A g	A g r e	S t r o n g l y A g
--	--	--	--	--	--	--	--

level of agreement or disagreement. Some of the statements are worded positively and others are worded negatively.		s		s	r	r		r
		a		a	r	r		r
		g		g	e	e		e
		r		r	o			
		e		e	A			
					g			
					r			
					e			
1	I write better in Hindi/English than in my native language (Punjabi, Bengali, Naga, Mizo etc.).	1	2	3	4	5	6	7
2	Most of the music I listen to is from my heritage culture.	1	2	3	4	5	6	7
3	I tell jokes both in Hindi/English and in my native language (Punjabi, Bengali, Naga, Mizo etc.).	1	2	3	4	5	6	7
4	Generally, I find it difficult to socialize with anybody, heritage or mainstream.	1	2	3	4	5	6	7
5	When I am in my apartment/house, I typically speak Hindi/English.	1	2	3	4	5	6	7
6	My closest friends are from my heritage culture.	1	2	3	4	5	6	7
7	I think as well in Hindi/English as I do in my native language (Punjabi, Bengali, Naga, Mizo etc.).	1	2	3	4	5	6	7
8	I sometimes feel that people from neither the mainstream culture nor my heritage culture like me.	1	2	3	4	5	6	7
9	If I were asked to write poetry, I would prefer to write it in Hindi/English.	1	2	3	4	5	6	7
10	I prefer going to social gatherings where most of the people are from my heritage culture.	1	2	3	4	5	6	7
11	I have friends from both the mainstream culture and my heritage culture.	1	2	3	4	5	6	7
12	There are times when I think no one understands me.	1	2	3	4	5	6	7
13	I get along better with people from the mainstream culture than my heritage culture.	1	2	3	4	5	6	7
14	I feel that people from my heritage culture treat me as an equal more so than people from the mainstream culture do.	1	2	3	4	5	6	7
15	I feel that people from both my heritage culture and the mainstream culture value me.	1	2	3	4	5	6	7

(Cont.../-)

EAAM (Cont...)

Heritage Culture: The culture of your birth or the culture in which you have been raised (Punjabi, Bengali, Naga, Mizo etc.).	S	D	S	D	S	A	S
	t	i	o	o	o	g	t

Please Specify _____		r o n g l y	s a g r e e	m e w h a t	n , t h a t	m e w h a t	r e e	r o n g l y
Mainstream Culture: The culture or cultures in India which influence your behavior, other than the heritage culture you specify.					D i s a g r e e	A g r e e		A g r e e
Below are listed a number of statements. For each statement, circle the appropriate number (1-7) listed on the right to indicate your level of agreement or disagreement. Some of the statements are worded positively and others are worded negatively.					D i s a g r e e	A g r e e		A g r e e
16	I sometimes find it hard to communicate with people.	1	2	3	4	5	6	7
17	I feel that people from the mainstream culture understand me better than those from my heritage culture.	1	2	3	4	5	6	7
18	I would prefer to go out on a date with someone from my heritage culture than someone from the mainstream culture.	1	2	3	4	5	6	7
19	I feel very comfortable around people from both my heritage culture and the mainstream culture.	1	2	3	4	5	6	7
20	I sometimes find it hard to make friends.	1	2	3	4	5	6	7
21	I find it easier to communicate my feelings to someone from the mainstream culture than those from my heritage culture.	1	2	3	4	5	6	7
22	I feel more relaxed when I am with someone from my heritage culture than with someone from the mainstream culture.	1	2	3	4	5	6	7
23	Sometimes I feel that people from both my heritage and the mainstream culture do not accept me.	1	2	3	4	5	6	7
24	I feel more comfortable socializing with people from the mainstream culture than those from my heritage culture.	1	2	3	4	5	6	7
25	Individuals from my heritage culture should not date individuals from the mainstream culture.	1	2	3	4	5	6	7
26	Sometimes I find it hard to trust individuals from both the mainstream culture and my heritage culture.	1	2	3	4	5	6	7
27	Most of my friends at work/school are from the mainstream culture.	1	2	3	4	5	6	7
28	I find that people from both the mainstream culture and my	1	2	3	4	5	6	7

	heritage culture often have difficulty understanding me.							
29	I find that I do not feel comfortable when I am with other people.	1	2	3	4	5	6	7

