

**Within Nation Acculturation of Northeast Indian Diaspora:  
Role of Social Identity, Body Image and Cultural Intelligence**

Thesis submitted to the Indian Institute of Technology  
Guwahati in partial fulfillment for the degree of Doctor  
of Philosophy



By

Namrata Sharma

Registration Number: 136141004

Department of Humanities and Social Sciences

Indian Institute of Technology

Guwahati 781039, India

February, 2019

---

## Declaration

---

I, Ms. Namrata Sharma, declare that the work contained in this thesis entitled “Within Nation Acculturation of Northeast Indian Diaspora: Role of Social Identity, Body Image and Cultural Intelligence”, has been carried out by me under the supervision of Dr. Dilwar Hussain, Associate Professor (Psychology), Department of Humanities and Social Sciences, Indian Institute of Technology Guwahati (IITG). Abiding by the formal practice of reporting observations, due acknowledgments have been made for the citations of other investigations and the sources of secondary data. This work has not been submitted elsewhere for the award of any degree or diploma.

Guwahati

**Namrata Sharma**

Research Scholar

February, 2019

Department of Humanities and Social Sciences

Indian Institute of Technology Guwahati

Assam, India

---

## Certificate

---

This is to certify that the work contained in the thesis entitled “Within Nation Acculturation of Northeast Indian Diaspora: Role of Social Identity, Body Image and Cultural Intelligence”, by Ms. Namrata Sharma (Roll no. 136141004), a student of the Department of Humanities and Social Sciences, Indian Institute of Technology Guwahati (IITG), for the award of the degree of Doctor of Philosophy was carried out under my supervision. The findings of this research have not been submitted to any other university or institute for the award of any degree or diploma.

Guwahati

February, 2019

**Dr. Dilwar Hussain**

Associate Professor (Psychology)

Department of Humanities and Social Sciences

Indian Institute of Technology Guwahati

Assam, India

---

## Acknowledgements

---

During the time I was pursuing my Bachelor's degree in Psychology, with a lot of uncertain ambiguities and confusion in my mind and my teachers' conviction in my abilities; I was initiated into the field of research. This PhD research is an outcome of my first research experience which had been nothing less than a process of self discovery for me. I will always be grateful to my teachers from the Psychology Dept. Lady Shri Ram College for Women, Delhi University; who gave the necessary nudge for me to explore research and discover my aptitude and interest in it.

This thesis would not have been possible without the unconditional support, acceptance, and guidance of some important individuals. Words fall short in expressing my sincere gratitude to my thesis supervisor, Dr. Dilwar Hussain. In times of my desperation and disheartening, he generously supported me beyond his call of duty, for which any words of appreciation is not enough. I feel privileged to be able to work with him, to be the beneficiary of his intellect, wisdom and experience. The impeccable balance of professionalism and empathy is what makes him a mentor of highest caliber. He devoted his knowledge and boosted my confidence through his kind and wise guidance. For the ways he contributed to my academic career and personal growth, I thank him.

I would like to thank the department faculty who constituted my Doctoral Committee, Dr. Ngamjahao Kipgen, Dr. Bodhisattva Sengupta, Dr. Avishek Parui and Dr. Debapriya Basu; who all played a noteworthy role throughout the research process. The multidisciplinary perspectives and guidance offered by them expanded my cognitive limitations and considerably enriched this thesis. I thank them for their critical inquisitiveness in my research, their suggestions and encouragement.

I have to specially mention words of appreciation for Prof. Arupjyoti Saikia. I will be forever indebted to him for going out of his way to help me within his professional capacities and his conscientious support. I will also like to extend my sincere thanks to the members of the office staff of the department, Dr. Bandana Khataniar, Mr. Durga Sarma and Mr. Parag Jyoti Kalita for always meeting my requests and issues with a cheerful smile.

No words or gesture of appreciation can do justice to all that my parents have been to me. Apart from their unconditional support and acceptance, I express my deepest love and gratitude to them for handling my occasional impulsive temperaments. For raising me to be an independent thinker, making me competent to confidently make decisions while ensuring I am aware of their constant guiding presence; I thank my wonderful parents.

Research indicates, being the middle child is often complicated and my elder sister Ritu and the younger one, Titu, did prove it right for me; and for that I am thankful to them. They shaped the person I am, the person worthy of their tremendous belief, worthy of their love and concern. Thanks for being my best girls always.

I believe I am blessed to have friends who have become family. For helping me find inspiration, thank you Nava. To Leba and Shakil, I don't know how to thank you both for just being there throughout my life, supporting or criticizing me but always leaving my heart a little lighter. Thank you for still keeping a part of our carefree childhoods in my life. Thanks to Niimii, Raj, and Rose for always looking out for me.

Lastly, I want to thank the participants who gave their valuable time and sometimes suggestions that proved useful.

