ACCULTURATION STRATEGIES, VALUE ORIENTATIONS AND ADAPTATION: A STUDY OF INDIAN OVERSEAS STUDENTS IN THE UNITED KINGDOM

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MASTER OF PHILOSOPHY

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DECLARATION

I, Ranjani Raghunathan, declare that the dissertation entitled "ACCULTURATION STRATEGIES, VALUE ORIENTATIONS AND ADAPTATION: A STUDY OF INDIAN OVERSEAS STUDENTS IN THE UNITED KINGDOM", submitted for the award of the Master of Philosophy has not been previously submitted for any degree of this or any other University and is my original work.
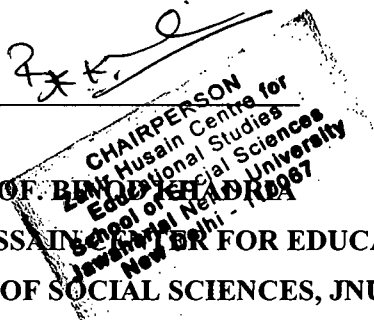
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CERTIFICATE

We recommend that the dissertation be placed before the examiner for the award of M.Phil. Degree of this University.

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TABLE OF CONTENTS

LIST OF TABLES AND FIGURES

FIGURES

ABSTRACT

The present study attempted to identify the acculturation strategies, value orientations and level of sociocultural and psychological adaptation, as well as their inter-relationships, among Indian overseas students in the United Kingdom. For this, Schwartz Value Survey (1994), Gu's Asian International Acculturation Scale (2007), Ward & Kennedy's Socio-cultural Adaptation Scale (1999) and Center for Epidemiological Studies-Depression Scale (Radloff, 1977) were used to measure value orientations, acculturation strategies, socio-cultural adaptation, psychological adaptation respectively. In addition to this, a demographic questionnaire was used to obtain some other information related to staying in the United Kingdom. Data were collected from 30 Indian students currently in the United Kingdom for higher education purposes. Results showed that among the students, integration was the acculturation strategy of choice. The level of sociocultural as well as psychological adaptation among the sample was high. The students showed a mix of individualistic as well as collectivistic values. Regression analyses showed that the model of acculturation strategies and sociocultural adaptation was significant, indicating that there is an overall association between the two variables. The value orientations of openness to change and self enhancement significantly affected sociocultural and psychological adaptation respectively. Some implications of the results were discussed.

CHAPTER - 1

INTRODUCTION

In an increasingly borderless world, the movement of persons across nations is becoming easy and frequent each day. The reasons for this movement are multifold- better living conditions, job opportunities, tourism, work-related and others. In addition to those who permanently migrate to different countries and obtain permanent residence and/or citizenship, there is another category of people who do not obtain these, yet stay in a country different from their own for extended periods of time- such as diplomats, military personnel, businessmen, and tourists. Among a major chunk of this group known as 'sojourners', are students who travel outside their country for higher education. International education has been on the rise since the Second World War, and today, there are about 2.5 million international students worldwide. With an increasing ease to which student loans are given, and a high level of awareness among the general public regarding different educational opportunities, the number of Indian students going abroad is also increasing each year. According to UNESCO figures (1963-2006), the number of Indian students has increased from 3,190 in 1955 to 1, 23, 559 in 2004. The main drivers of international mobility of Indian students are the quest for better education as well as employability in the labour market (Guruz, 2008).

Promotion of international education comes from the belief that international students act as cultural carriers (Klineberg, 1970) and one consequence of this cultural exchange is acculturation. The International Organization of Migration (2004) defines acculturation as "the progressive adoption of elements of a foreign culture (ideas, words, values, norms, behavior, institutions) by persons, groups or classes of a given culture."

Acculturation is 'a process that entails contact between two cultural groups, which results in numerous cultural changes in both parties' (Berry, 2001). With regard to members of non-dominant immigrant groups, Berry (1997, 2001) suggested four major ideal-typical acculturation strategies on the basis of the degree to which an immigrant seeks to maintain the characteristics of their culture of origin and the degree to which they seek to engage with the majority culture- assimilation, separation, integration and marginalization.

Why is there a need to study the phenomena of acculturation? Acculturation is a broad, multilayered concept which has widespread implications on society. In a study of

Chinese students in the UK, Zue (2010) shows that acculturation correlates greatly to students' academic success, and a successful completion of the international education rests largely on successful acculturation. There are also many studies which bring out the significant correlation between acculturation strategy and academic performance. Studies on acculturative stress or 'culture shock' reveal the impact of acculturation strategies on psychological and physical well-being of individuals. Related to acculturation is adaptation, which refers to the level of psychological well-being and the individual's ability to manage socio-culturally. It is often considered to be the end result of acculturation.

Although nearly every person living in a culturally plural society can be said to be experiencing some form of acculturation, research on the subject however has focused largely on refugees, asylum seekers, sojourners, immigrants, expatriates, and indigenous as well as so-called ethnic minorities. Research accruing from all these different acculturating groups is enormous (Sam & Berry, 2010).

Considerable research has been devoted to the understanding of immigration, acculturation, and adaptation of adults (Berry & Sam, 1997), but not much among youth (Aronowitz, 1984). This lack has stimulated a number of recent studies (Fuligini, 2001; Ghuman, 2003; Rumbaut & Portes, 2001)

The present research aims to understand the acculturation strategies and the level of psychological and sociocultural adaptation of Indian students going to the United Kingdom for higher education in the context of the acculturation framework proposed by Berry. In addition, the study will also try to identify the value orientations of the students and particularly, how acculturation strategies correlate with different value orientations- as given by Schwartz (1994) - openness to change, conservation, self-transcendence and self-enhancement- and ultimately how these variables affect the students' socio-cultural and psychological adaptation.

The present chapter will give a detailed description of the variables comprising this study, in order to enable a better holistic understanding of the research.

1.1 Acculturation

Acculturation has been taking place for millennia, but contemporary interest in research on acculturation grown out of concern for the effects of European domination of indigenous peoples. Later, it focused on how immigrants changed following their entry and settlement into receiving societies. More recently, much of the work has involved with how ethno-cultural groups relate to each other and change as a result of their attempts to live together in culturally plural societies. In today's times, all these three perspectives are important as globalization results in ever-larger trading and political relations. Indigenous national populations experience neo-colonization and exhibit resistance, while new waves of immigrants, sojourners, and refugees flow from these economic and political changes, and large ethno-cultural populations become established in most countries (Berry, 2005).

Of increasing concern is the acculturation that is taking place among the long-settled populations, as they strive to maintain their societies in the face of increasing cultural diversity in their midst. These areas of interest focused on the established as well as on the newer populations represent the mutual or reciprocal nature of acculturation. Although much of this initial concern and research was carried out in traditional immigrant receiving countries (Australia, Canada, New Zealand, United States), these issues have become more and more important in the rest of the world, where massive population contacts and transfers are taking place. Particularly in Asia, where half of the world's population lives in culturally diverse societies, people experience daily intercultural encounters and have to meet the demands for cultural and psychological change (Berry, 2005).

Cross cultural psychologists believe that findings from research in one culture or society cannot be generalized to others. Thus, as our knowledge of international acculturation experiences, ideologies, and sensitivities increases, there will be a need to alter the conceptions and extend the empirical findings that are portrayed in this study. Nevertheless, some evidence exists to show that the very concept of acculturation, the various strategies adopted by immigrants and members of the national society, and the nature of the problems that may occur are rather similar to those identified in the research in other countries (Berry, 2005).

Contact and change occur for a number of reasons, including colonization, military invasion, migration, and sojourning (such as tourism, international study, and overseas posting); it continues long after initial contact in culturally plural societies, where ethno-cultural communities maintain features of their heritage cultures.

Redfield, Linton and Herskovits in 1936 defined acculturation as "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 group". While originally proposed as a group-level phenomenon, it is now also widely recognized as an individual-level phenomenon, and is termed psychological acculturation (Graves, 1967). At this second level, acculturation refers to psychological changes in an individual (in both behavior and internal characteristics) whose cultural group is collectively experiencing acculturation.

While acculturation is a process that continues for as long as there are culturally different groups in contact, some long term adaptation to living in culture-contact settings takes various forms usually resulting in some form of long term accommodation among the groups in contact. This may include learning each other's languages, sharing each other's food preferences, and adopting forms of dress and social interactions that are characteristic of each group. Sometimes these mutual adaptations take place rather easily (Berry, 1992), but at times they can also create culture conflict and acculturative stress during intercultural interactions. One key feature of all acculturation phenomena is the variability with which they take place: there are large group and individual differences in the ways in which people seek to go about their acculturation (termed acculturation strategies), and in the degree to which they achieve satisfactory adaptations. In addition to cultural group and individual variation, there are variations within families: among family members, acculturation often proceeds at different rates, and with different goals, sometimes leading to an increase in conflict and stress and to more difficult adaptations (Berry, 2005). Thus it can be said that acculturation is as much an individual phenomenon as it is a group level phenomenon.

One of the most significant works on acculturation has been done by J.W. Berry. Berry (1990) indicates that the kind of changes which take place in acculturation can be classified into group level, and individual level changes. At the group level, the changes can occur either in the social, economic or political structure. On the other hand, at the individual

4

level, changes can take place in the individual attitudes, values, behaviours and identity. For psychologists, the area of concern is the changes taking place at the individual level, and thus the term 'psychological acculturation'. This refers to the changes which an individual experiences as a result of being in contact with other cultures, or participating in the acculturation that one's ethnic or cultural group is undergoing (Graves, 1967).

According to Berry (2006), acculturation strategies consist of daily behaviors and attitudes shaped by dominant and non-dominant cultures. These strategies take into consideration the array of immigrant psychological responses to the new dominant culture, recognizing that not all immigrants want to increase contact or cultural resemblance with the dominant cultural group (Berry, 2006). Berry notes that individual preferences include "maintaining one's heritage and identity or having contact with and participating in the larger society along with other ethnic groups" .

Van Oudenhoven et al. (2006) effectively capture this decision-making process with the following questions: "Is it of value to maintain my cultural heritage?" or "Is it of value to maintain relations with other groups?" When faced with these questions, four acculturation strategies can be utilized: (a) *assimilation*, which places more emphasis on daily positive interactions with the host society than maintaining one's cultural identity; (b) *separation*, which involves maintaining one's original culture while avoiding interaction with others; (c) *integration*, which represents a desire to maintain one's original culture along with positive interactions with the host society; and (d) *marginalization*, which reflects the individual's decision to neither maintain the original culture nor adopt the new culture (Berry, 2006; Van Oudenhoven et al., 2006).

The following diagram captures these questions in an effective manner.

Figure 1.1: Berry's Typology of Acculturation Strategies (1997)

IS IT CONSIDERED TO BE OF VALUE TO MAINTAIN ONE'S IDENTITY AND CHARACTERISTICS?	
YES	NO

IS IT CONSIDERED TO BE OF VALUE TO MAINTAIN RELATIONSHIPS WITH THE LARGER SOCIETY?	INTEGRATION	ASSIMILATION
YES		
NO	SEPARATION	MARGINALIZATION
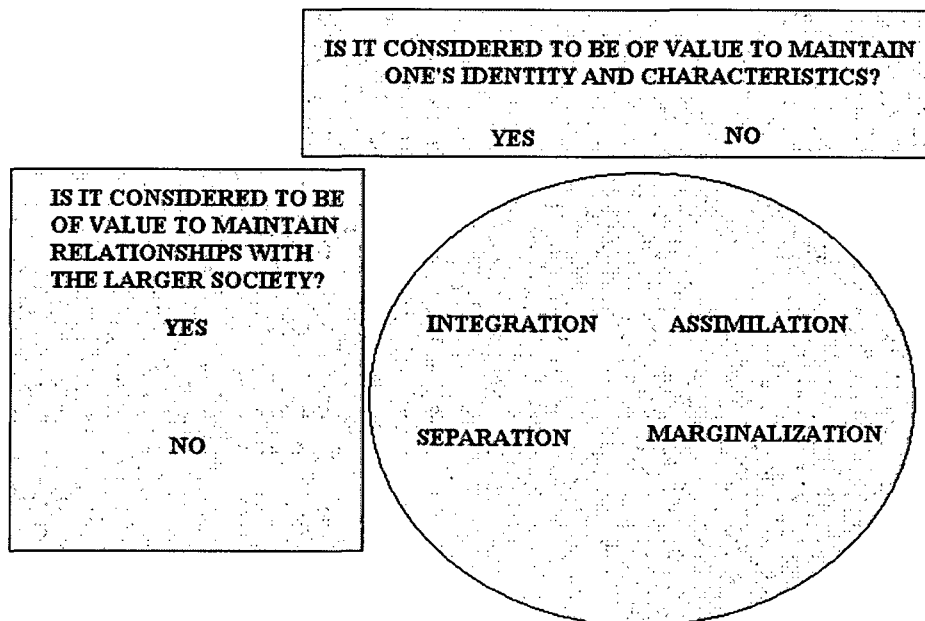
In assimilation, there is relatively no maintenance of one's own culture or collective identity. In separation, there is identity maintenance but no contact or participation. The migrant doesn't adopt any characteristics of the host culture. Integration involves both identity maintenance and contact/participation. It involves blending of two or more identities into one coherent identity (La Framboise et al 1993; Sprott, 1994). And finally in marginalization, there is neither identity maintenance nor contact/participation.

Later, in acculturation research (Berry, 1980), a third dimension was added: that of the powerful role played by the dominant group in influencing the way in which acculturation would take place. Assimilation, when sought by the dominant acculturating group, is termed the "melting pot". When separation is forced by the dominant group it is called "segregation". Marginalization, when imposed by the dominant group, is called "exclusion". Finally, integration, when diversity is an accepted feature of the society as a whole, including all the various ethno-cultural groups, is called "multiculturalism". With the use of this framework, comparisons can be made between individuals and their groups, and between non-dominant peoples and the larger society. The ideologies and policies of the dominant group constitute an important element of research on ethnic groups, minorities and migrants (Berry, Kalin & Taylor, 1977; Bourhis, Moise, Perrault, & Senecal, 1997), and the

6

preferences of non-dominant peoples are a core feature in acculturation research (Berry, Kim, Power, Young, & Bujaki, 1989). Inconsistencies and conflicts between these various acculturation preferences are sources of difficulty for acculturating individuals. Generally, when acculturation experiences cause problems for acculturating individuals, we observe the phenomenon of acculturative stress (Berry, 2005).