APPENDIX –V

SAFE

On the 6-point scale shown to the right of each statement, indicate how stressful each item is for you by circling the appropriate number for each.		N o t a p p l i c a b l e	N o t s t r e s s f u l	B a r e l y S t r e s s f u l	S o m e w h a t s t r e s s f u l	M o d e r a t e l y s t r e s s f u l	E x t r e m e l y s t r e s s f u l
1	It bothers me to think that so many people use drugs.	0	1	2	3	4	5
2	My family doesn't want me to move away but I would like to.	0	1	2	3	4	5
3	Close family members and I have conflicting expectations about my future.	0	1	2	3	4	5
4	I often think about my cultural background.	0	1	2	3	4	5
5	It's hard to express to my friends how I really feel.	0	1	2	3	4	5
6	I have more barriers to overcome than most people.	0	1	2	3	4	5
7	I don't have any close friends.	0	1	2	3	4	5
8	I have trouble understanding others when they speak.	0	1	2	3	4	5
9	It bothers me that I cannot be with my family.	0	1	2	3	4	5
10	It bothers me that I have an accent.	0	1	2	3	4	5
11	People look down upon me if I practice customs of my culture.	0	1	2	3	4	5
12	People think I am unsociable when, in fact, I have trouble communicating in Hindi/English.	0	1	2	3	4	5
13	It is difficult for me to "show off" my family.	0	1	2	3	4	5
14	I don't feel at home.	0	1	2	3	4	5
15	Loosening the ties with my culture of origin is difficult.	0	1	2	3	4	5
16	Because I am different, I don't get enough credit for the work I do.	0	1	2	3	4	5

17	It bothers me that, family members I am close to, don't understand my new values.	0	1	2	3	4	5
18	Many people have stereotypes about my culture or ethnic group and treat me as if they are true.	0	1	2	3	4	5
19	Because of my ethnic background, I feel that others exclude me from participating in their activities.	0	1	2	3	4	5
20	I often feel that people actively try to stop me from advancing.	0	1	2	3	4	5
21	In looking for a good job, I sometimes feel that my ethnicity is a limitation.	0	1	2	3	4	5
22	I often feel ignored by people who are supposed to assist me.	0	1	2	3	4	5
23	It bothers me when people pressure me to assimilate.	0	1	2	3	4	5
24	I feel uncomfortable when others make jokes about or put down people of my ethnic background.	0	1	2	3	4	5

APPENDIX –VI

MDAS

		S t r o n g l y D i s a g r e e	D i s a g r e e	S l i g h t l y D i s a g r e e	N e i t h e r D i s a g r e e A g r e e	S l i g h t l y A g r e e	A g r e e	S t r o n g l y A g r e e
	<p>Heritage Culture: The culture of your birth or the culture in which you have been raised (Punjabi, Bengali, Naga, Mizo etc.). Please Specify _____</p> <p>Mainstream Culture: The dominant culture or cultures in India which influence your behavior, other than the heritage culture you specify.</p> <p>Global/Pan-human Culture: The dominant foreign culture or cultures which influence your behavior.</p> <p>Circle the number on the right to indicate your Agreement or Disagreement of each statement.</p>							
1	I have many friends from my heritage culture.	1	2	3	4	5	6	7
2	I never participate in the festivals of my heritage culture.	1	2	3	4	5	6	7
3	I often use the language of my heritage culture.	1	2	3	4	5	6	7
4	I never wear clothes common in my heritage culture.	1	2	3	4	5	6	7
5	I like to eat food cooked in the style of my heritage culture.	1	2	3	4	5	6	7

6	I have no knowledge about the traditions and customs of my heritage culture.	1	2	3	4	5	6	7
7	I enjoy jokes and humor of my heritage culture.	1	2	3	4	5	6	7
8	I never listen to music nor watch TV channels of my heritage culture.	1	2	3	4	5	6	7
9	I often behave in ways that are typical of my heritage culture.	1	2	3	4	5	6	7
10	I do not identify myself as an individual from my heritage culture.	1	2	3	4	5	6	7
11	I have a lot of mainstream Indian friends.	1	2	3	4	5	6	7
12	I never participate in the festivals of mainstream culture (eg. Diwali, Holi etc)	1	2	3	4	5	6	7
13	I enjoy the jokes and humor of the mainstream Indians.	1	2	3	4	5	6	7
14	I never use Hindi/English outside school or workplace.	1	2	3	4	5	6	7
15	I often enjoy food prepared in the mainstream Indian style.	1	2	3	4	5	6	7

(Cont.../-)

MDAS (Cont...)