# Synopsis

Name : Namrata Sharma  
Roll No. : 136141004  
Department : Humanities and Social Sciences  
Institute : Indian Institute of Technology Guwahati  
Title of the thesis : Within Nation Acculturation of  
Northeast Indian Diaspora: Role of  
Social Identity, Body Image and Cultural  
Intelligence  
Name of the supervisor : Dr. Dilwar Hussain  
Month and year of submission : February, 2019

## Introduction

India is popular for its diversity as encompassed in its numerous assorted linguistic communities, religious affiliations, rituals, traditions, food habits, social and familial structure, and so on. Although, this rich cultural heritage is admired by the world at large but some minority cultural communities in India have to bear the burden of prejudice and hostile intergroup relations within their own country. Specifically, the focus of this research is on the ethnic and physiognomic minority community of the 8 northeast (NE) Indian states. Due to their visible physiognomic difference from the population of other parts of India who have predominantly the Indo Aryan or Dravidian features (Wouters & Subba, 2013); the NE Indian diaspora with East Asian

physiognomy are easily recognized as within-nation migrants in other parts of India or the mainland India. In addition to the visible physiognomic differences, the NE Indian population is marked by notable cultural distinction from mainland India (Haokip, 2012; McDuie-Ra, 2013). Such divergence at times gets manifested in discrimination and alienation of this community in mainland India (Wouters & Subba, 2013; Pathak, 2011; Subba, 1998).

Thereby, the broad problem which led to the present research is that despite the reported prejudice and discrimination against the NE Indian diaspora in mainland India; their experiences and challenges have not been adequately studied and addressed by research or social work related professional fields. On a backdrop of social bigotry, this research explores the acculturation process and outcomes for this physiognomic minority diaspora in India. Additionally, the role of social identity and body image is evaluated in the current research context based on empirical findings citing their relevance in the acculturation of other ethnic and physiognomic minority social groups.

Despite having distinct ethnocultural roots the NE Indian diaspora are often clubbed into a singular physiognomy based social category in mainland India (Wouters & Subba, 2013). This ascription into a singular social category in turn builds cohesion amongst the diverse groups of NE Indian diaspora (McDuie-Ra, 2012). Furthermore, shared experience of alienation and prejudice strengthened this solidarity (Subba, 1998). Therefore, the NE Indian diaspora experience a reintegration of their social identity and heightened salience of identification to the physiognomy based social group in mainland India. Politically and administratively being a part of India, yet the incongruity of socio-cultural aspects coupled with shared experience of alienation initiates a social identity dilemma pertaining to the question “who are we?” (Haokip, 2012; p. 222).

A key reason for the conflicted social identity is the physiognomic distinctiveness of the NE Indian people and the experience of social alienation. Such stressful acculturation of minority groups marked by discrimination on physiognomic grounds was found to affect their body image, that is, evaluation about the self's body and appearance (Swami, Mada, & Tovée, 2012). Thereby, discrimination faced in the mainland India on the grounds of distinct appearance (Walters & Subba, 2013; McDuie-Ra, 2013) is likely to influence the body image of the NE Indian diaspora. Hence, in the current study's context, acculturation of NE Indian diaspora into the mainland Indian cities is likely to be shaped by their social identity and body image.

Furthermore, an important issue in cross-cultural research had been to identify skills that allowed some people to adjust better than others in multicultural contexts. Response to that issue emerged in the form of the cultural intelligence (CQ) construct as introduced by Earley and Ang (2003) in a multinational organizational setting. CQ had been consistently linked to effective adaptation in multicultural settings (Shaffer & Miller, 2008; Ng, Van Dyne, Ang, & Ryan, 2012).

However, as with any recently developed construct, debates emerged if CQ made new contributions or was just a “repackaging of 30 years of theory and research on acculturation” (Berry & Ward, 2006; p. 74). With the aim to explore the adaptive role of CQ and to investigate the debated association between the two constructs of intercultural competency; this research also integrated CQ in the current acculturation context. Briefly, the major objectives of the current research are:

- To delineate the within nation acculturation experiences of a rarely studied ethnic and physiognomic minority social group in India.
- Identify important predictors of acculturative adaptation of the concerned social group.

- Explore the debated relevance and association of CQ and acculturation.

In order to work towards the objectives, two separate studies were outlined utilizing the mixed method research design. Accordingly, Study 1 is quantitative in nature which tests a proposed research model (Figure 1) that integrated acculturation strategies, social identity, body image and CQ to evaluate their effects on adaptation.

Secondly, the dearth of research on this sample group motivated efforts to explore challenges, experiences and coping mechanism through a qualitative inquiry, that is, the Study 2 of this research.