The importance of Berry's model was that it recognized the importance of multicultural societies, minority individuals and groups, and the fact that individuals have a choice in the matter of how far they are willing to go in the acculturation process (Padilla & Perez, 2003).

1.2 Adaptation

Adaptation is conceptualized as the process in which immigrants modify their attitudinal and behaviour patterns in order to maintain and improve their life conditions, compatible with their new environment (Eisenstadt, 1952; Honigmann, 1964; Cohen, 1974; DeVos, 1982).

Adaptation is not synonymous with acculturation, but it follows from the change brought about by acculturation. Adaptation in the context of acculturation has been defined variously, including health status, communication competence, self-awareness, stress reduction, feelings of acceptance, and culturally skilled behaviors (Ward, 1996). According to Searle & Ward (1990) and Ward (1996, 2001), psychological adaptation in this case refers to an individual's satisfaction and overall emotional or psychological well-being. Studies interested in psychological adaptation have often times focused on mental health outcomes such as depression and anxiety. Sociocultural adaptation, on the other hand, refers to how successfully the individual acquires the appropriate sociocultural skills for living effectively in the new sociocultural milieu. The sociocultural adaptation has been operationalized in several ways including behavior problems, school achievement, and social competence.

At the heart of sociocultural adaptation are language ability and wider communication competence (Masgoret & Ward, 2006), as these are considered to be necessary for successful social interaction, which is a part of broader construct of sociocultural adaptation. Many acculturation studies suggested that the communicational competence in the host-country

language is positively related to adjustment (Searle & Ward, 1990: Ward & Kennedy, 1994: Yang, Noels, & Saumure, 2006). It is linked to more frequent communication with host members and a decrease in sociocultural adaptation difficulties. Therefore, proficiency in the host-language is a tool that facilitates interpersonal relations, which eases cultural learning and sociocultural adaptation (Masgoret & Ward. 2006).

The two forms of adaptation are interrelated as both deal with problems and positive interactions with members of the host culture are likely to improve one's feelings of wellbeing and satisfaction. Similarly, it is easier to accomplish tasks and develop positive interpersonal relations if one is feeling good about him- or herself and accepted by others. Although conceptually distinct, the two are empirically related to some extent (correlations between the two measures are in the .40 −.50 range). However, they are also empirically distinct in the sense that they usually have different time courses and different experiential predictors. Psychological problems often increase soon after contact, followed by a general (but variable) decrease over time; sociocultural adaptation, however, typically has a linear improvement with time (Berry, 2005).

Berry (2005) says that adaptation refers to the relatively stable changes that take place in an individual or group in response to external demands. Moreover, adaptation may or may not improve the "fit" between individuals and their environments. It is thus not a term that necessarily implies that individuals or groups change to become more like their environments (i.e., adjustment by way of assimilation), but may involve resistance and attempts to change environments or to move away from them altogether (i.e., by separation). In this usage, adaptation is an outcome that may or may not be positive in valence (i.e., meaning only well-adapted).This relationship between acculturation and adaptation can be explained with the help of the following diagram:

Figure no. 1.2: Relationship between Acculturation and Adaptation

(Sam & Berry, 2010)

CULTURAL/GROUP LEVEL   PSYCHOLOGICAL/INDIVIDUAL LEVEL

CULTURE A

CONTACT

CULTURE B

CULTURAL CHANGES

CULTURE A

CULTURE B

PSYCHOLOGICAL ACCULTURATION

INDIVIDUALS IN CULTURES A AND B:

BEHAVIOURAL SHIFTS

ACCULTURATIVE STRESS

ADAPTATION

INDIVIDUALS IN CULTURES A AND B:

PSYCHOLOGICAL
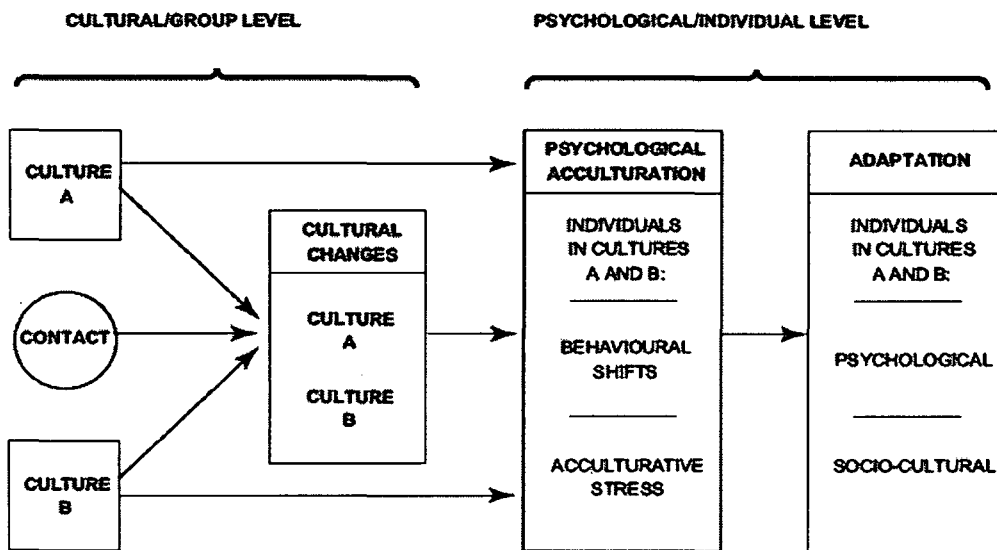
SOCIO-CULTURAL

At the cultural/group level, when two cultures come in contact, both experience certain amount of changes. The host culture experiences changes by way of an increase in the representation of minorities and different cultural groups in its society, and the culture of the immigrants experiences changes by way of interaction with the new contexts and environments. At the psychological level, individuals get involved in the process of acculturation, which leads to behavioural shifts, and to some extent, acculturative stress or 'culture shock'. As a consequence of this psychological acculturation, the level of their psychological and socio-cultural adaptation is determined.

Much research has also been devoted to the relative preference for the different acculturation strategies (Van Oudenhoven, Prins, & Buunk, 1998) and how acculturation strategies may impact on adaptation outcome (Catro, 2003). To determine preferences for acculturation strategies, researchers have undertaken numerous studies in different countries and with different kinds of acculturating groups (Sam & Berry, 2010).

The most common finding in acculturation research is that the integration strategy is the most adaptive in several settings and is associated with better psychological and sociocultural adaptation (Liebkind, 2001; Sam et al., 2006). These findings have been found in a comparative study of immigrant youth in Montreal and Paris (Berry & Sabatier, in press).

Similarly, the marginalization strategy has been found to be the least adaptive. Ward and Rana-Deuba (1999) found that integration predicted better psychological adaptation, whereas assimilation predicted better socio-cultural adaptation.

Berry et al (2006) in a large scale study of immigrant youth found that involvement in both cultures (i.e. integration) positively predicted both forms of adaptation, as compared to the other three acculturation strategies. They found that being involved in both cultures (integration) served to promote better psychological and sociocultural adaptation, while being involved in neither culture or being confused about one's situation (diffuse) undermined both forms of adaptation. This conclusion conforms to generalisations made previously, based on reviews of the research with adult immigrants (Berry, 1997; Berry & Sam, 1997).

For both forms of adaptation, those who pursue and accomplish integration appear to be better adapted, and those who are marginalized are least well adapted. And again, the assimilation and separation strategies are associated with intermediate adaptation outcomes. This generalization is remarkably consistent, and parallels the generalization made above in the previous sections regarding acculturative stress.

Evidence for the positive benefits of the integration strategy has been reviewed by Berry (1997; Berry & Sam, 1997). In a study of Irish immigrants, Curran (2003) has shown clearly that those pursuing the integration strategy have superior health than those pursuing the other ways of acculturating, especially marginalization (Berry, 2005).

Sociocultural adjustment frequently increases quickly among sojourners during the first months in a new culture, but gradually levels off as culturally appropriate skills are learned (Ward & Kennedy, 1999). Difficulties in socio-cultural adjustment are greater in sojourning groups (i.e., international students or expatriate employees of multinational organizations) compared to sedentary immigrant groups (Ward & Kennedy, 1999). Also, assimilated sojourners experience fewer sociocultural adjustment problems than other acculturating groups (Ward & Rana-Deuba, 1999). Furthermore, Ward and Kennedy (1994) found that sojourners in New Zealand experience less difficulty with sociocultural adjustment when they identify strongly with host nationals- whether assimilated or integrated; separated individuals experienced the greatest amount of sociocultural difficulty (Simonovich, 2008).

Some recent research has suggested that Berry's integration category (also referred to as biculturalism; Benet-Martínez & Haritatos, 2005) is often associated with the most favourable psychosocial outcomes, especially among young immigrants (Coatsworth, et al, 2005; David, Okazaki, & Saw, 2009). Bicultural individuals tend to be better adjusted and show exhibit higher self-esteem, lower depression, pro-social behaviors (Chen, Bond, & Benet-Martínez, 2008; Schwartz, Zamboanga, & Jarvis, 2007; Szapocznik, Kurtines, & Fernandez, 1980) and are better able to integrate competing tenets from the different cultures to which they are exposed (Benet-Martínez & Haritatos, 2005; Tadmor et al., 2009). Of course, the degree of ease versus difficulty involved in integrating one's heritage and receiving cultures is, at least in part, determined by the degree of similarity (actual or perceived) between the heritage and receiving cultures (Rudmin, 2003). For example, holding ethnicity constant, migrants coming from English-speaking countries, or who are otherwise proficient in English, may encounter less stress and resistance in the United States than might migrants who are not familiar with the English language. Among Black Caribbean immigrants, for instance, many Jamaicans might experience less discrimination and acculturative stress compared to many Haitians.

In their work on sociocultural adaptation, Ward and Kennedy (1993a) found that interaction with host and home country nationals was predictive of greater sociocultural adaptation. This suggests that the quantity (i.e., number) and quality (i.e., whether the person gets the support from host or home nationals) are both important aspects of study. Social support has also been linked directly to psychological adaptation. Alston & Nieuwoudt (1991) found a moderate correlation between anxiety and social support system, suggesting that social support influences psychological adaptation.

A study by Neto et al (2005) aimed to understand preferences in acculturation strategies among Portuguese immigrants in Germany. Responses revealed that integration was the most preferred acculturation strategy and subjects who adopted an integration strategy manifested greater acculturation experience with German culture than those who adopted separation. Those who chose integration and separation strategies did not differ in their degree of cultural maintenance. Immigrants who chose an integration mode experienced lower levels of social adaptation difficulties than those who favoured a separation mode, but there was no difference in terms of psychological adaptation.

One possible reason for why integration results in better adaptation outcome is that it entails a form of double competence and the availability of double resources. These competencies come from one's own ethnic and cultural group and from the new and larger society, and these resources double an individual's ability to cope with cultural transitions. In contrast, marginalization entails little competency in and lack of support from any cultural group; hence, the risks of adaptation difficulties are higher (Sam & Berry, 2010).

1.3 Values

The concept of acculturation has cultural idiosyncrasies as its core, and cultural values as one of the key elements. The ways people behave and evaluate their experiences are guided by their values, and even if basic values appear to be universal, their individual importance and priorities vary between persons and nations (Schwartz, 1992, 1994).

Values have been defined as desirable, trans-situational goals, varying in importance, that serve as guiding principles in people's lives (Schwartz, 1992). They are drivers of behaviour (Rokeach, 1973). They are beliefs and personal standards that guide individuals to function in a society and thus, values can be said to have both cognitive and affective dimensions (Rokeach, 1973). The analysis of individual value systems has been of general interest for more than four decades (Elizur, 1984; Hofstede, 1980; Mok et al., 1998; Pryor, 1987; Rokeach, 1973; Sagie et al., 1996; Super, 1970, 1973; White, 2005; Zytowski, 1970, 1994).

Research to date has studied values using different theories and typologies, the most notable one being Schwartz's Value Typology (Schwartz, 1999), both through a single culture study (Shen & Yuan, 1999; Sin & Yau, 2001), as well as in a cross-national or cross-cultural context (Kropp et al. , 2000; Wang, Rao & D'Auria, 1994). Countries such as the United States and China have been studied extensively, forming the basis for both single as well as cross-cultural studies; while others such as Greece and India have not been studied so far (Vigaray & Hota, 2008)

Schwartz (1992, 1994) defined a model that further detailed the content and structure of values on the basis of many empirical cross-cultural studies (Schwartz, 1992; Schwartz & Bilsky, 1987, 1990). Three basic goals were thought to be at the root of values: needs of

individuals as biological organisms, requisites of coordinating social interaction, and requirements for the functioning of society and the survival of groups. From these three, ten motivational value types were derived:

(a) Achievement: refers to personal success through the demonstration of competence according to social standards

(b) Benevolence: Refers to concern for the welfare of close others in everyday interaction

(c) Conformity: Refers to restraint of actions, inclination, and impulses likely to upset or harm others and violate social expectations or norms

(d) Hedonism: Refers to pleasure and sensuous gratification for oneself

(e) Power: Refers to attainment of social status and prestige, and control or dominance over people and resources

(f) Security: Refers to safety, harmony, and stability of society, of relationships, and of the self

(g) Self-Direction: Refers to independent thought and action

(h) Stimulation: Refers to excitement, novelty, and challenge in life

(i) Tradition: Refers to respect, commitment and acceptance of the customs and ideas that one's culture or religion impose on the individual

(j) Universalism: Refers to understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

The values of power, achievement, hedonism, stimulation and self-direction are considered to be individualistic in nature, whereas the values of benevolence, tradition and conformity are considered collectivistic in nature. The values of universalism, security and spirituality are called as mixed. Values that serve individual interests are proposed to be

13

opposite to those that serve collective values (Konsky, Eguchi, Blue & Kapoor, 1999). These 10 value types can be further grouped into two bipolar dimensions (matching four higher order value types), openness to change versus conservation and self-transcendence versus self-enhancement (Schwartz, 1992). The former refers to values emphasizing self-direction and stimulation versus security, conformity, and tradition, whereas the latter refers to universalism and benevolence versus power and achievement. Table 1.1 diagrammatically explains the classification of the ten values, into four higher order value types. Much research in the field of values has shown that these four higher order value types tend to be more stable and easier to generalize than the ten value types (Schwartz, 1994b).