<p>Heritage Culture: The culture of your birth or the culture in which you have been raised (Punjabi, Bengali, Naga, Mizo etc.). Please Specify _____</p> <p>Mainstream Culture: The dominant culture or cultures in India which influence your behavior, other than the heritage culture you specify.</p> <p>Global/Pan-human Culture: The dominant foreign culture or cultures which influence your behavior.</p> <p>Circle the number on the right to indicate your Agreement or Disagreement of each statement.</p>		S t r o n g l y D i s a g r e e	D i s a g r e e	S l i g h t l y D i s a g r e e	N e i t h e r D i s a g r e e A g r e e	S l i g h t l y A g r e e	A g r e e	S t r o n g l y A g r e e
16	I never dress myself in the mainstream Indian culture style.	1	2	3	4	5	6	7

17	I have good knowledge about the traditions and customs of mainstream Indian culture.	1	2	3	4	5	6	7
18	I do not like to be identified as a typical Indian.	1	2	3	4	5	6	7
19	I sometimes enjoy music and movies of the mainstream Indians.	1	2	3	4	5	6	7
20	I never behave in ways that are common with people from the mainstream culture.	1	2	3	4	5	6	7
21	I like to have friends with foreign cultural origins.	1	2	3	4	5	6	7
22	I never celebrate the festivals of cultures from outside India (eg, Valentine's Day, Halloween etc)	1	2	3	4	5	6	7
23	I would like to speak in foreign languages (Korean, American, French etc)	1	2	3	4	5	6	7
24	I never behave like people from foreign cultures.	1	2	3	4	5	6	7
25	I often eat food prepared in the style of foreign cultures (eg. Korean, American, French etc)	1	2	3	4	5	6	7
26	I would not like to be identified as a foreigner.	1	2	3	4	5	6	7
27	I never enjoy the jokes and humor from foreign cultures.	1	2	3	4	5	6	7
28	I prefer to dress like a foreigner (Korean, American, French etc)	1	2	3	4	5	6	7
29	I would like to have good knowledge about the traditions and customs of the foreign cultures (Korean, French, and Spanish etc).	1	2	3	4	5	6	7
30	I do not watch movies or listen to music from the foreign cultures.	1	2	3	4	5	6	7

APPENDIX –VII

DAS

<p>Culture of Origin: The culture of your birth or the culture in which you have been raised (Punjabi, Bengali, Naga, Mizo etc.). Please Specify _____</p> <p>Circle the number on the right to indicate your Agreement or Disagreement of each statement.</p>	S t r o n g l y D i s a g	D i s a g r e	S l i g h t l y D i s a g	N e i t h e r D i s a g	S l i g h t l y A g r e	A g r e	S t r o n g l y A g r e
---	--	--	--	--	--	--	--

		r e e		r e e	e e n o r A g r e e			
1	It does not bother me to be identified as an individual from my culture of origin.	1	2	3	4	5	6	7
2	I prefer to dress in the typical manner of my culture of origin.	1	2	3	4	5	6	7
3	I prefer to use my mother-tongue.	1	2	3	4	5	6	7
4	I will marry an individual from my culture of origin only.	1	2	3	4	5	6	7
5	I always behave in ways that is typical of my culture of origin.	1	2	3	4	5	6	7
6	Individuals from my culture of origin should value only our customs and tradition.	1	2	3	4	5	6	7
7	I always prefer the dishes of my culture of origin.	1	2	3	4	5	6	7
8	Individuals from my culture of origin should have close friends from our culture	1	2	3	4	5	6	7
9	I only participate in the festivals of my culture of origin.	1	2	3	4	5	6	7
10	I always prefer entertainments (e.g. music, novels, TV shows etc) of my culture of origin.	1	2	3	4	5	6	7

Thank You.