### **Study 1: Testing the Proposed Theoretical Model of Acculturation - A Quantitative Inquiry**

A theoretical model was proposed integrating the relevant variables in the acculturation framework. The independent variables proposed in the framework are:

1. *Acculturation strategies*: Four strategies namely; integration, assimilation, marginalization, separation as suggested by (Berry, 2005) were included. These strategies reflect varied levels of preference to maintain one's original culture as opposed to participating in the new culture. Integration strategy involves maintaining contact with the original culture along with making efforts to learn the new culture. Assimilation strategy includes maintenance of the new culture and giving up the original culture; while separation strategy involves the maintenance of the original culture and avoiding any interaction with the new culture. Marginalization includes detachment from both cultural groups.
2. *Social Identity*: It refers to the sense of belongingness to a social group along with commitment and esteem associated to the group membership. Identification to the

ethnic groups (NE Indian state), as well as, the identification to the national group (India as a whole) was assessed in the model.

**3. Body Image:** It is the overall attitude and evaluation regarding the body and appearance of the self.

*Psychological and sociocultural adaptation*, were the dependent variables. Defined as the ability of the acculturating individual to manage self and daily life issues in a new cultural context, adaptation is the preferable outcome of acculturation (Berry, 1997). Furthermore, *cultural intelligence*, which referred to the ability to understand culturally significant information and adapt behavior to appropriately fit in a multi-cultural setting; was proposed as a moderator variable that influences the relationship between independent and dependent variables.

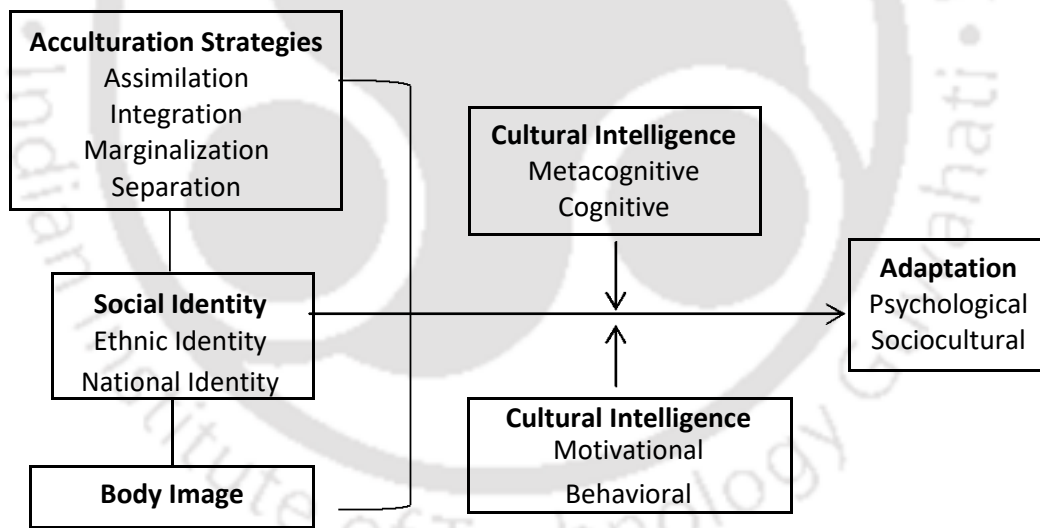


Figure 1. Proposed theoretical model.

Specifically, this theoretical framework evaluated the following research questions.

1. What is the nature of relationship between acculturation strategies, aspects of social identity and body image?

2. Does gender influence acculturation strategy, social identity, body image, cultural intelligence and adaptation?
3. How are acculturation strategies, social identity, body image and cultural intelligence related to adaptation?
4. Does cultural intelligence moderate the relationship of acculturation strategies, social identity and body image to adaptation?

Data collection for this study was done through a survey consisting of standardized scales to measure each variable. Sample comprised of 245 individuals (102 male, 143 female) who were born in the NE India region and moved to regions outside the NE India majorly for education and jobs or other reasons.

Data was analyzed through IBM SPSS 20 and AMOS 22 softwares. Basic analysis comprised of demographic profiling of the sample and descriptive statistical analysis of the variables. To assess the research questions inferential statistical analysis was conducted which comprised of *t* tests for gender differences and correlation analysis. Furthermore, structural equation modelling was conducted that included sample assumption testing, reliability and validity checks, measurement model fit and path analysis.

### **Summary of Results & Discussion of Study 1**

- In line with previous findings on minority social groups in acculturation context, integration ( $M = 23.04$ ,  $SD = 2.5$ ) was the most preferred acculturation strategy of the sample (Ward & Leong, 2006) followed by separation ( $M = 18.97$ ,  $SD = 2.4$ ), assimilation ( $M = 16.82$ ,  $SD = 2.6$ ) and marginalization ( $M = 13.74$ ,  $SD = 2.8$ ). These results were parallel to previous findings on minority social groups that reported

higher preference for separation strategy as compared to preference for assimilation, in prejudiced acculturation contexts (Barry & Grilo, 2003).