Table 1.1: Schwartz's Higher Order Value Types (1994)

Higher Order Value Type	Value Clusters	Characteristics
Openness-to-change	self-direction, stimulation	Relates to the importance of personal autonomy and independence, variety, excitement and challenge.
Conservation	conformity, security, tradition	Relates to the importance of self-control, safety and stability in societal and personal relationships, and respecting cultural traditions.
Self enhancement	achievement, hedonism, power	Relates to achieving personal success through demonstrated competence, attaining social status and prestige, and control over others.
Self transcendence	benevolence, universalism	Relates to protecting and enhancing the well-being of those with whom one has close contact, as well as the welfare of all people and nature

Evidence for this theoretical structure has been found in samples from 67 nations (Schwartz, 1992, 2005b). It points to the broad underlying motivations that may constitute a universal principle that organizes value systems. People may differ substantially in the importance they attribute to the ten basic values, but these are guided by the same structure of motivational oppositions and compatibilities. This integrated motivational structure of relations among values makes it possible to study how whole systems of values, rather than single values, relate to other variables (Schwartz, 2005).

Cultures can be distinguished by the cultural emphasis they assign to value types that promote self-enhancement (Mastery) or social change (Intellectual and Affective Autonomy). Cultures that emphasize self-enhancement give priority to self-assertiveness, and values such as ambition, success, competence or risk-taking are elements of this cultural value type. On the other hand, societies that promote social change give priority to the ideas and thoughts of individuals (Basabe & Ros, 2005).

Values have an important role to play in the process of acculturation, as when specifically applied to the context of international migration, acculturation refers to the process of adaptation along two dimensions (a) adoption of ideals, values, and behaviours of the receiving culture, and (b) retention of ideals, values, and beliefs from the immigrant person's culture of origin (Phinney, Horenczyk, Liebkind, & Vedder, 2001).

As an immigrant person acculturates, her or his definition of the 'in-group' might expand to include those in the host country as well as those from the home country; consequently, individuals in the new receiving society may no longer be considered part of the 'out-group.' Orientations toward individualism and collectivism (Triandis, 2001), may also change as immigrant people acculturate. Selected goals, values, and beliefs drawn from the receiving culture may then be integrated into one's personal identity (Schwartz et al, 2006).

In Western countries, values of active identity exploration and construction are associated with greater identity coherence and adaptive outcomes, although it can be argued that these 'adaptive outcomes' such as greater personal locus of control, goal-directedness, self-motivation, and nonconformity to peer pressure reflect an individualistic and Western cultural perspective (Serafini & Adams, 2002).

India is defined as collectivist in its cultural orientation (Triandis et al, 1986; Verma, 1992a). Research on Schwartz values among Indian population has been very little. Schwartz (1992, 1994) talked about the universality of his value types, but his research did not have data from India (Pandey, 2004). However there are some collectivist type values which are thought to apply to large groups such as filial piety, conformity, family recognition, emotional self-control, and humility in many Asian contexts (Park & Kim, 2008). In a cross cultural study of Schwartz Value Survey by Konsky, Eguchi, Blue & Kapoor on American, Indian and Japanese students (1999), it was found that American students preferred individualist values and mixed value types over the collectivist type whereas the Indian students surveyed preferred collectivist type values such as benevolence, tradition and conformity over individualist value types such as power, hedonism and stimulation.

Whether immigrant individuals hold onto their heritage culture beliefs more strongly, allow these beliefs to coexist with those of the receiving society, or discard heritage culture beliefs and adopt those of the receiving culture depends on a number of factors, including the degree of similarity between the two cultures (Rudmin, 2003), the extent of prejudice and discrimination that one experiences (Brown, 2000), the support for heritage culture beliefs in the new society (Portes & Rumbaut, 2001), and the degree to which the cultural identity is flexible enough to accommodate seemingly incompatible belief systems (Jensen, 2003). Thus, value orientations exhibited by the individuals cannot be considered to be stable, especially in view of migration. These will change and alter depending on the individual's own experiences of acculturation.

Individuals who migrate as adults and especially those who arrive as older adults may experience the most difficulty (or unwillingness) adopting the practices, values, and identifications of the receiving society (Schwartz, Pantin, Sullivan, Prado, & Szapocznik, 2006). Recent migrants (and those who arrived as adults) likely have had the most direct contact with their countries of origin– which may shape the ways in which they approach their interactions with the receiving culture and with other heritage-culture individuals.

1.4 Migration

The present study 'has, as its context, the issue of migration. Thomas Faist (2000) defines migration as 'a permanent or semi-permanent change of residence, usually across some type of administrative boundary. Unlike the singular demographic events of birth and death, a person can migrate many times, for varied duration, and across numerous territorial divisions. This transfer may strain, rupture, change or reinforce previous ties.' (p.18)

Ward, Bochner & Furnham (2001) gave the following diagram to represent the different categories of groups which can exist in plural societies. The groupings can be done on the basis of three factors; voluntary vs. involuntary, sedentary vs. migrant and temporary vs. permanent.

Fig 1.3: Groupings in Plural Societies

MOBILITY	VOLUNTARINESS OF CONTACT	
	VOLUNTARY	INVOLUNTARY
SEDENTARY	ETHNOCULTURAL GROUPS	INDIGENOUS PEOPLES
MIGRANT permanent temporary	IMMIGRANTS SOJOURNERS	REFUGEES ASYLUM SEEKERS

According to Ward, Bochner and Furnham (2001) indigenous peoples are those whose roots go way back and there is no evidence of any earlier people whose descendants are still in the population. The basic characteristic of many indigenous peoples is that their territories have been forcefully incorporated into a larger nation state; their residual lands are often reduced in size and capacity to sustain life, and they have come to be seen as just another minority group within the larger plural society. They are clearly involuntary, as well as sedentary.

17

Other peoples who have a long history of settlement are the descendants of earlier waves of immigrants who have settled into recognizable groups, often with a sense of their own cultural heritage (common language, identity, etc). These ethno-cultural groups can be found world over; for example, in the groups descended from indentured workers (the Chinese and Indian communities in the Caribbean), from those who were enslaved (African Americans) and in Dutch and British immigrant groups in Southern Africa, Australia and New Zealand.

Immigrants move in order to achieve a better life elsewhere. For most, the 'pull factors' (those that attract them to a new society) are stronger than the 'push factors' (those that pressure them to leave). Therefore immigrants are thought of as voluntary members of plural societies. While immigrants are relatively permanent in their new society, the group known as sojourners is a part of this society for a short period of time in a variety of roles, for a definite purpose such as international students, diplomats, business executives, aid workers or guest workers. In their case, the process of becoming involved in the new society is complicated by their knowledge that they will eventually leave, and either return home or go to a different place. Thus, there may be a hesitation to become fully involved, to establish close relationships, or to begin to identify with the new society. Despite their uncertain position, in some societies sojourners constitute a substantial element in the resident population (ex. the Gulf nations).

Among involuntary migrants, refugees and asylum seekers (often called 'forced migrants'; Ager, 1999) have the greatest of problems- often times, they don't want to leave their home countries, and if they do, it is not always possible for them to be granted the right to stay and settle into the new society. Those who arrive at the border of a country, that has signed the Geneva Convention on Refugees, have a right to be admitted and given sanctuary (as asylum seekers) until their claim is adjudicated; if granted permanent admission as refugees, much of their uncertainty is reduced. However, most live with the knowledge that 'push factors' led them to leave their home country and settle in their new society. Most of them have experienced different traumatic events and have lost their material possessions.

There are number of reasons behind organizing these groups on the basis of the three factors. The most important reason is that each group differs in terms of size, power, rights and resources available to them, and these factors exert considerable influence on their

participation and involvement (as groups and/or as individuals) in the acculturation process. In addition, the groups differ in their attitudes, motives, values and abilities, which too have an important bearing on how acculturation will take place (Ward et al, 2001).

Post World War II, what has been salient about the topic of migration issues has been the incorporation of the revived concept of 'human capital' in the late fifties and sixties. This was fundamental in using the concept of 'brain drain' to describe the movement of professionally qualified and technical skilled personnel across countries. It was led by the interest in identifying and measuring economic consequences of large scale emigration of the early 60s to the USA of scientists and technologists in response to the American expenditure on defense; of academics in response to the upsurge in expenditure on tertiary education. Later, with the layered movement of British doctors to the North America, followed by the movement of British doctors to the North American, the debate reached international proportions as the extent to which the highly skilled people in poor countries leave for more developed countries was out in the open (Khadria, 1988). A different perspective to this argument that a country 'loses' its skilled manpower, is given by Grubel and Scott (1966) where they say that emigration of people from the fields of science and engineering, increases their overall productivity and yields a vast storehouse of research, which benefits the researchers in the originating countries.

Studies on migration issues and issues of skilled human resources being transferred from developing to developed nations, have mostly focused on three aspects of the problem- the value of the transfer involved (Grubel & Scott, 1965, 1966, 1977; DeVerotz & Maki, 1975, 1980); the theoretical welfare effects of the transfer on the sending and receiving countries (Berry & Soglio, 1969; Bhagwati & Hamada, 1974; Griffin, 1976; Sen, 1973; and UNCTAD 1975), and finally the governmental intervention towards making the exchange of human capital between countries more equal (Bhagwati & Partington, 1976).

1.5 Sojourners

A sojourn is defined as a temporary stay in a new place. It occurs voluntarily for an unspecified, though relatively short, period of time. Although there are no fixed criteria in terms of duration of a sojourn, six months to five years is a common parameter. Students and business travelers are usually more committed than tourists towards their new location, but less involved than immigrants and refugees. While they voluntarily relocate abroad, like immigrants, in the case of sojourners, returning home is anticipated and planned. It is however, important that they adapt to the new culture rapidly in order to fulfill their purpose effectively (Ward, Bochner & Furnham, 2001).

Rohrlich and Martin (1991) say that *"interests in various aspects of a sojourn abroad"* date back to the 1950s. They say that research on sojourners has been conducted not only from a theoretical perspective such as the study of *"culture shock,"* but also from a practical perspective such as the study of *"personnel selection or pre- departure training"*. They further point out that the primary focus of research on academic sojourners was on *"international students enrolled in U.S. degree programs, and U.S. college students on programs abroad"* (Rohrlich & Martin, 1991).

Academic sojourners are perhaps the largest and the earliest group of people who have been communicating with others in different cultures all over the world (Wang, 2003). Earlier research on academic sojourners focused on identifying the various challenges, communication barriers and problems encountered by international students (Jacobson, 1963; Klineberg & Hull, 1979; Koester, 1985; Furnham & Bochner, 1986), and later studies focused on sojourners' understanding of their host cultures and their employment of communication strategies for intercultural communication effectiveness (Martin, 1987; Furnham, 1988; Adelman, 1988; Rohrlich & Martin, 1991; Ward & Kennedy, 1992; Chen, 1994). Thus as the number of academic sojourners increased all over the world, the focus of research and study shifted from the individuals themselves to the impact they have on their host cultures. This indicates some form of a paradigm shift in the understanding of academic sojourning and emphasizes the importance of studying the concept in research.

Studies of sojourners in New Zealand have been concentrated on the experiences of international students and led largely by Ward with her students and colleagues. The research

has primarily concentrated on the distinction and prediction of psychological and socio-cultural adaptation. While the two adaptation outcomes are significantly interrelated, the former is reliably predicted by personality (e.g. emotional resilience, extraversion, internal locus of control), life changes, social support (including related measures such as loneliness, satisfaction of contact with hosts) and perceived discrimination. The latter is associated with factors such as length of residence, cultural knowledge, cultural distance, expected difficulty, cultural identity, and interactions with hostel nationals (Ward, Bochner & Furnham, 2001).

1.6 Context of study

With an increase in globalization, and awareness regarding different courses of study, and the opportunities available outside one's home country, the number of students going abroad to pursue higher education has been on the rise.

As stated by the International Organization for Migration (2009), *"the question is no longer whether to have migration, but rather how to manage migration effectively so as to enhance its positive and reduce its negative impacts."* The conclusion reached is that migration mismanagement has dominated for the last quarter century, to some extent because destination countries often have not had well-formulated immigration policies and programs in place that benefited both members of destination countries and those who chose to travel to these countries to seek a new life (International Organization for Migration, 2009). The divergence in immigration policies in place in popular destination countries is indeed remarkable. These range from the relatively long-standing, well-articulated policies of immigrant-receiving countries such as Canada to the more recent, somewhat reactive policies of countries such as Germany (Esses, Wagner, Wolf, Preiser, & Wilbur, 2006).

Worldwide migration is changing not only in terms of its scope, but also in terms of its goals, and different requirements in destination countries. Historically, migration tended to favour low-skilled, relatively uneducated workers who sought to improve their life circumstances in a new country; these newcomers were primarily employed in farm work, manufacturing, and construction. During the last few decades, however, there has been a marked shift in immigration recruitment to a focus on attracting highly skilled labour to fill positions in advanced economies (Martinez-Herrera, 2008; Shachar, 2006). Highly skilled workers are a valuable asset for developed countries in that they provide a competitive

21
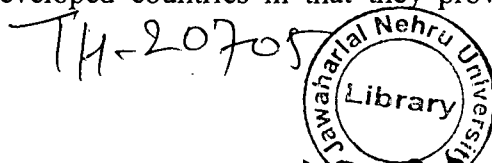
advantage in the knowledge-based global economy (Shachar, 2006). This recent competition among nations for skilled labour—means that most developed countries have now incorporated a provision for attracting skilled workers into their immigration policies (Martinez-Herrera, 2008; Shachar, 2006).Whereas Canada, followed shortly after by Australia, were leaders in having a point-based immigrant selection system favouring skilled workers, countries such as the United Kingdom, Germany, and the Netherlands have more recently introduced procedures for facilitating the entry of highly skilled professionals (Doomernik, Koslowski, & Thranhardt, 2009; Shachar, 2006).