APPENDIX – VIII

Development of the Multi-Dimensional Acculturation Scale (MDAS):

The Multi-Dimensional Acculturation Scale was developed based on the theoretical findings of acculturation (Gordon, 1964; Sabatier & Berry, 1996, 2008). Acculturation has increasingly come to encompass a more ‘multidimensional’ nature wherein people experience acculturation, not just towards their one or two cultures, but towards more cultures. It has been stated that people experience acculturation towards their own ‘heritage’ culture, the larger ‘mainstream’ culture with which they are in contact with and the more ‘global’ culture with which they do not necessarily come in to contact with but are still influenced with.

The scale was tested on participants who were 18 years or older and had been in contact with persons from the mainstream culture either at the workplace or at an educational institution. A total of 180 samples were used over three trials (60 in each trial) and each trial was analysed using the Statistical Package for Social Sciences (SPSS). After analysis at each trial, the wordings and the direction (negative/positive) of the items were corrected to yield the highest possible reliability value.

The MDAS scale consists of 30 items, divided into 3 subscales as shown below:

- MDAS1 – MDAS10 : Heritage Dimension of Acculturation
- MDAS11 – MDAS20 : Mainstream Dimension of Acculturation
- MDAS21 – MDAS30: Global Dimension of Acculturation

15 items are worded positively while 15 items are worded negatively. The items are scored on a 7-point Likert-Type scale with the responses ranging from ‘Strongly Agree’ to ‘Strongly Disagree’.

Table 1: Scale Statistics for MDAS

Mean	Variance	Std. Deviation	N of Items
131.6667	233.637	15.28520	30

Table 2: Reliability Statistics for MDAS

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	No. of Items
.739	.749	30

APPENDIX – IX

Development of the Domains of Acculturation Scale (DAS):

Acculturation was initially thought to be a group-level phenomenon (Linton, 1941; Redfield et al., 1936). But subsequent studies conducted in the field have come up with the realisation that the process takes place at both the individual level as well as the group-level. (Broom & Kitsuse, 1955; Devereux & Loeb, 1943; Eaton, 1952). Berry (1990) has suggested that, apart from there being two distinct levels of changes that take place in acculturation, the changes that do take place are often dissimilar and may

occur independent of each other. The group level changes include phenomena like structural changes, political affiliation and status. The individual level changes may include psychological processes such as identity, behaviour and values. Also, these changes that occur at different levels may occur at different rates, again, independent of each other.

Based on these theoretical findings, a tool was developed to measure the different levels of acculturation that takes place in the individual. Names as ‘private’ domain (individual level) and ‘public’ domain (group level), 16 concepts (8 for each domain) were initially included in the test. Testing revealed that 6 of these items were not strong enough to be further included and a final list of 10 items (5 for each domain) were selected for inclusion in the final test.

The DAS scale consisted of the following subscales:

Private Domain - Identity, Marriage, Behavior, Customs/Traditions and Cuisine,
 Public Domain - Attire, Language, Friendship, Festivals, Entertainment

180 individuals were tested, divided into 3 trials of 60 individuals each. There were an equal number of male and female participants in each trial. The participants were over 18 years of age and had to have been working with, or studying with, individuals from the mainstream culture.

The final 10 items were all worded positively and scored on a 7-point Likert-Type Scale. The possible replies ranged from ‘Strongly Agree’ to ‘Strongly Disagree’.

Table 1: Scale Statistics for DAS

Mean	Variance	Std. Deviation	No of Items
43.3768	88.150	9.38883	10

Table 2: Reliability Statistics for DAS

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	No of Items
.818	.821	10

APPENDIX – IX

Table: Item-Wise Pearson Product Moment Correlation of Unidimensional Subscale

Unidimension	PAS1	PAS2	PAS3	PAS4	PAS5	PAS6	PAS7	PAS8	PAS9	PAS10
	.62**	.72**	.67**	.73**	.64**	.66**	.72**	.74**	.67**	.69**

Table: Item-Wise Pearson Product Moment Correlation of Heritage Subscale

Heritage	MDAS1	MDAS2	MDAS3	MDAS4	MDAS5	MDAS6	MDAS7	MDAS8	MDAS9	MDAS10
	.61**	.45**	.53**	.50**	.58**	.60**	.50**	.57**	.44**	.50**

Table: Item-Wise Pearson Product Moment Correlation of Mainstream Subscale

Mainstream	MDAS11	MDAS12	MDAS13	MDAS14	MDAS15	MDAS16	MDAS17	MDAS18	MDAS19	MDAS20
	.57**	.58**	.51**	.52**	.55**	.58**	.53**	.40**	.45**	.44**