- Compared to national identity ( $M = 22.68$ ,  $SD = 3.7$ ), the sample reported higher ethnic identity ( $M = 24.44$ ,  $SD = 3.1$ ). This finding is in line to the propositions of the social identity (Tajfel & Turner, 1986) and self-categorization (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987) theories; as well as empirical findings reporting prominent ethnic identity in minority communities in a multicultural context (Phinney, 1992).
- Association between acculturation strategies and social identity aspects were also in line to Berry's (1980, 2005) contentions. Accordingly, ethnic identity positively correlated to integration ( $r = .29$ ,  $p < .01$ ) and separation ( $r = .42$ ,  $p < .01$ ) acculturation strategies. National identity positively correlated to integration ( $r = .29$ ,  $p < .01$ ) and assimilation ( $r = .20$ ,  $p < .01$ ) acculturation strategies. Results indicated that ethnic identity reported positive association to those acculturation strategies that allowed maintenance of their original ethnic culture and national identity was related to those acculturation strategies that involved contact to the new culture. As marginalization strategy is marked by detachment from both cultural groups, it did not report significant association to any aspect of social identity.
- Body image was positively associated to integration ( $r = .15$ ,  $p < .05$ ) and negatively associated to marginalization strategy ( $r = -.26$ ,  $p < .01$ ). Body image formed an important domain of self-esteem (Mendelsen, Mendelsen, & Andrews, 2000) which is associated to bicultural attitude (Sam & Virta, 2003) as entailed in the integration acculturation strategy. Higher self-esteem was also related to maximum efforts to adapt in an acculturation context (Kosic, 2006). Marginalization strategy involved

the least efforts to adapt and thereby, it is likely to be negatively associated to self-esteem and body image.

- As compared to ethnic identity ( $r = .16, p < .05$ ), national identity was more strongly correlated to CQ ( $r = .33, p < .01$ ). CQ also correlated to assimilation ( $r = .23, p < .01$ ) and integration ( $r = .24, p < .01$ ) acculturation strategies which allowed contact to the new or the national culture in the present study's context. This finding support previous theoretical and empirical contentions that establish exposure to new culture as a significant antecedent to CQ (Tarique & Takeuchi, 2008).
- Among the variables, only CQ reported significant gender difference with males ( $M = 98.8, SD = 12$ ) reporting higher mean than females ( $M = 95.7, SD = 11.9$ ). Gender differences were reported for emotional and social intelligence (Petrides & Furnham, 2000; Goleman & Boyatzis, 2008); both of which are associated to CQ (Crowne, 2009). Being a recently developed construct, empirical findings on gender effects on CQ is not available and the reported gender differences in this study require further exploration.
- Path analysis reported body image ( $\beta = .32, p < .05$ ), assimilation acculturation strategy ( $\beta = .24, p < .01$ ) and national identity ( $\beta = .19, p < .01$ ) to be antecedents to psychological adaptation (Berry, 2005). The NE Indian diaspora's physiognomic distinction, that is, "un-Indian" and "exotic" appearance often served as an advantage for them in workspaces (McDuié-Ra, 2012; p. 74) in mainland Indian cities which may work to enhance their life satisfaction or psychological adaptation. Furthermore, in similar prejudiced acculturation contexts, findings reported that the majority groups often enforced assimilation on the minority (Zick, Wagner, Van Dick, & Pretzel, 2001); wherein, adaptation of the minority group was made contingent on assimilating or identifying strongly to the majority group's culture.

- Findings regarding sociocultural adaptation were in line with previous research, wherein, integration ( $\beta = .15, p < .01$ ) enhanced, and separation ( $\beta = -.10, p < .05$ ) acculturation strategy diminished sociocultural adaptation. Integration involved contact and identification to both the ethnic and national or new cultural group, and thereby enhanced adaptation as it allowed appropriate amount of learning of the new culture and shedding of old cultural aspects that are no longer useful in the new cultural context. However, separation acculturation strategy constituted extreme involvement in the ethnic culture and a lack of interest or involvement in the new culture, and subsequently lowered cultural learning opportunities and reduced sociocultural adaptation.
- Additionally, the marginalization acculturation strategy decreased both psychological ( $\beta = -.13, p < .05$ ) and sociocultural ( $\beta = -.19, p < .01$ ) adaptation. Social identity theory posits that feelings of belongingness to relevant social groups enhanced self-esteem, which in turn was related to adaptation efforts (Kosic, 2006). Marginalization entailed cultural detachment, and thereby, associated to diminished self-esteem and lowered adaptation.
- Replicating previous findings, results of path analysis confirmed CQ to significantly predict both psychological and sociocultural adaptation. Additionally, path analysis reported significant moderation effect of CQ, wherein, CQ amplified the positive effects of integration, assimilation acculturation strategies, national identity and body image; while diminishing the negative effects of separation acculturation strategy and ethnic identity on adaptation. CQ comprises of general set of abilities that allows flexible adjustment of behavior and efficient use of contextual resources to effectively adapt in any cultural setting. Moreover, indicating its adaptive role in the acculturation context, CQ positively correlated to all the antecedents of adaptation

(assimilation and integration acculturation strategies, body image, national identity) in this model.