Thomas (1967) in a classification of patterns of international migration flows, divided countries into four groups. United States and Australia comprised the first group, which he called "Advanced countries with a large net inflow". United Kingdom and Canada comprised the second group, which he called "Intermediate advanced countries with a large two-way traffic". The third group included countries like Netherlands, Norway and Switzerland and was labeled "Advanced countries with a large net outflow". The last group he called "Underdeveloped countries with a large net outflow" and this included Greece, Iran, Turkey and some Asian countries. The second group of countries, the 'intermediate' ones, is particularly important because the term 'intermediate' signifies that many short distance migrants stay temporarily in these countries before moving on to their ultimate destination.

The UK with its proximity to India, age old cultural and political relations and a shorter course duration than the U.S. (for masters programs) has been a favourite academic destination for some years now. With its melting pot culture, the UK has traditionally been fairly tolerant towards migrants, workers and international students. A Times of India article by Hemali Chhapia (2010) quotes the Council of Graduate Schools in the United States, which shows that in 2009 and 2010, fresh enrollments from India fell sharply and in 2010, the UK seemed to have replaced the US as the favourite education destination for Indians. The UK issued 57,500 visas to Indian students, which is almost double the 32,000 visas issued by the US.

However, with constantly varying visa policies and economic downturn, the element of uncertainty regarding the future of these sojourners looms large. An article published by the Hindu on the 24th of April, 2011, provides evidence to this, stating that students from India and other non-EU countries wishing to study in Britain will face more restrictions from

the month of May, as the number of student visas will be cut by over 25 per cent a year-about 80,000 visas in all. Students from private colleges will also be barred from taking up work during study, and there will be restrictions on work placements in courses outside universities. The overall time that can be spent on a student visa at degree or higher levels will be limited to five years, as compared to the present situation of no such limit. The present system, which allows students two years to seek employment after their course ends, will be abolished, and only graduates who have an offer of a skilled job from a sponsoring employer under Tier 2 of the points based system will be allowed to stay on.

Destination countries face challenges not only in terms of the large number of migrants seeking entry and the countries' desire to specifically attract and admit skilled workers, but also in terms of the ethnic, cultural, and religious diversity of potential immigrants. Factors such as the growing ease of world communication and travel, the variety of source countries of skilled labour toward which developed countries can no longer afford to be biased, and the removal of discriminatory clauses in the immigration policies of many countries have ensured that immigrants to Western countries now represent the world's diversity. In addition, attitudes toward immigrants and immigration in host countries are not uniformly positive, and are influenced by economic, political, and social conditions (Esses et al, 2006; McLaren, 2003; Quillian, 1995). In turn, negative attitudes may lead to discrimination, both at the level of admittance to a country, and in terms of treatment of those allowed to enter. As a result of these dynamics, immigrant receiving countries must not only develop workable immigration policies, but must also strive to accommodate the needs and demands of both members of the host population and of potential immigrants to optimize the consequences of migration for nations, communities, and individuals (Esses et al 2010).

A study by Clarke et al. (2009) showed that public opinion in Britain regarding immigration was predominantly negative. Many respondents of Continuous Monitoring Surveys (part of British Election Study) believed that engagement with the outside world should not entail Britain accepting newcomers either as willing immigrants or as dispossessed asylum seekers. Specifically, 49% of the sample of the Continuous Monitoring Survey disagreed that immigrants contributed negatively to the national culture and 47% were ready to deport asylum seekers. Small minorities on the other hand, were sympathetic to the plight of asylum seekers, and believed that immigrants enriched British culture (Reifler et al, 2011).

Historically, research on immigration tended to be within the domain of other social sciences such as demography, economics, political science, anthropology, and history. With a few notable exceptions, psychological research in this area was limited. This may be attributable to the historical dominance of American psychology, which tended to examine Black–White relations in the United States to the exclusion of other intergroup relations, and emphasized laboratory research addressing individual cognitive processes rather than group-level outcomes. The last few decades have seen a shift, however, with the internationalization of psychology and the recognition that not only do psychologists have much to contribute to the study of immigrants and immigration, but also this work offers important benefits to the field of psychology (Dovidio & Esses, 2001). As a result, psychological research on immigration has expanded rapidly (Esses et al, 2010).

Psychology adds, to the multidisciplinary and multilayered study of immigration, the unique focus on the person in context, examining characteristics of the individual, the context in which the individual is operating (both the local and the larger social structural), and their potential interaction. This "meso" level of analysis—linking the individual to the social system—is perhaps where psychologists can make their greatest contributions, examining mediators between "macro" factors, such as policies and social representations, and "micro" factors, such as individual attitudes and identities (Deaux, 2006; Pettigrew, 1997). By focusing on this meso-level of analysis, psychologists can seek to understand how macrostructures and events in a society influence individual attitudes and identities, and similarly how individuals' attitudes and identities may impact societal structures and phenomena (Esses et al 2010).

The processes of acculturation and adaptation are dynamic and ever changing in nature, and the lack of research on Indian students (an ever increasing migrant population) leaves numerous gaps in the field of migration and specifically, acculturation research. More research is clearly needed to delineate the ways in which heritage-culture and receiving culture practices, values, and identifications are interrelated and change in similar or different ways – as well as the ways in which these patterns differ based on characteristics of the migrants themselves, the context in which they have settled, and the extent of discrimination and other stressors that they have experienced (Schwartz et al, 2010).

In light of this theoretical basis and the current global scenario, it becomes imperative for researchers to understand the psychological processes which are involved with respect to migrants, especially students. What value orientations they come with, what strategies they use to adjust to life as an international student in the U.K., and what is their psychological and socio-cultural adaptation- there are extensive consequences of these psychological processes, which have numerous implications for researchers of all disciplines. The present research will hope to obtain the answers to all the questions raised within this framework.

1.7 Objectives

The objectives of the present study are:

1. To identify the acculturation strategies which are preferred by the Indian students in the United Kingdom

2. To identify the value orientations of these students

3. To assess the level of psychological and sociocultural adaptation of these students.

4. To identify any relationships among the three variables.

5. To understand the impact (if any) of values and acculturation strategy on the level of socio-cultural and psychological adaptation

1.8 Research Questions

1. What are the acculturation strategies adopted by Indian students who travel to the United Kingdom from India for higher education? Is there a strategy which is most preferred?

2. What are the value orientations which guide these students?

3. What is their level of psychological and socio-cultural adaptation?

4. How are these three variables related? Is there any significant relationship between them?

5. Do values and acculturation strategies have an effect on the level of socio-cultural and psychological adaptation?

1.9 Hypotheses

1. The students will display a preference for integration strategy of acculturation.

2. They will display a high score in value orientations which are prevalent in Asian/collectivist societies.

3. If integration strategy is preferred, the students will display a high level of sociocultural and psychological adaptation.

4. There will be a strong relationship among the three variables.

5. Values and acculturation strategy will have a significant impact on the levels of socio-cultural and psychological adaptation.

This first chapter aimed to provide an introduction into the variables and context of the study, while delineating its objectives and the hypotheses of the research. The following chapter will provide details regarding the scales used, information regarding the sample, and other aspects of the methodology followed during the course of the study.

CHAPTER - 2

METHOD

The present study aimed to study the psychological phenomena of acculturation, values as well as sociocultural and psychological adaptation of Indian students, who have gone to the United Kingdom for pursuit of higher education.

The previous chapter provided a background of the purpose of the research and the variables it comprises. The current chapter will delineate the method which was followed to conduct the research.

2.1 Sampling

The kind of sampling used in the study was purposive sampling. Purposive sampling is a kind of non-probability sample which is based on the typicality of the cases to be included in the sample. The investigator has some belief that the sample being picked is typical of the population or is a very good representation of the population. The important advantages of purposive sampling are that it is economical and easily accessible to the researcher. It is a very convenient method of sampling and it guarantees that those individuals included in the sample are relevant to the research design. The disadvantage is that there is no way to ensure that the sample is truly random or representative of the population despite the belief of the investigator in the typicality of the sample. This inhibits his ability to generalize the findings. There is considerable scope for subjectivity on the part of the researcher as there is too much emphasis placed on his/her ability to determine which elements or individuals are typical of the population and which are not.

2.2 Sample

The sample consisted of Indian nationals, currently in the UK for higher education purposes. No distinction was made between those pursuing undergraduate and post graduate courses, however, the age of the sample was be kept constant between 18-25 years. The length of stay for students was a minimum of 6 months. The aim was to make the sample as representative of India as possible, thereby aiming to consist of students from all regions and religions. The respondents were contacted through email and purposive as well as snowballing techniques were used for sampling.

The details of the total sample have been enumerated as per their gender and their region in the following table.

Table 2.1

Gender/Region wise distribution of sample

	Males	Females	Total
Delhi/NCR	3	7	10
West Bengal	4	1	5
Maharashtra		3	3
Tamil Nadu		3	3
Karnataka	2	1	3
Assam	1	1	2
Uttarakhand		1	1
Uttar Pradesh		1	1
Gujarat	1		1
Kerala	1		1
Total	12	18	30

There were 30 respondents in all, of which 18 were female and 12 were male. A third of the sample belonged to the Delhi/National Capital Region area. The second highest representation was from West Bengal, with five respondents belonging to the region. The remaining 15 respondents belonged to various regions of the country; Maharashtra, Tamil Nadu, Karnataka, Assam, Uttarakhand, Uttar Pradesh, Gujarat and Kerala.

The details of the total sample have been enumerated as per their course and area of study in the following table.

Table 2.2

Course/area-of-study wise distribution of sample

	Management/Finance	Life sciences	Others	Total
PhD/Mphil			2	2
Masters	12	5	7	24
Bachelors			1	1
Diploma/Foundation course	1	1	1	3
Total	13	6	11	30

Out of the 30 respondents, 24 were pursuing Masters' courses. In all, 13 respondents were pursuing courses related to management and/or finance, 6 were pursuing courses related to life sciences and eleven were pursuing other courses related to social sciences/humanities, etc.

2.3 Measures

2.3.1 Demographic Questionnaire

A demographic questionnaire was used to obtain basic information: gender, age, length of stay and course of study. Some other questions requiring a greater amount of detail were also asked: Reasons for choosing UK as study destination, whether the student is taking any loan, thoughts on job prospects after course completion, future plans after course completion, life as a student in the United Kingdom, constitution of social circle and food preferences.

2.3.2 Schwartz Value Survey

This measure developed by Schwartz (1994) rates the importance of 56 outcomes and modes of behaviour. The value items can be grouped into ten categories; power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity and security. The ten universal values are organized into a system of four types of higher-order values. The details of these are given in a tabular form in the following page.

Table 2.3

Description of Higher Order Value Types of Schwartz Value Survey

Higher Order Value Type	Value Clusters	Number of value items	Characteristics
Openness-to-change	self-direction, stimulation	9	relate to the importance of personal autonomy and independence, variety, excitement and challenge.
Conservation	conformity, security, tradition	17	relate to the importance of self-control, safety and stability in societal and personal relationships, and respecting cultural traditions.
Self enhancement	achievement, hedonism, power	12	relate to achieving personal success through demonstrated competence, attaining social status and prestige, and control over others.
Self transcendence	benevolence, universalism	18	relate to protecting and enhancing the well-being of those with whom one has close contact, as well as the welfare of all people and nature

30

Brett and Okumura (1998) used seven of the items to construct a measure of individualism/collectivism and six of the items to construct a measure of hierarchy/egalitarianism.

Reliability: Coefficient alpha values were .71 for power, .76 for achievement, .67 for hedonism, .77 for stimulation, .69 for self-direction, .80 for universalism, .76 for benevolence, .61 for tradition, .72 for conformity, and .56 for security (Feather, Norman & Worsley, 1998). Coefficient alpha for individualism/collectivism was .80 and .77 for hierarchy/egalitarianism.

Validity: In an examination of the extent to which the categories of values were replicated in 97 samples from 44 countries, Schwartz (1994) found that all 10 value categories were either distinct or overlapped with an adjacent value category in 84% of cases. Eight categories were distinct in 98% of the studies. Schwartz also found that 47 of the 56 items demonstrated consistent meaning in at least 83% of the studies. The value items that showed the least consistency were health, self-respect, and detachment (Schwartz, 1994).

2.3.3 Asian International Acculturation Scale

To assess acculturation strategy, the Asian International Acculturation Scale (ASIAS, 2008) was used. This scale was developed as part of a doctoral thesis by Shiou Feng Gu (2007) of Purdue University. This research was conducted to help counseling psychologists to better understand Asian international students' unique acculturative and adaptive experiences. Because the current literature lacks a specific acculturation scale for Asian international students, developing a proper acculturation scale that represented these students was the significant contribution of this study. Confirmatory factor analysis (CFA) with 259 participants was used to test the four factor structure of the 33-item Acculturation Scale for Asian International Students (ASAIS), which was based on Berry's (1984, 1990) theory. Reliabilities and validities estimates were also examined. Cluster analysis and Multivariate Analysis of Variance (MANOVA) were used to explore acculturation status differences on perceived gain and loss, and coping. The results indicated that the ASAIS had good internal consistency and acceptable reliabilities and validities.

31

The scale was standardized on Asian international students in an American university, who were mostly Indian, Chinese, Taiwanese, Korean and Japanese. The ASAIS produced 4 subscales- integration, assimilation, separation and marginalization. Each item on each subscale had to be responded to using a Likert scale, ranging from 1- strongly disagree, to 5- strongly agree. Overall the scale exhibited acceptable internal consistency, two-week test-retest reliability, convergent validity, and discriminant validity.

As the present study dealt specifically with Indian students in the United Kingdom, the language of the ASIAS was slightly modified. The term "American" was substituted with "British", and "USA" was substituted with "UK".

2.3.4 Sociocultural Adaptation Scale

To assess adaptation, two scales were used. For sociocultural adaptation, Ward & Kennedy's Socio-cultural Adaptation Scale (1999) was used while for psychological adaptation The Center for Epidemiologic Studies Depression Scale (CES-D) was used.