Table: Item-Wise Pearson Product Moment Correlation of Global Subscale

Global	MDAS21	MDAS22	MDAS23	MDAS24	MDAS25	MDAS29	MDAS30
	.58**	.60**	.62**	.50**	.55**	.61**	.59**

Table: Item-Wise Pearson Product Moment Correlation of Private Subscale

Private	DAS4	DAS5	DAS6	DAS7
	.72**	.73**	.71**	.70**

Table: Item-Wise Pearson Product Moment Correlation of Public Subscale

Public	DAS2	DAS3	DAS8	DAS9	DAS10
	.65**	.61**	.69**	.65**	.71**

Table: Item-Wise Pearson Product Moment Correlation of Assimilation Subscale

Assimilation	EAAM1	EAAM5	EAAM9	EAAM13	EAAM17	EAAM21	EAAM24	EAAM27
	.58**	.56**	.55**	.61**	.56**	.49**	.51**	.41**

Table: Item-Wise Pearson Product Moment Correlation of Integration Subscale

Integration	EAAM3	EAAM7	EAAM11	EAAM15	EAAM19
	.70**	.67**	.64**	.62**	.60**

Table: Item-Wise Pearson Product Correlation of Marginalisation Subscale

Marginalisation	EAAM4	EAAM8	EAAM12	EAAM16	EAAM20	EAAM23	EAAM26	EAAM28	EAAM29
	.48**	.49**	.56**	.58**	.67**	.55**	.56**	.61**	.67**

Table: Item-Wise Pearson Product Moment Correlation of Separation Subscale

Separation	EAAM6	EAAM10	EAAM14	EAAM18	EAAM22	EAAM25
	.67**	.66**	.48**	.65**	.63**	.47**

Table: Item-Wise Pearson Product Moment Correlation of Stress Subscale

Stress	SAFE2	SAFE3	SAFE4	SAFE5	SAFE6	SAFE7	SAFE8	SAFE9	SAFE10	SAFE11	SAFE12	SAFE13

	.48**	.42**	.53**	.55**	.52**	.66**	.66**	.53**	.61**	.64**	.67**	.60**
Stress	SAFE14	SAFE15	SAFE16	SAFE17	SAFE18	SAFE19	SAFE20	SAFE21	SAFE22	SAFE23	SAFE24	
	.63**	.58**	.64**	.66**	.66**	.67**	.69**	.61**	.64**	.63**	.49**	

Table: Item-Wise Pearson Product Moment Correlation of Satisfaction Subscale

Satisfaction	SWLS1	SWLS2	SWLS3	SWLS4	SWLS5
	.63**	.76**	.74**	.66**	.63**

APPENDIX - XI

Table-8a: Correlation analysis between dimensions of acculturation and domains of acculturation for Culture-I

	Unidimension	Heritage	Mainstream	Global	Private	Public
Unidimension	x					
Heritage	-.14	x				
Mainstream	.07	.15*	X			
Global	.07	.31**	.41**	X		
Private	-.32	.12	-.17	-.14	X	
Public	-.28	.05	-.23	-.12	.58**	x

Table-8b: Correlation analysis between dimensions of acculturation and domains of acculturation for Culture-II

	Unidimension	Heritage	Mainstream	Global	Private	Public
Unidimension	x					
Heritage	-.30	x				
Mainstream	.04	.49**	x			
Global	-.07	.33**	.27**	x		
Private	-.17	.09	-.25	-.25	x	
Public	-.16	.15*	-.15	-.22	.74**	x



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Title of dissertation : 'Dimensions and Domains of Acculturation, Acculturation Strategies and Acculturative

Stress Amongst the Mizo'

Date of Admission

: 6th August, 2013

APPROVAL OF RESEARCH PROPOSAL

- | | |
|--|--|
| 1. BOS | : 2 nd April, 2014 |
| 2. School Board | : 16 th May, 2014 |
| 3. Registration No. and Date | : MZU/PhD/624 of 16.05.2014 |
| 4. Academic Council | : 12 th and 13 th June, 2014 |
| 5. Date of Completion of PhD Course Work | : 27 th January, 2014 |
| 6. Extension if any | : Nil |

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