## **Study 2: Experience and Consequences of Acculturation - A Qualitative Inquiry**

Every acculturation context is unique as it is shaped by the contextually relevant (historical, economic, political and so on) factors related to the cultures in contact (Berry, 2005). Research on acculturation of Indian samples mostly focused on experiences of Indian people abroad. There has been minimal inquiry on within-nation acculturation in India and insufficient data on the NE Indian diaspora's social or psychological adaptation in other parts of the country despite the reported prejudice against them (McDuié-Ra 2012; 2013; Haokip, 2012). Considering the novelty and uniqueness of this sample group in acculturation research, a qualitative investigation was planned to explore their experiences and efforts to adjust in the acculturation context.

Data collection was done by semi-structured interview method and analyzed through the interpretative phenomenological approach. Respondents were 10 individuals (7 female and 3 male) between the age group 19 to 29 who were born in the NE Indian states but pursuing education or job moved to the National Capital Region of India which comprises of cities of Delhi, Faridabad, Gurgaon, Noida, Ghaziabad.

### **Summary of Results & Discussion of Study 2**

Interview data was transcribed verbatim and analyzed to identify patterns. Analysis of interview data generated 2 major thematic maps related to (a) acculturation experiences, (b) adaptation to acculturation context.

As indicated in Figure 2, in terms of acculturation experiences two major themes were identified.

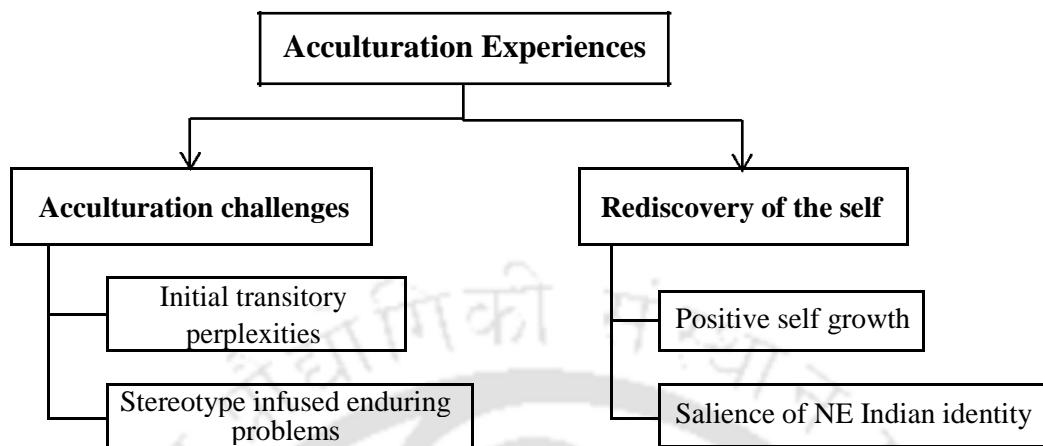


Figure 2. Themes of acculturation experience.

i. *Acculturation challenges*: Any major life change event like acculturation is stressful, and thereby, some acculturation challenges are inevitable (Zhou, Jindal-Snape, Topping, & Todman, 2008) but transitory in nature. Some temporary, initial disorientation and anxiety; often referred to as culture shock, is an adaptive response to life changes that acculturation ensues (Furham, 2012). Major initial challenges included problems with language, sudden transition to being an ethnic and physiognomic minority social group, dealing with new responsibilities living away from family, streamlining the plethora of new options and opportunities available in the city and so on.

Narratives revealed some other relatively more enduring acculturation challenges that were the result of deep seated socio-cultural differences between the NE Indian and mainland Indian social groups and the resultant stereotype infused inter group prejudices. Usually, stereotypes and associated prejudices are resistant to change and consequently created persistent problems that influenced the long term adjustment of the sample. Prejudices often manifest as daily life stressors of discrimination, eve

teasing, hostile attitudes, housing problem, being judged for their different lifestyle choices like fashion and food habits; and so on.