Socio cultural adaptation has been associated with variables that influence culture learning and acquisition of social skills in the host culture, such as language fluency, acculturation strategies, length of residence in a host culture and cultural distance (Searle & Ward, 1990: Ward & Kennedy, 1999). The SCAS, a 29 item scale, measures the amount of behavioural and cognitive difficulties experienced by individuals when adjusting to a new culture and society. The scale is believed to be "*a flexible instrument that can be modified according to the characteristics of the sojourning sample*" (Ward & Kennedy. 1999, p.662). Despite having many different variations, this scale has been highly reliable in numerous cultural contexts (Ward & Kennedy, 1993, 1994: Ward & Rana-Deuba, 1999).

There is strong evidence to support the reliability and validity of SCAS. Ward & Kennedy (1999) summarize results from 21 samples which show that SCAS has strong internal consistency, convergent validity, factorial validity and criterion validity (Landis, Bennett and Bennett, 2004).

2.3.5 Center for Epidemiologic Studies Depression Scale

The Center for Epidemiological Studies-Depression Scale (CES-Depression; Radloff, 1977) is a 20-item self-report measure designed for survey research. The CES-Depression Scale is a twenty item self-report measure which reflects the major components of depressive symptomatology. Respondents are asked to indicate how frequently they experienced each symptom within the past week. Responses are rated on a 4-point scale ranging from "rarely or none of the time (less than 1 day)": 1 to "most or all of the time *(5-7* days)": 4.

The CES-D has been shown to be a reliable measure for assessing the number, types, and duration of depressive symptoms across racial, gender, and age categories (Knight, Williams, McGee & Olaman, 1997; Radloff, 1977; Roberts, Vernon, & Rhoades, 1989). High internal consistency has been reported with Cronbach's alpha coefficients ranging from .85 to .90 across studies (Radloff, 1977). Concurrent validity by clinical and self-report criteria, as well as substantial evidence of construct validity has been demonstrated (Radloff, 1977). However, there is evidence that the CES-D, while a useful measure of the level of depressive symptoms, may not be a good tool for screening for clinical depression or major depression (Roberts, Vernon, & Rhoades, 1989).

2.4 Procedure for data collection

Firstly, the respondents were identified. Then a letter was sent to them, containing a broad outline of the study and seeking their consent for participation in the research. Once consent was obtained, they were given the scales, either personally, or sent by e-mail, depending on the convenience of the respondent. The respondents were asked to fill out a general information sheet, which entailed them to give details regarding their age, gender, hometown, duration of stay, which course they were pursuing, why they had chosen the UK for their studies. They were given a time limit of one week to fill all the questionnaires. Once the answer sheets were received, they were scored and subsequently analyzed.

2.5 Scoring

Scoring for all four scales was done in a different manner. For the Schwartz Value Survey, the scoring was first done according to the 10 value types. Then, these ten dimensions were further merged into four dimensions. For the ASIAS, scores for each subscale was obtained. In both these scales, high score indicates high level of the particular variable. For sociocultural adaptation, the scale ranged from 1 (no difficulty) to 5 (extreme difficulty) and the values for each item were added to obtain the total score for sociocultural adaptation. A higher score indicated poorer sociocultural adaptation and vice versa. For psychological adaptation, the scale ranged from 1- rarely, to 4-all the time. Items marked as 1 by the respondent were given a score of 0, those marked 2 were given a score of 1, 3 was given a score of 2, and 4 was given a score of 3. However, item numbers 4, 8, 12 and 16 were positively worded, and were scoring was opposite. Once each item was scored, all the individual scores were totaled, and the final score for psychological adaptation was obtained.

2.5 Analysis

For the analysis of data, both descriptive and inferential statistics were used. The means and standard deviations for dimensions of each variable were obtained. Then the inter-correlations, both within the dimensions of each variable as well as among the different variables, using Pearson's r were calculated. Finally, regression equations were calculated to identify predictors of sociocultural and psychological adaptation for the entire sample. The data from the demographic questionnaires was segregated as per the question, and then codified, so as to result in frequency tables for each question. This facilitated easy understanding of the data.

By applying the aforementioned method, the study was carried out on Indian students in the United Kingdom to examine their acculturation strategies, value orientations and level of sociocultural and psychological adaptation, as well as the inter-relationships among these variables. The results obtained are discussed in the next chapter.

CHAPTER - 3
RESULTS AND INTERPRETATION

This chapter presents the results obtained during data collection. Results are presented in a tabular form. Firstly, the descriptive statistics for all the variables for the entire sample are presented. Then the inter-correlations between the various variables for the total sample are presented. Finally, the regression tables are presented.

3.1   Descriptive Statistics

Table 3.1

Mean, Standard Deviation, Minimum score, Maximum Score, Minimum-Maximum possible Score

Variable	N	Minimum	Maximum	Mean	Std. Deviation	Minimum-Maximum possible score
Self enhancement	30	38.00	79.00	64.6333	10.81660	-13 to 91
Openness to change	30	42.00	70.00	56.5000	7.83339	-17 to 119
Self-transcendence	30	78.00	126.00	99.9333	11.72070	-18 to 126
Conservation	30	36.00	106.00	81.8000	15.11200	-17 to 119
Sociocultural Adaptation	30	30.00	83.00	49.1000	11.53211	29-145
Psychological Adaptation	30	.00	40.00	11.5000	7.37540	0-60
Integration	30	8.00	25.00	21.2000	3.84528	5-25
Assimilation	30	10.00	25.00	19.3000	3.76142	8-40
Separation	30	13.00	37.00	23.8333	5.66345	8-40
Marginalization	30	12.00	35.00	18.8000	5.37812	12-60
Valid N (list wise)	30					

Table 3.1 shows that integration is the most preferred strategy of acculturation, and self enhancement is the greatest value orientation, for the total sample. The mean scores on the scales for sociocultural adaptation and psychological adaptation were low, which implies higher level of adaptation.

3.2   Inter-correlations among the dimensions of each variable

Table 3.2

Inter-correlations among Acculturation Strategies

		Integration	Assimilation	Separation	Marginalization
Integration	Pearson Correlation	1	-.169	-.214	-.505**
	Sig. (2-tailed)		.373	.257	.004
	N	30	30	30	30
Assimilation	Pearson Correlation		1	-.321	.407*
	Sig. (2-tailed)			.083	.026
	N		30	30	30
Separation	Pearson Correlation			1	.164
	Sig. (2-tailed)				.386
	N			30	30
Marginalization	Pearson Correlation				1
	Sig. (2-tailed)				
	N				30

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

When inter-correlations were computed for the four different acculturation strategies, it was found that while there was significant negative correlation between integration and

marginalization (p<0.01), there was significant positive correlation between assimilation and marginalization (p<0.05).

Table 3.3

Inter-correlations Among Value Orientations

		Self enhancement	Openness to Change	Self Transcendence	Conservation
Self enhancement	Pearson Correlation	1	.569**	.397*	.360
	Sig. (2-tailed)		.001	.030	.050
	N	30	30	30	30
Openness to Change	Pearson Correlation	.569**	1	.409*	.012
	Sig. (2-tailed)	.001		.025	.949
	N	30	30	30	30
Self transcendence	Pearson Correlation	.397*	.409*	1	.632**
	Sig. (2-tailed)	.030	.025		.000
	N	30	30	30	30
Conservation	Pearson Correlation	.360	.012	.632**	1
	Sig. (2-tailed)	.050	.949	.000	
	N	30	30	30	30

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

When correlations were computed for the four value orientations, it was seen that there was significant positive correlations between self-enhancement and openness to change (p<.01), self-

enhancement and self-transcendence (p<.01), openness to change and self transcendence (p<.05), and conservation and self transcendence (p<.01).

Table 3.4

Correlation between Sociocultural and Psychological Adaptation

		Sociocultural Adaptation	Psychological Adaptation
Sociocultural Adaptation	Pearson Correlation	1	.285
	Sig. (2-tailed)		.127
	N	30	30
Psychological Adaptation	Pearson Correlation	.285	1
	Sig. (2-tailed)	.127	
	N	30	30

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Although the correlation between sociocultural and psychological adaptation was positive, it was not significant.

3.3   Inter-correlations among the three variables

Table 3.5

Correlations between Acculturation Strategies and Adaptation

		Socio-cultural adaptation	Psychological Adaptation
Integration	Pearson Correlation	-.280	-.202
	Sig. (2-tailed)	.133	.285
	N	30	30
Assimilation	Pearson Correlation	.000	.040
	Sig. (2-tailed)	.997	.832
	N	30	30
Separation	Pearson Correlation	.406*	.016
	Sig. (2-tailed)	.026	.933
	N	30	30
Marginalization	Pearson Correlation	.437*	.174
	Sig. (2-tailed)	.016	.358
	N	30	30

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

When correlations were computed between the four acculturation strategies and the two kinds of adaptation, it was found that there was significant positive correlation between sociocultural

adaptation and separation (p<.05), as well as sociocultural adaptation and marginalization (p<.05).

Table 3.6

Correlations between Adaptation and Value Orientations

		Self enhancement	Conservation	Openness to Change	Self transcendence
Sociocultural Adaptation	Pearson Correlation	.022	.056	-.338	-.064
	Sig. (2-tailed)	.908	.771	.067	.738
	N	30	30	30	30
Psychological Adaptation	Pearson Correlation	.353	.319	-.066	.147
	Sig. (2-tailed)	.055	.086	.729	.438
	N	30	30	30	30

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

There was no significant correlation between any of the value orientations and the two kinds of adaptation.

Table 3.7

Correlations between Acculturation Strategies and Value Orientations

		Integration	Assimilation	Separation	Marginalization
Self-enhancement	Pearson Correlation	.131	-.393[*]	.105	-.290
	Sig. (2-tailed)	.490	.032	.580	.120
	N	30	30	30	30
Openness to Change	Pearson Correlation	.388[*]	-.017	-.345	-.386[*]
	Sig. (2-tailed)	.034	.929	.061	.035
	N	30	30	30	30
Self transcendence	Pearson Correlation	.252	-.177	-.063	-.123
	Sig. (2-tailed)	.179	.349	.741	.518
	N	30	30	30	30
Conservation	Pearson Correlation	.132	-.229	.168	-.024
	Sig. (2-tailed)	.487	.224	.375	.900
	N	30	30	30	30

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

When correlations were computed between the four value orientations and the four acculturation strategies, significant negative correlation was found between assimilation and self-enhancement $(p<.05)$. There was significant positive correlation between openness to change and integration $(p<.05)$ and significant negative correlation between openness to change and marginalization $(p<.05)$.

41

3.4 Regression analysis

Table 3.8-3.10

Regression analysis: Predictors (Acculturation strategies) of sociocultural adaptation for total sample (Model Summary, Anova, Coefficients)

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.556[a]	.309	.199	10.32354

a. Predictors: (Constant), Marginalization, Separation, Integration, Assimilation

ANOVA[b]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1192.313	4	298.078	2.797	.048[a]
	Residual	2664.387	25	106.575		
	Total	3856.700	29			

a. Predictors: (Constant), Marginalization, Separation, Integration, Assimilation

b. Dependent Variable: Sociocultural Adaptation

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	23.014	23.589		.976	.339
	Integration	-.066	.585	-.022	-.112	.912
	Assimiliation	-.205	.618	-.067	-.331	.743
	Separation	.640	.384	.314	1.664	.109
	Marginalization	.861	.460	.401	1.872	.073

a. Dependent Variable: Sociocultural Adaptation

When the dimensions of acculturation (integration, assimilation, marginalization and separation) were entered in the regression model to see the effect on sociocultural adaptation, the adjusted R square obtained was 0.199. This means that acculturation strategies influenced sociocultural adaptation up to about 20%. Overall the model, was significant ($p<0.05$), as shown by the ANOVA table. As can be seen from the table of coefficients, none of the strategies by themselves explain the variance in sociocultural adaptation to a significant degree (as none of the t values are significant).

Table 3.11-3.13

Regression analysis: Predictors (Acculturation strategies) of psychological adaptation for total sample (Model Summary, Anova, Coefficients)

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.226[a]	.051	-.101	7.73874

a. Predictors: (Constant), Marginalization, Separation, Integration, Assimilation

ANOVA[b]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	80.298	4	20.074	.335	.852[a]
	Residual	1497.202	25	59.888		
	Total	1577.500	29			

a. Predictors: (Constant), Marginalization, Separation, Integration, Assimilation

b. Dependent Variable: Psychological Adaptation

43

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	18.658	17.683		1.055	.301
	Integration	-.307	.438	-.160	-.701	.490
	Assimilation	-.109	.464	-.056	-.235	.816
	Separation	-.074	.288	-.057	-.255	.800
	Marginalization	.171	.345	.125	.497	.623

a. Dependent Variable: Psychological Adaptation

Tables 3.11-3.13 depict that when the dimensions of acculturation were entered into the regression model to see effect on psychological adaptation, the adjusted R square came to be a negative value. The F value was not significant, neither were any of the t values, thus the model can be said to be insignificant.

Table 3.14-3.16

Regression analysis: Predictors (Values) of sociocultural adaptation for total sample (Model Summary, Anova, Coefficients)

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.440[a]	.194	.065	11.15289

a. Predictors: (Constant), Conservation, Openness to Change, Self enhancement, Self transcendence

ANOVA[b]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	747.028	4	186.757	1.501	.232[a]
	Residual	3109.672	25	124.387		
	Total	3856.700	29			

a. Predictors: (Constant), Conservation, Openness to Change, Self enhancement, Self-transcendence

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	70.221	19.960		3.518	.002
	Self enhancement	.389	.260	.365	1.499	.146
	Openness to Change	-.881	.380	-.598	-2.318	.029
	Self transcendence	.130	.268	.132	.485	.632
	Conservation	-.116	.205	-.152	-.566	.576

a. Dependent Variable: Sociocultural Adaptation

Tables 3.14-3.16 show that when the dimensions of values were entered into the regression coefficient to see the effect on sociocultural adaptation, the adjusted R square came to be only 6.5%. The F value was insignificant; however the beta coefficient for openness to change significant ($p < .05$).

Table 3.17-3.19

Regression analysis: Predictors (Values) of psychological adaptation for total sample (Model Summary, Anova, Coefficients)

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.497[a]	.247	.126	6.89441

a. Predictors: (Constant), Conservation, Openness to Change, Self enhancement, Self transcendence

ANOVA[b]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	389.179	4	97.295	2.047	.118[a]
	Residual	1188.321	25	47.533		
	Total	1577.500	29			

a. Predictors: (Constant), Conservation, Openness to Change, Self enhancement, Self transcendence
b. Dependent Variable: Psychological Adaptation

Coefficients[a]

Model	Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1 (Constant)	2.401	12.339		.195	.847
Self enhancement	.344	.161	.505	2.144	.042
Openness to Change	-.336	.235	-.357	-1.431	.165
Self transcendence	.004	.166	.006	.022	.983
Conservation	.067	.127	.138	.530	.601

Tables 3.17 to 3.19 show that when the dimensions of values were entered into the regression coefficient to see the effect on psychological adaptation, the adjusted R square came to be 12.6%. The F value was insignificant; however the beta coefficient for self enhancement was significant ($p < .05$).

3.5   Demographic Data

In this section, the data obtained in the demographic questionnaire will be presented in tabular form, based on the question.

Table 3.20

Reasons for choosing UK as a study destination

Category of Responses	Number of responses
Course/University/Standard of Education	22
Course duration	9
Job market appealing/Work permit after course	4
Presence of family/friends	4
Cheaper than US/easier to get job	3

The most common response which was given by students as reason for choosing the UK as a study destination was the quality of course, the standard of education and the prestige attached to the university. Other reasons given by students included short course duration, appealing job market, presence of family and friends. There was also a mild comparison with the United States of American as a study destination, as a few respondents mentioned that the UK was cheaper than the US, and that it was easier to get a job in the former than in the latter.

Table 3.21

Problems faced by students

Category of Responses	Number of Responses
Adjusting away from home	3
British culture/education system	2
Weather	1
Food	1

Very few respondents reported any problems faced during their stay in the UK. The most common problem reported was related to adjusting away from home. Few people reported problems in dealing with the British culture, and their education system, weather, and food.

Table 3.22

Composition of Social Circle

Category of Responses	Number of Responses
Mostly Indian	11
Mixed- Indians and others	14
Very international	5

When respondents were asked about the composition of their social circle in the United Kingdom, in terms of nationality, 11 respondents said that it was mostly Indian. Fourteen replied that it was mixed, comprising of Indians as well as those belonging to other countries. Only five stated that their social circle was very international.

Table 3.23

Food preferences

Category of Responses	Number of responses
Indian- ready to eat/home cooked	16
Try all cuisines/like experimenting	11
Vegetarian	3

When asked about their food preferences, 16 respondents said that they prefer Indian food (either home cooked or ready to eat packages). Eleven respondents said that they like to experiment with their food and try all cuisines. Three respondents said that they didn't mind what cuisine they ate, as long as it was vegetarian.

Table 3.24

Perceptions of Job situation in the UK

Category of Responses	Number of responses
Poor	19
Moderate	6
Good	5

When asked about their perceptions of the job situation in the UK, 19 respondents said that it was poor, while 6 said that it was moderate. Only five out of 30 respondents said that the job situation was good.

Table 3.25

Have you taken any study loans?

Category of Responses	Number of responses
Yes	9
No	21

When asked whether they had taken any loans to study in the UK, it was revealed that only 9 out of 30 respondents had taken some kind of a study/education loan.

Table 3.26

Future plans after course completion

Category of Responses	Number of responses
Go back to India	10
Look for a job in the UK	10
Further studies	10

When asked about plans after completion of course, the response was fairly mixed. Ten students said they would go back to India, ten wanted to stay back in the UK to look for a job, and ten wanted to pursue further studies- either in the UK or elsewhere.

The results obtained from the data show that hypotheses formulated in the beginning of the research based on a review of literature, were partially proved. To summarize the results in brief- integration was the most preferred acculturation strategy, self enhancement was the greatest value orientation and sociocultural adaptation as well as psychological adaptation was high. There were some significant correlations among the acculturation strategies and the adaptations as well as among the value orientations and the acculturation strategies. The demographic data reveals that the students are well adapted, but prefer to remain rooted to their country by way of food, and friends. They would like to stay back in the UK for a while, but a majority of them understand that the job situation is quite poor, and thus are mentally prepared to come back to India. The details of the data and the results obtained will be discussed further in greater detail in the following chapter.

CHAPTER - 4

DISCUSSION

The present research aimed to understand the acculturation strategies and level of psychological and socio-cultural adaptation, among Indian students going to the United Kingdom for higher education In addition, the study also attempted to identify the value orientations of the students as given by Schwartz (openness to change, conservation, self-transcendence and self-enhancement). Finally, the inter-correlations between these three sets of variables and how the variables of acculturation and values affect the students' socio-cultural and psychological adaptation, was also computed. This study was based within the broader framework of migration studies, and attempted to capture the essence of some of the psychological processes involved in the concept of international migration.

At the beginning of the study, certain research questions were raised based on objectives of the present study. Accordingly certain hypotheses were formulated, in view of available literature on the concerned variables.

4.1 Analysis and Discussion of Results Obtained

The **first objective** of the present study was to identify the acculturation strategies which are preferred by the Indian students in UK. The research question posed was 'What are the acculturation strategies adopted by Indian students who travel to the United Kingdom from India for higher education? Is there a strategy which is most preferred?' It was hypothesized that students would display a preference for the integration strategy of acculturation.

The results showed that among the students, integration seemed to be the most preferred acculturation strategy (Mean = 21.2, when maximum possible score was 25). Within the acculturation strategies, marginalization had a significant negative correlation with integration ($r= -.505$, $p<.01$) as well as with assimilation ($r= .407$, $p<.05$).

The demographic data obtained provides evidence for this preference for the integration strategy. Fourteen respondents reported that their social circle was mixed- comprising of Indians as well as students from other nationalities. Eleven people said that they like to try locally available food, and experiment.

Acculturation research has always shown that integration strategy is the most adaptative and beneficial strategy for immigrants. Recent research has also suggested that Berry's integration category is often associated with the most favourable psychosocial outcomes, especially among young immigrants (Coatsworth, Maldonado- Molina, Pantin, & Szapocznik, 2005; David, Okazaki, & Saw, 2009). Integrated or bicultural individuals tend to be better adjusted, exhibiting higher self-esteem, lower depression, prosocial behaviours (Chen, Bond, & Benet-Martínez, 2008; Schwartz, Zamboanga, & Jarvis, 2007; Szapocznik, Kurtines, & Fernandez, 1980) and are were able to integrate competing and conflicting values of the different cultures to which they are exposed (Benet-Martínez & Haritatos, 2005; Tadmor et al., 2009). Similarly, in the studies undertaken by Berry and his team in Australia, Canada, and the United States, integration was found to be the most preferred mode of acculturation. This trend was also found in other societies (Neto, 2002a).

Broader national contexts and policies may affect acculturation strategies, such that in explicitly multicultural societies individuals may seek to match such policies with a personal preference for integration. Some societies are accepting of cultural pluralism resulting from immigration and deliberately take steps to support the continuation of cultural diversity as a shared communal resource; this attitude represents a positive multicultural ideology (Berry & Kalin, 1995) and corresponds to the integration strategy (Berry, 1997). However even in societies that tend towards assimilation policies, there was evidence that immigrants and ethno-cultural group members generally prefer integration, and when they do, they tend to make more positive adaptations (Berry, 1997).

The social scientists in different countries have also differed in their approaches in understanding the acculturation framework. In the United States, for example, assimilation theory (Alba & Nee, 2003; Portes & Rumbaut, 1996) has predominated, whereas in Canada, models of alternative forms of acculturation, including integration, have been the focus (Berry, 2001; Bourhis, Moise, Perreault, & Senecal, 1997). However, in recent studies in societies that are more assimilationist in orientation, the Integration strategy remained the most adaptive (and conversely marginalisation was the least adaptive) strategy.

Neto et al (2005) say that not all the members of a particular group adopt the same acculturation strategies nor do they experience the same psychological consequences. Acculturation strategies play a central role in understanding how people orient themselves with respect to this process. It is evident that there are individual differences in the manner of relating to the dominant culture. But, the principal dynamic in the immigrants' acculturation experience is the desire to be in two cultures in a pluralistic society and not to live between two cultures. However, differences exist in national groups, and in societies of settlement. Consequently, caution needs to be exercised when making generalisations about modes of acculturation across different cultural contexts (Neto et al, 2005).

Although the hypothesis formulated with respect to the preference of the integration strategy of acculturation among students was supported by the results obtained, in the case of the present study, it has to be noted that the students were essentially part of a university setup. This by way of its composition in the United Kingdom is quite international in nature. Thus the likelihood of the conditions being favourable towards an integrationist strategy is greater than in the British society in general. The context in which the students are an integral part during their stay in the UK cannot be said to reflect British society in totality, and the results cannot be generalized to the sojourner Indian population in the UK at large.

The **second objective** of the present study was to identify the value orientations of the Indian students. The research question posed was 'What are the value orientations which guide these students?' It was hypothesized that the students will display a high score in value orientations which are prevalent in Asian/collectivist societies.

This hypothesis was only partially supported as of the four value orientations, the students showed the greatest inclination towards self enhancement (Mean = 64.6, maximum possible score was 91). This was followed by a high score on self-transcendence (Mean = 99.9, maximum possible score 126) and conservation (Mean = 81.8, maximum possible score 126). The mean for openness to change was the lowest (Mean = 56.5, maximum possible score was 119).

These results were supported by the responses given by the respondents. When asked about the reason for choosing the United Kingdom as a study destination, there were 22 responses which stated course of study, the university, and the high standard and quality of education in

the UK. This indicates that there was a desire and need among the students for self enhancement (defined as achieving personal success through demonstrated competence, attaining social status and prestige, and control over others).

A number of studies on Indian students have shown that there is a preference for self-based values. Rao (1974) noted that medical students preferred independence, freedom and autonomy in work. Bhushan and Ahuja (1987) studied value preferences of adolescents, youth and adults, and found that the youth and adult value profile included individualistic values like independence and freedom, as well as self-control- essentially values centered on the self.

In early adulthood, establishing oneself in the worlds of work and family is the primary concern. Demands for achievement are great, both on the job and in starting a family. Challenges are many, opportunities are abundant, and young adults are expected to prove their mettle. These life circumstances encourage pursuit of achievement and stimulation values at the expense of security, conformity, and traditional values (Schwartz, 2005). Schwartz (2005) also stated that people's values do affect the level of education they attain; priorities for self-direction and achievement vs. conformity and tradition values promote persistence through higher education. Thus, some of the correlation between values and education reflects reciprocal influence.

Conservation (related to the importance of self-control, safety and stability in societal and personal relationships, and respecting cultural traditions) was also displayed by the students, in their responses regarding food preferences (with 16 people preferring Indian food) and social circle (11 people had mostly Indian friends, and 14 people had a mixed group of Indians and others). Solanke and Kadam (1986) explored the value orientations of agriculture college students, and found that the majority of students held traditional values like conservatism and groupism. Janak Pandey (2004) said that Indians believe in conforming to norms and duties.

At the same time, there is evidence that Indians display both individualistic as well as collectivist values. A review of literature by Janak Pandey (2004) provides evidence for this. For Indians, in particular the urban elite, the source of values is their traditional upbringing and societal norms on one hand and on the other, it is their need for personal growth,

54

efficiency and success (Parikh, 1979). This combination of traditional as well as individualistic values seems to govern the lives of Indians, in particular the urban elite, who also constitute the sample of the present study.

Collectivist cultural values are more consonant with identity formation through imitation and identification, whereas individualistic cultural values are more consonant with exploration and construction. The changes (or lack thereof) in ideals, values, and behaviours that occur during acculturation have clear implications for how immigrant people form, revise, and maintain their identity, either through imitation and identification or through exploration and construction. As an immigrant person is exposed to receiving culture ideals and interacts with the new social environment, his or her identity will likely change (Schwartz et al, 2006). Triandis, Chen and Chan (1998) concluded from their research work on students that as a collectivist culture becomes more affluent socially, the students' responses reflect more of individualistic beliefs than collectivist beliefs.

It can be said that in some ways, the Indian students in the UK are trying to negotiate their new environment in their host country through the value orientation of self enhancement while keeping the traditional values of their home country intact by way of the values of conservation and self-transcendence. In a sense, this is also reflective of their tendency to favour the integrationist approach to acculturation, as they are trying to strike a balance between the culture of their home country and that of their host country.

The categorization of collectivistic and individualistic values cannot be said to be watertight or independent of each other. Triandis concedes that all individuals are both individualistic as well as collectivistic: "Individualism and collectivism can coexist and simply emphasize a culture depending upon the situation" (Triandis, 1993, p.162). The values of individualism and collectivism often co-exist in individuals, as the present study indicates, and which values are emphasized may depend on a large variety of factors, such as context, culture, individual goals and others.

The **third objective** of the present study was to assess the level of sociocultural and psychological adaptation among the Indian students. The research question posed was 'What is their level of psychological and socio-cultural adaptation?' It was hypothesized that if integration strategy is preferred, the students will display a high level of sociocultural and psychological adaptation.

The results support this hypothesis and show that the level of sociocultural and psychological adaptation was indeed high. This can be substantiated by the qualitative data obtained from the respondents; of the thirty respondents, there were only seven mentions of problems which they faced in adapting to life in the UK. These problems related to adjusting away from home (three respondents), British culture and education system (two respondents), and weather and food (two respondents).

When the correlation between sociocultural and psychological adaptation was computed, it was found to be positive in nature, although not significant. Searle and Ward (1990), Ward and Kennedy (1992, 1993b) found that sociocultural adaptation was predictive of psychological adaptation, which points out that sociocultural component may precede psychological component. Some theoretical literature provides support for this relationship. Huang and Ying (1989) noted that adjustment to the new environment may serve as a precipitating event for the development of psychological distress. Ramirez (1989), along similar lines, mentioned aspects of adjustment to a new culture such as exposure to different language and value systems may serve as potentially distressing factors. Studies looking at other cultural groups, specifically those studying African- Americans also lend support to this notion of sociocultural adaptation preceding psychological adaptation.