*ii. Rediscovery of the self:* This theme focuses on the changes in self-perception or self-concept that is usually an outcome of any social and life change event like acculturation (Amiot, De la Sablonniere, Terry, & Smith, 2007). Narratives reflected reintegration of self-concept at both personal and social levels. Respondents recognized both culture's virtues and shortcomings and strived to develop in themselves the perceived positive aspects of the new culture. Despite the reported problems of acculturation, at the personal level, respondents mentioned several aspects of self-growth like developing better communication and life skills, adopt a healthy competitive attitude and higher achievement motivation being more liberal, developing awareness about educational and job opportunities, being more aware and accepting of diverse social groups and so on.

Moreover, at the social level, there was a reported salience of the NE Indian identity as the distinct physiognomy of the sample formed the most significant aspect of their identification in the acculturation context (Wouters & Subba, 2013). Being ascribed a common social category coupled with shared experience of alienation in mainland India, led to the salience of this aspect of identity, which did not constitute a part of their social identity before their acculturation experience. Before they moved to mainland India, NE India simply referred to a geographical region but in the acculturation process NE India became an indispensable part of their identity.

In terms of adaptation to acculturation context (Figure 3), two themes were identified.

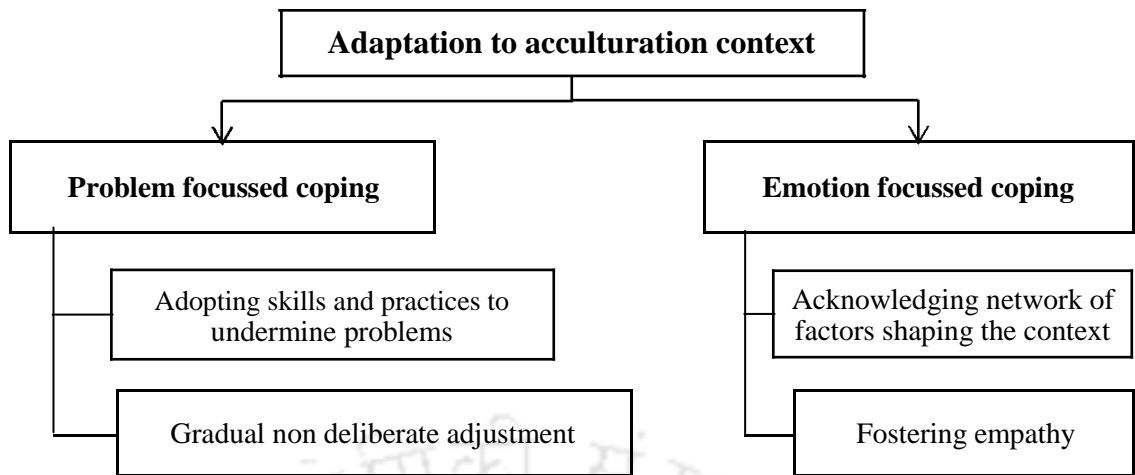


Figure 3. Themes of adaptation.

*i. Problem focused coping:* Most respondents reported being actively engaged in deliberate efforts to solve the acculturation problems they faced. Narratives reflected efforts to reason out the problems, understand their causes or adapting the self by learning new skills to fit the situation. Respondents strived to learn Hindi, the dominant language of communication in their acculturation context and to clarify or correct stereotypes of other people about the NE Indian community. Respondents also reported several impression management efforts to prove their worth to their peers and educators who often judged them to be of lower intellectual capacity as some of the NE India communities have government allotted reservation in education and work institutions.

In case of some other acculturative issues, respondents did not/could not make any deliberate efforts to deal with them. All the respondents mentioned change in climate as a major problem to which the body adapted slowly. In addition to this normal biological process of bodily adjustment; narratives reflected evolving of certain cognitive, behavioural and life skills, which were not consciously learnt.

*ii. Emotion focussed coping:* There were several problems that respondents could not actively solve, and thereby, tried to rationalize them by exploring the context and trying

to adopt perspective of the other socio-cultural groups in their acculturation context. Exposure to different cultures and lifestyles enhanced their acceptance of diversity and multiple perspectives. Respondents reflected an awareness of the differences between their own culture and the culture in other parts of India and how these differences coupled with social and economic competition over shared resources worked to generate intergroup prejudices. Therefore, interviews revealed an acknowledgement of factors like lack of awareness and interaction avenues which shaped the prejudiced acculturation context. Furthermore, respondents also initiated a discourse on the exclusion and misrepresentation of NE Indian culture, history, politics, and so on; in policies, social discourse, education curriculum, mainstream media and other avenues; and how such exclusion may create the lack of awareness about the NE Indian community amongst the mainland Indians, and consequently the prejudiced attitude.

## **Conclusion**

The mixed method of research proved useful as it highlighted generic acculturation issues as well as findings specific to the current research context. The qualitative findings extended support to some of the quantitative results and also identified other influential variables in the acculturation process and adaptation of the sample.

### ***Findings in line with previous literature***

Firstly, the reported associations between the acculturation strategies and social identity aspects were in line with Berry's (2005) theoretical contentions. Secondly, body image was reportedly related to higher efficacy beliefs about the self's capability to cope and a higher effortful coping behavior in difficult acculturation contexts (Sam, 2006) and hence, in the current research body image correlated to both sociocultural and

psychological adaptation. Examples of deliberate coping behavior emerged in the interview narratives as indicated in Figure 3.

Similarly, body image negatively correlated to marginalization and positively correlated to integration acculturation strategy. These reported correlations of body image and acculturation strategies are also indicative of the associations amongst body image, self-esteem and adaptation efforts. Higher self-esteem was associated to higher adaptation efforts (Kosic, 2006) as reflected in the integration acculturation strategy. Conversely, low self-esteem related to less adaptation efforts as ensued in the marginalization strategy. Likewise, the only CQ dimension that body image reported positive association was motivational CQ which also comprised of a self-efficacy component (Van Dyne et al., 2012). Replicating an almost universal finding, men in the sample reported significantly greater satisfaction with their body weight than females.

Furthermore, CQ predicted both sociocultural and psychological adaptation in the sample. Several interview narratives reflected the manifestation of CQ in behavior and cognition of participants. The issues discussed as emotion focused coping (Figure 3) are reflective of metacognitive CQ in recognizing the influence of culture on the self's and others' thought processes. These issues are also indicative of cognitive CQ in terms of understanding the web of interconnected factors like competition for socio-economic resources and psychological intergroup categorization processes in shaping the acculturation context. The deliberate efforts to develop skills to effectively deal with acculturation issues are reflective of behavioral CQ.

Lastly, the qualitative findings also revealed generic outcomes of cultural contact like culture shock experienced at initial phase of acculturation; reintegration of the self-concept, personal and social identity experienced as a result of changing social context

and life circumstances (Figure 2) and issues of deliberate and non-deliberate adaptation (Figure 3).

### ***Context specific and novel findings***

Regarding the findings specific to this study's acculturation context; firstly, the social identity aspects are to be focused. Unlike previous findings on other ethnic and physiognomic minority acculturating samples; ethnic identity of this sample did not correlate to or predicted any adaptation form; while national identity correlated to both and predicted psychological adaptation. This indicated presence of a melting-pot acculturative attitude (Berry, 2005) of the mainland society, wherein, there is no acceptance or recognition of the minority community's culture and the majority or the host group seeks the minority group to shed their original culture and assimilate into the new or host group's culture. As reported in interview narratives, there is a lack of recognition of NE Indian culture in mainland India. This non-recognition was attributed to the gaps in knowledge created by the misrepresentation, underrepresentation or complete exclusion of NE Indian history, literature, culture, societal practices from the mainland Indian educational, media and institutional discourse.

The prevalent melting-pot attitude of the mainland society may also account for findings associated to integration acculturation strategy and adaptation which were not in line with previous research. Integration is the most adaptive strategy marked by the equal identification and contact to both acculturating cultures (Berry, 2005). However, in this research context it only predicted sociocultural adaptation and not psychological adaptation. The quantitative findings established assimilation acculturation strategy as the strongest predictor of psychological adaptation. Melting-pot attitude of mainland society created such a milieu in which life satisfaction; that is; an indicator of

psychological adaptation; was higher for individuals who assimilated or were more in contact with the national culture.

Likewise, the prejudiced acculturation context also explains the reported no correlation of ethnic identity and body image in this research. Typically, minority group members derive self-esteem from ethnic identity (Phinney, 2003). However, discrimination on the basis of their distinct physiognomy and ethnicity may work to hamper the self-esteem of the sample. Here, it is imperative to discuss the following interview excerpt.

*They think that some of us eat certain kind of animals which the 'normal people' won't eat.*

The respondents often perceive themselves to be held in low regard by the mainland society, that is, outside their definition of 'normal'. Ethnic and appearance related difference characterized the sample's self evaluation as a psychological minority or a group perceived to be held in low regard by others. Thus, ethnic identity did not contribute much to the self-esteem or body image of the sample.

Another context specific finding is the rejection of the hypothesized negative relationship between national identity and body image. Typically, individuals of minority communities reported low body image particularly when there is a greater desire to assimilate into the dominant social group (Henrickson, 2006). However, the NE Indian diaspora did not strongly relate or seek identification to the mainland Indian culture (McDuie-Ra, 2013), as indicated by the lower prevalence of the assimilation acculturation strategy compared to the other strategies.

The empirical analysis of the role of CQ in the acculturation context provided novel findings ripe for future research. CQ encompasses skills to flexibly modify behavior to fit in or effectively adjust in any multicultural situation. The moderation analysis

findings are indicative of this flexible functioning of CQ. In case of positive predictors of adaptation, CQ worked to further increase their positive effects on adaptation. On the other hand, in case of the variables that decreased adaptation, CQ worked to reduce their diminishing effects. Therefore, no matter the direction of the main effects of the variables on adaptation, CQ functioned to interact with independent variables to enhance adaptation.