A study conducted by Atzaba-Poria, Pike and Barett (2004) investigated the adjustment of Indian immigrant children residing in Britain and compared it to their Britain-born peers. The study revealed no significant group differences for externalizing and total problem behaviours, suggesting that Indian immigrant children are well adjusted in Britain. According to the authors, better adjustment in immigrant children reflects greater societal acceptance, ethnic density and general community adaptation. These results relate to important cultural factors, suggesting that Indian ethnic community has made a choice not to adopt a British lifestyle, retaining its Indian customs and values. Moreover India's historical association with Britain resulted in large immigration of Indian people who are currently the biggest ethnic

minority group in Britain. Such ethnic-specific context appears to promote psychological adaptation in immigrant children with Indian background (Dimitrova, 2008). Although this study was conducted on first and second generation Indian immigrants to Britain, and the present study dealt with sojourning Indians, it is of particular value to the present study as it provides some insight into the community behaviour and psychological processes of the Indian community in Britain.

As reported earlier, most of the students when asked about their life in the UK, did not mention having faced any serious problems, and on the contrary seemed to enjoy living life as a student in the UK. For most, the experience added value and prestige to their educational career, and this served as a major factor in promoting sociocultural as well as psychological adaptation among them, as there was a desire to extract the best out of their current setup.

The **fourth objective** of the present study was to identify the relationships among the three variables: acculturation, values and adaptation. The research question posed was 'How these three variables are related and is there any significant relationship between them?' It was hypothesized that there will be a strong relationship among the three.

This hypothesis was only partially supported, as it was found that only the strategies of separation and marginalization correlated positively with socio-cultural adaptation (r= .437 & r= .436 respectively, p<.05). As a high score on SCAS indicates poorer adaptation, this can be interpreted as meaning that when strategies of separation and marginalization are adopted, the level of sociocultural adaptation reduces. This is reflective of the previous results when it was found that integration was the most preferred acculturation strategy among the students, and the correlation between marginalization and integration was negative (r= -.505, p<.05).

Kim (1988) demonstrated that individuals who chose an integration mode experienced lower levels of stress than those who favoured separation. This was also found among Indian immigrants to the USA (Krishnan & Berry, 1992), and Third World immigrant youth in Norway (Sam & Berry, 1995); and Schmitz (1992b, p.368), working with a variety of immigrant groups in Germany, concluded that "*The findings suggest that integration seems to be the most effective strategy if we take long term health and well-being as indicators*". Acculturating individuals who interacted both with their ethnic community and with the dominant group tended to manifest lower levels of stress (Berry et al., 1987).

Acculturation strategies have been shown to have substantial relationships with positive adaptation: integration is usually the most successful as it involves two positive orientations. Integration strategy incorporates many of the other protective factors: a willingness for mutual accommodation (i.e. the presence of mutual positive attitudes, and absence of prejudice and discrimination-see later); involvement in two cultural communities (i.e. having two social support systems-see later); and being flexible in personality (Schwartz, 2005).

It was seen in the demographic data that of the total 30 respondents, 21 were studying in the UK out of their own expenses; only nine had taken loans of some kind. This indicates that the respondents belonged to a high socio-economic stratum, therefore their reasons for choosing the UK as a destination was predominantly for some form of value addition to their education, as opposed to permanent settlement or job prospects. The most common response was the standard of education available in UK universities (22 responses). This followed by the reason that the duration of masters' courses was shorter in the UK (as 24 out of 30 respondents were pursuing masters' courses). Only four respondents mentioned job prospects as their reason for choosing UK as a study destination. Further, 19 of them state that the job situation in the UK is very poor, and only 10 of them want to stay back after their course completion to look for a job. Ten wanted to come back to India and ten more wanted to pursue further studies (either in the UK or elsewhere). This last option, of pursuing further studies, is in some ways reflective of Thomas's classification (1967) of the UK as an intermediate destination for migrants, where there is only temporary migration, and the ultimate destination for these migrants more developed countries such as the United States.

Thus, as the intention to stay back in the UK after completion of course is not very high among the students, their motivation to assimilate into the British culture, or even completely reject their home culture is very low, and negligible. This explains the fact that most of them try to maintain a balance between the two cultures, and thus adopt the integration strategy to acculturate.

It was also seen in the data that the value orientation of self-enhancement correlated negatively with the acculturation strategy of assimilation ($r= -.393$, $p<.05$). Openness to change correlated positively with the strategy of integration ($r= .388$, $p<.05$) and negatively with marginalization ($r= .386$, $p<.01$).

As integration involves maintaining relationships with one's home culture along with one's host culture, its positive correlation with openness to change comes as no surprise. Only when one reflects an openness to change (comprising the values of self-direction and stimulation) can one be receptive of another culture's ways and norms. This explains the negative correlation of openness to change with marginalization (which entails rejecting home as well as host cultures). This is supported by the responses, wherein respondents displayed this openness when asked about their social circle composition (14 said it was mixed, comprising of Indians as well as those from other nationalities) and food preferences (11 respondents said they like to experiment with their food and try different cuisines).

The value orientation of self enhancement comprises the values of achievement, hedonism and power, and is an individualistic value. Its negative correlation with assimilation can perhaps be explained by the fact that assimilation essentially involves immersing oneself totally into the new culture of the host country, and not giving much importance to the culture of one's home country. In the context of the present study, students have the realization that the job situation in the United Kingdom is quite poor. Self enhancement includes the value of achievement, which includes being successful and ambitious. They don't completely assimilate into the British culture, since they know that the chances of their having to come back to India are quite high. They have their own interests in mind, and can be said to be quite driven in this respect.

The **fifth objective** of the present study was to understand the impact (if any) of values and acculturation strategies on the level of socio-cultural and psychological adaptation. The research question posed was 'Do values and acculturation strategies have an effect on the level of socio-cultural and psychological adaptation?' It was hypothesized that values and acculturation strategies will significantly affect the level of adaptation.

This hypothesis was only partially supported, as only the acculturation strategies had a considerable impact on sociocultural adaptation (19%) and the model of these two variables showed significance ($p < .05$). However, the beta coefficients for none of the strategies were significant.

Research has shown that often times, immigrants tend to adopt a combination of acculturation strategies to adapt to their new environment, as opposed to rigidly adhering to one particular

59

strategy. They may also change their strategy depending on the prevailing context and their requirements. Some researchers and theorists have extended the concept of acculturation to include other kinds of strategies which can be adopted by immigrants. The concept of 'Alternation' refers to switching back and forth among cultural identities depending on the fit of the identity with the immediate context (Chiu & Hong, 2006). Evidence indicates that bicultural individuals may shift cultural interpretive frames based on available cultural cues (Hong et al, 1997, 2000, 2003; Wong & Hong, 2005). The concept of 'Synergy' involves the development of a new identity that cannot be reduced to the sum of its constituent identities (Anthias, 2000).

While Berry's typology provides a base upon which acculturation research can be conducted, it is also important to understand that these strategies are not water-tight compartments, and some amount of overlapping may occur depending on the prevailing atmosphere as well as the experiences of the sojourners. Apart from the attitudes of the host country, there are various other factors which may influence the choice of acculturation strategy such as gender, family background, socio-economic status and personal goals. All these factors need to be taken into account when discussing acculturation strategies.

When the effect of values on sociocultural adaptation was seen, the beta coefficient for openness to change was significant (β= -.598, p<.05). The beta coefficient was a negative value, signifying that when openness to change increases, the score for sociocultural adaptation reduces, meaning that the adaptation itself increases.

The responses given by the participants provide some support for the students' orientation towards openness to change. Fourteen respondents mentioned that their social circle was mixed in terms of nationalities, and five respondents said that it was very international. In terms of food preferences, eleven respondents stated that they liked to try all kinds of food and often experimented with their choice of cuisine. As the present study focused on students, it can be assumed that educational experiences form an important aspect of their level of adaptation to their new environment. It has been seen in many empirical studies that educational experiences presumably promote the intellectual openness, flexibility, and breadth of perspective essential for self-direction values (Kohn & Schooler 1983). These educational experiences increase the openness to non-routine ideas and activity central to stimulation values. In contrast, these experiences also challenge unquestioning acceptance of

prevailing norms, expectations, and traditions (Schwartz, 2005). As was seen in the demographic data, most of the students mentioned that

On the other hand, when the effect of values on psychological adaptation was assessed, it was seen that the beta coefficient for self enhancement was significant (β= .505, p<.05). The beta coefficient was a positive value, signifying that when self enhancement increases, the score for psychological adaptation increases, meaning that the adaptation itself decreases.

There has been some empirical work done on the relationship between values and health of migrants. Rudmin, Ferrada-Noli, and Skolbekken (2003) found a positive association between national-level individualism ratings (Hofstede, 2001) and suicide rates among 33 European, North American, South American, and Asian countries. Johnson (2007) found that national-level individualism ratings were significantly and positively associated with per capita alcohol and drug use among adolescents and adults. So it appears that individualistic attitudes and values may place the person at risk for health-compromising behaviours, whereas collectivist attitudes and values may be protective (Schwartz et al, 2010).

In some ways, this correlation between individualistic values and psychological adaptation may be explained by the fact that the values of self enhancement requires the individual to push themselves to achieve greater levels of success, which may cause stress, which if not dealt with constructively or prolonged for long periods of time, may eventually lead to health problems.

4.2 Summary of Results

The present study aimed to understand the process of acculturation along with the value orientations and the level of adaptation of Indian students in the United Kingdom. The hypotheses were based on previously conducted researches on immigrant population, as studies on Indian population has been far and few, and not totally related to the present concepts. Therefore, the results obtained were mixed in terms of support for the formulated hypotheses. The results showed that there was a definite preference among the students towards the integration strategy of acculturation, and this led to a high level of sociocultural as well as psychological adaptation among them. However in terms of value orientations, they showed a mixture of both individualistic as well as collectivist value orientations. While this didn't support the hypothesis that there will be a preference for collectivist values, this

did in some way support the results that integration was the preferred strategy, as it exhibited a tendency among the students to balance the traditional as well as the modern contexts to which they are exposed to. In addition to this, various recent studies have shown that the categorization of values as individualistic and collectivistic is not as rigid as initially postulated, and they can actually coexist in individuals as well as in cultures and societies as large.

Correlations among the different variables on the whole were mostly insignificant, with only the acculturation strategies of separation and marginalization correlating with sociocultural adaptation. Acculturation strategies as a whole showed significant impact on the level of sociocultural adaptation, indicating that instead of one particular strategy, the students perhaps adopted a combination of the four strategies proposed by Berry, depending on their experiences. Values as a whole showed little impact on sociocultural and psychological adaptation, but some values- openness to change and self enhancement- respectively had some specific positive and negative consequence on sociocultural as well as psychological adaptation.

While some of the results supported the hypotheses formulated and the available review of literature, it is the results which only partially or don't support the hypotheses that deserve considerable attention. It is necessary to understand why the hypotheses were not supported, and whether it was due to gaps in the research methodology itself, or due to some additional factors not accounted for in the present study. It can be said that the values of individualism as well as collectivism together impact adaptation in various ways. Thus, it can be said that among Indian students, a blend of both kinds of values exist and guide their acculturation as well as adaptation processes.

The inter-relationships among the three variables investigated in the present study, has been shown to be relatively significant in a myriad of ways, and brought to light many aspects which were previously not considered, especially in the context of Indian immigrants.

4.3 Limitations of the study and suggestions for future research

A very significant limitation of the present study on Indians migrants to the United Kingdom is that the quantity of psychological research on Indian migrants at large is very meagre. It was difficult to base a study, without sufficient review of literature on the population being studied.

There were other limitations to the study itself, which could have influenced the obtained results. One major limitation was that the data was collected entirely through the internet, and the experience of a face-to-face interaction with the sample was missing. Thus, any additional information which could have been obtained by way of observing non-verbal cues, and by asking follow-up questions after obtaining particular responses, was lost out on. For future studies, it would be better if some form of a face to face interaction can be arranged with some, if not all, respondents.

The scales, particularly the Schwartz Value Survey and the two scales for measuring adaptation, were standardized on a predominantly Western population. While they have been tested for reliability and validity, the cultural differences are unavoidable and the chances of these cultural factors influencing the results of the study are high. Similarly the scale used to measure acculturation strategies was standardized on international students in the United States of America. While the sample was predominantly Asian in origin, the contextual and situational differences between the student life and experiences in the United States are markedly different from those in the United Kingdom. All these factors need to be accounted for when analyzing the obtained data. The qualitative data which was gathered during the study was also very minimal and related mostly to basic information. An in-depth study into the experience of being an Indian student in the United Kingdom was missing, and this can be factored into future studies of this nature.

One aspect which couldn't be controlled during the course of the study was the length of stay of the students. The duration of stay ranged from 6 months to five years, and it is only natural that this aspect could have a significant effect on the kind of acculturation strategies followed, or the level of adaptation displayed by the sample. Similarly, as mentioned earlier in the study, the atmosphere in which the students spend a majority of their time (the university setting) is more international than British society at large, therefore may not be a true reflection of life as an Indian in Britain. For future studies, it is recommended that the

sample size be increased so as to enable comparisons between students who have stayed for a short period of time, and students who have stayed for longer periods. This can be combined with a longitudinal study, so as to enable better understanding of the entire process of acculturation and adaptation among the sample as well as to understand the causal relationship among variables.

4.4. Implications for future research

Research on sojourners, specifically in the field of psychology, has been very meagre so far, and studies on Indian students in particular are extremely minimal. As the number of Indian students going abroad to pursue higher education increases every year, it becomes of utmost importance to understand the psychological processes which they undergo in order to adjust to life away from their home country. At the same time, it is important for host countries of sojourners to understand these processes, as these have an impact on their educational institutions and other aspects of their lives.

In their study on Portuguese immigrants in Germany, Neto et al (2005) say that research on acculturation has numerous implications for policy makers in various nations. They say that as integration appears to be most effective for social adaptation, cross-cultural programmes should be designed to foster good intergroup relations with the host nationals while simultaneously working to maintain a sense of identity with the culture of origin. An integrated approach facilitates sociocultural adaptation during cross-cultural transitions.

As Berry et al. (1989, pp. 204–205) stated, *"an awareness of such attitudes may help in promoting a more satisfying adaptation based on better understand of the individual caught up in the process of acculturation. Thus, in addition to their scientific merit, there is a potential for considerable practical utility."*

As stated in the limitations part of the present chapter, there is a sheer dearth of psychological research in India on migrants, and this lack of research should act as an impetus for psychologists to engage in more discussions and debates regarding the concepts referred to in the present study.

4.5 Conclusion

The present study was a preliminary effort to identify some aspects of life as an Indian overseas student in the United Kingdom, keeping in mind the myriad challenges which the current global scenario poses. The study acted as a pilot project of sorts, as in some ways it treaded on an unchartered territory, in the field of psychology, when attempting to identify the acculturation strategies, value orientations as well as adaptation level of Indian students, in the United Kingdom. It was by no means a comprehensive study, as there are still numerous dimensions of being an Indian overseas student in the United Kingdom which needs to be explored in greater detail.

Migration involves decision making at various levels, and while the individual is guided in this process by family, peers, society, culture and nations, the final decision of whether to migrate or not, remains in the purview of the individual. This emphasis on the individual ensures that the field of psychology needs to make more headway into the broad concept of migration studies.

Migration as a concept and topic of study is essentially inter-disciplinary in research, as more people move out of the country of their birth, it becomes imperative for researchers from all disciplines to realize the challenge it poses for the sending as well as the receiving countries. It becomes essential for scholars to work in tandem with other disciplines to ensure that the study of migration is a comprehensive and holistic one. With far reaching consequences on the economics, cultures and foreign relations of every nation, nowhere is it more important than in migration studies to obtain a global representation of the processes involved. It is hoped that the present study will provide a stepping stone and a beginning to many relevant and important studies on this topic.

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APPENDIX

APPENDIX 1: GENERAL SHEET

GENERAL INSTRUCTIONS

Thank you for taking the time and effort to fill this out. Your participation is deeply valued.

Before you begin responding, please take some time out and fill in your personal details below. Note that this information and your responses will be purely confidential and will be used only for research purposes.

PLEASE NOTE:

1) Read each statement carefully before responding. There is no time limit.

2) Be honest in giving your responses. There are no right or wrong answers.

3) Highlight the response which is best suited for you.

4) Please respond to every statement.

5) There are 4 sheets in the excel document- please fill out each one of them.

6) If you have received this questionnaire over the mail, do remember to reattach the filled answer sheets before sending it across to me.

Thank you yet again for your support

Ranjani Raghunathan

Name (optional)

Age

Gender
Hometown

Course of study
Length of stay in UK
Any loans (indicate yes or no)

Reason for choosing UK as destination

How good do you think your job prospects are in UK after completion of your course?

Have you faced any problems in adjusting to life as a student in the UK? If yes, elaborate

Future plans (after completion of course)

What is your social circle like, nationality wise?

What kind of food do you generally eat?

Comments about life as an Indian student in the UK (optional)

APPENDIX 2- SCHWARTZ VALUE SURVEY

	Please rate each value according to its importance to you AS A GUIDING PRINCIPLE IN YOUR LIFE. Please respond by indicating the response which applies to you, against each value. Please respond to every statement.									
	VALUE	Of Supreme Importance	Very Important			Important				Opposed to My Values
1	EQUALITY (equal opportunity for all)	7	6	5	4	3	2	1	0	-1
2	INNER HARMONY (at peace with myself)	7	6	5	4	3	2	1	0	-1
3	SOCIAL POWER (control over others, dominance)	7	6	5	4	3	2	1	0	-1
4	PLEASURE (gratification of desires)	7	6	5	4	3	2	1	0	-1
5	FREEDOM (freedom of action and thought)	7	6	5	4	3	2	1	0	-1
6	A SPIRITUAL LIFE (emphasis on spiritual not material matters)	7	6	5	4	3	2	1	0	-1
7	SENSE OF BELONGING (feeling that others care about me)	7	6	5	4	3	2	1	0	-1
8	SOCIAL ORDER (stability of society	7	6	5	4	3	2	1	0	-1
9	AN EXCITING LIFE (stimulating experiences)	7	6	5	4	3	2	1	0	-1
10	MEANING IN LIFE (a purpose in life)	7	6	5	4	3	2	1	0	-1
11	POLITENESS (courtesy, good manners)	7	6	5	4	3	2	1	0	-1
12	WEALTH (material possessions, money)	7	6	5	4	3	2	1	0	-1
13	NATIONAL SECURITY (protection of my nation from enemies)	7	6	5	4	3	2	1	0	-1
14	SELF-RESPECT (belief in one's own worth)	7	6	5	4	3	2	1	0	-1
15	RECIPROCATION OF FAVOURS (avoidance of indebtedness)	7	6	5	4	3	2	1	0	-1
16	CREATIVITY (uniqueness, imagination)	7	6	5	4	3	2	1	0	-1
17	A WORLD AT PEACE	7	6	5	4	3	2	1	0	-1
18	RESPECT FOR TRADITION	7	6	5	4	3	2	1	0	-1
19	MATURE LOVE (deep emotional and spiritual intimacy)	7	6	5	4	3	2	1	0	-1
20	SELF-DISCPIPLINE (self-restraint, resistance to temptation)	7	6	5	4	3	2	1	0	-1
21	DETACHMENT (from worldly concerns)	7	6	5	4	3	2	1	0	-1
22	FAMILY SECURITY (safety for loved ones)	7	6	5	4	3	2	1	0	-1
23	SOCIAL RECOGNITION (respect, approval by others)	7	6	5	4	3	2	1	0	-1
24	UNITY WITH NATURE (fitting into nature)	7	6	5	4	3	2	1	0	-1
25	A VARIED LIFE (filled with challenge, novelty and change)	7	6	5	4	3	2	1	0	-1
26	WISDOM (a mature understanding of life)	7	6	5	4	3	2	1	0	-1

27	AUTHORITY (the right to lead or command)	7	6	5	4	3	2	1	0	-1
28	TRUE FRIENDSHIP (close, supportive friends)	7	6	5	4	3	2	1	0	-1
29	A WORLD OF BEAUTY (beauty of nature and the arts)	7	6	5	4	3	2	1	0	-1
30	SOCIAL JUSTICE (correcting injustice, care for the weak)	7	6	5	4	3	2	1	0	-1
31	INDEPENDENT (self-reliant, self-sufficient)	7	6	5	4	3	2	1	0	-1
32	MODERATE (avoiding extremes of feeling and action)	7	6	5	4	3	2	1	0	-1
33	LOYAL (faithful to my friends, group)	7	6	5	4	3	2	1	0	-1
34	AMBITIOUS (hardworking, aspiring)	7	6	5	4	3	2	1	0	-1
35	BROAD-MINDED (tolerant of different ideas and beliefs)	7	6	5	4	3	2	1	0	-1
36	HUMBLE (modest, self-effacing)	7	6	5	4	3	2	1	0	-1
37	DARING (seeking adventure, risk)	7	6	5	4	3	2	1	0	-1
38	PROTECTING THE ENVIRONMENT (preserving nature)	7	6	5	4	3	2	1	0	-1
39	INFLUENTIAL (having an impact on people and events)	7	6	5	4	3	2	1	0	-1
40	HONORING OF PARENTS AND ELDERS (showing respect)	7	6	5	4	3	2	1	0	-1
41	CHOOSING OWN GOALS (selecting own purposes)	7	6	5	4	3	2	1	0	-1
42	HEALTHY (not being sick physically or mentally)	7	6	5	4	3	2	1	0	-1
43	CAPABLE (competent, effective, efficient)	7	6	5	4	3	2	1	0	-1
44	ACCEPTING MY PORTION IN LIFE (submitting to life's circumstances)	7	6	5	4	3	2	1	0	-1
45	HONEST (genuine, sincere)	7	6	5	4	3	2	1	0	-1
46	PRESERVING MY PUBLIC IMAGE (protecting my face)	7	6	5	4	3	2	1	0	-1
47	OBEDIENT (dutiful, meeting obligations)	7	6	5	4	3	2	1	0	-1
48	INTELLIGENT (logical, thinking)	7	6	5	4	3	2	1	0	-1
49	HELPFUL (working for the welfare of others)	7	6	5	4	3	2	1	0	-1
50	ENJOYING LIFE (enjoying food, sex, leisure, etc)	7	6	5	4	3	2	1	0	-1
51	DEVOUT (holding to religious faith and belief)	7	6	5	4	3	2	1	0	-1
52	RESPONSIBLE (dependable, reliable)	7	6	5	4	3	2	1	0	-1
53	CURIOUS (interested in everything, exploring)	7	6	5	4	3	2	1	0	-1
54	FORGIVING (willing to pardon others)	7	6	5	4	3	2	1	0	-1
55	SUCCESSFUL (achieving goals)	7	6	5	4	3	2	1	0	-1
56	CLEAN (neat, tidy)	7	6	5	4	3	2	1	0	-1

APPENDIX 3: Asian International Acculturation Scale (Gu, 2007)

Please read each statement and indicate the option which you think suits you the best.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I am good at writing in both my own language and English	1	2	3	4	5
I communicate effectively in both my own language and English	1	2	3	4	5
I am good at listening comprehension, for both my own language and English	1	2	3	4	5
I am able to make good friends with persons from my own and British culture	1	2	3	4	5
I have been academically successful in the U.K. and my own country	1	2	3	4	5
I hang around more with British than with people from my own country	1	2	3	4	5
I find myself thinking more like a Britisher	1	2	3	4	5
I prefer British values more than Asian values	1	2	3	4	5
I see myself as being more able to succeed in British society	1	2	3	4	5
I want to become British in the way I think, talk, and act	1	2	3	4	5
I want to be treated as a Britisher	1	2	3	4	5
I see myself being helped and supported more by British people than by those from my own country	1	2	3	4	5
I am happier now that I am in the U.K.	1	2	3	4	5
I prefer to be friends of people from my own country when I am in the U.K.	1	2	3	4	5
I feel Asian values are far more acceptable than British values (e.g., one should be humble instead of boasting)	1	2	3	4	5
I am a very traditional Asian person despite living in the U.K.	1	2	3	4	5
I prefer Asian-style living environments	1	2	3	4	5
I pursue support from my family or people from my country rather than rely on British peers	1	2	3	4	5
I prefer a roommate from my own country or any other Asian international student if I need to have one	1	2	3	4	5

I would raise my children in traditional Asian ways if I were a parent	1	2	3	4	5
I wish I was living in my own country	1	2	3	4	5
I feel that I do not belong to either Asian or British cultures	1	2	3	4	5
I do not identify myself as either an Asian or a Britisher	1	2	3	4	5
I dislike making friends with both Asians and Britishers	1	2	3	4	5
I dislike both Asian and British academic/school systems	1	2	3	4	5
I don't endorse either Asian or British values	1	2	3	4	5
I am lost in both Asian and British cultures	1	2	3	4	5
I am not understood by people from my own country or the U.K.	1	2	3	4	5
I am not supported by either Asians or Britishers	1	2	3	4	5
I see nothing good for me happening in either Asian or British society	1	2	3	4	5
I feel like I am rejected by both Asian international students and Britishers	1	2	3	4	5
I do not ask Britishers or people from my own country for help	1	2	3	4	5
I often feel like an outsider	1	2	3	4	5

APPENDIX 4: Sociocultural Adaptation Scale (Ward & Kennedy, 1999)

Please indicate how much difficulty you experience in the British culture in each of these areas

	1 No difficulty	2 Slight difficulty	3 Moderate difficulty	4 Great Difficulty	5 Extreme difficulty
Making friends	1	2	3	4	5
Finding food that you enjoy	1	2	3	4	5
Following rules and regulations	1	2	3	4	5
Dealing with people in authority	1	2	3	4	5
Taking a British perspective on culture	1	2	3	4	5
Using the transport system	1	2	3	4	5
Dealing with bureaucracy	1	2	3	4	5
Understanding the British value system	1	2	3	4	5
Making yourself understood	1	2	3	4	5
Seeing things from the British perspective	1	2	3	4	5
Going shopping	1	2	3	4	5
Dealing with someone who is unpleasant	1	2	3	4	5
Understanding jokes and humour	1	2	3	4	5
Accommodation	1	2	3	4	5
Going to social gatherings	1	2	3	4	5
Dealing with people staring at you	1	2	3	4	5
Communicating with people of a different ethnic group	1	2	3	4	5
Understanding ethnic or cultural differences	1	2	3	4	5
Dealing with unsatisfactory service	1	2	3	4	5
Worshipping	1	2	3	4	5
Relating to members of the opposite sex	1	2	3	4	5
Finding your way around	1	2	3	4	5
Understanding the British political system	1	2	3	4	5
Talking about yourself with others	1	2	3	4	5
Dealing with the climate	1	2	3	4	5
Understanding the British worldview	1	2	3	4	5
Family relationships	1	2	3	4	5
The pace of life	1	2	3	4	5
Being able to see two sides of an intercultural issue	1	2	3	4	5

APPENDIX 5: Center for Epidemiologic Studies Depression Scale (Radloff, 1977)

Below is a list of some of the ways you may have felt or behaved. Please indicate how often you have felt this way during the past week, using the following scale

		1- Rarely or none of the time (1 day)	2- Some or a little of the time (1-2 days)	3- Occasionally or a moderate amount of time (3-4 days)	4- All of the time (5-7 days)
	During the past week...				
1	I was bothered by things that usually don't bother me				
2	I did not feel like eating; my appetite was poor				
3	I felt that I could not shake off the blues even with help from my family				
4	I felt that I was just as good as other people				
5	I had trouble keeping my mind on what I was doing				
6	I felt depressed.				
7	I felt that everything I did was an effort				
8	I felt hopeful about the future.				
9	I thought my life had been a failure				
10	I felt fearful.				
11	My sleep was restless.				
12	I was happy.				
13	I talked less than usual.				
14	I felt lonely.				
15	People were unfriendly.				
16	I enjoyed life.				
17	I had crying spells.				
18	I felt sad.				
19	I felt that people disliked me.				
20	I could not "get going."				