Additionally, the qualitative study indicated that despite the many challenges of acculturation, respondents' understanding of the factors shaping the context and realistic expectation or evaluation of the acculturation context served to enhance adaptation of the sample. The reported positive self growth which was an outcome of the exposure and opportunities that the city provided; was also influential in shaping adaptation.

#### ***Limitations and future research directions***

A potential limitation of this study is the unit of analysis as only being at an individual level without any emphasis on group level issues. The multi-level process of acculturation could be more accurately evaluated through multi-level analysis units. Additionally, acculturation was evaluated from the perspective of only one group; the minority NE Indian diaspora. However, as acculturation involves mutual accommodations of both the cultural groups in contact (Berry, 2005); analyzing and comparing acculturation from the perspective of both the cultural groups would yield findings more reflective of the context. Furthermore, due to the snowball technique the sample composed only of a certain level of educated people (college and higher level). Since it is an antecedent to CQ, education level may influence adaptation and this study did not include the experiences of the less educated NE Indian diaspora in mainland India.

Considering the scarce research on NE Indian region there is a need as well as scope of research focusing on this region. Future research can address the limitations discussed in this study. Furthermore, research can work on the empirical validation of factors, as uncovered by the interview narratives, that contribute to coping in the acculturation process, like ability to understand the factors shaping the acculturation context, realistic expectations of experiences, positive self-growth. These interrelated coping factors are suggestive of the influence of other non-academic types of intelligence like practical, social and emotional intelligence in adaptation. Correlation of CQ to emotional intelligence and social intelligence (Crowne, 2009) and incremental validity of CQ over them (Rockstuhl et al., 2011) is indicative of the complementary nature of these intelligence forms that can be empirically assessed in an acculturation context.

Empirical research can focus on developing nomological models to evaluate the interaction of each CQ dimensions and other antecedents in predicting cultural adjustment. CQ training programs in organizational settings have been linked to increased awareness and acceptance of cultural difference which led to better cultural adaptation (Van Dyne, Ang, & Koh, 2008). Considering the economic developmental disparity in India that initiate within-nation migration in pursuing education and jobs, as well as the cultural diversity in India; it is imperative for future research to develop and validate CQ academic and organizational training programs in Indian context. Research may explore avenues of application of CQ in government policies to ensure effective adaptation of cultural minority groups and to promote harmonious coexistence across diverse social groups.

# Contents

Chapters	Page
<b>Chapter 1 Introduction</b>	1
<b>Chapter 2 Literature Review</b>	7
2.1 Acculturation	7
2.1.1 Theories of acculturation.....	9
2.1.2 Empirical findings.....	13
2.1.3 Culture and acculturation: Indian context.....	16
2.2 Social Identity	17
2.2.1 Theories of social identity.....	18
2.2.2 Development and integration of social identity.....	20
2.2.3 Ethnic identity.....	22
2.2.3(a) Dimensions of ethnic identity	
2.2.3(b) Development of ethnic identity	
2.2.4 Empirical findings.....	24
2.3 Body Image	26
2.3.1 Dimensions of body image.....	27
2.3.2 Empirical findings.....	28
2.4 Cultural Intelligence (CQ)	30
2.4.1 Dimensions of CQ.....	32
2.4.2 Empirical findings.....	36
2.5 Adaptation	38
2.5.1 Dimensions of adaptation.....	40
2.5.2 Empirical findings.....	41
<b>Chapter 3 Rationale for the Current Research</b>	45
<b>Chapter 4 Research Design</b>	49
<b>Chapter 5 Study 1: Testing the Proposed Theoretical Model of Acculturation - A Quantitative Inquiry</b>	53
5.1 Proposed Research Model	53
5.2 Research Questions & Hypotheses	55

5.3	Method	63
5.3.1	Measurement instrument.....	63
5.3.2	Sample.....	68
5.3.3	Procedure.....	72
5.3.4	Data analysis.....	72
5.4	Results	73
5.4.1	Structural equation modeling (SEM): Basic introduction	73
5.4.2	SEM: Assumption testing.....	75
5.4.3	Confirmatory factor analysis (CFA): Measurement model fit and psychometric evaluation.....	78
5.4.4	Basic statistical analysis.....	86
5.4.5	Structural model evaluation (direct path model and moderation analysis)	92
5.5	Discussion	113
<b>Chapter 6</b>	<b>Study 2: Experience and Consequences of Acculturation - A Qualitative Inquiry</b>	129
6.1	Introduction.....	129
6.2	Research Approach: Interpretative Phenomenological Analysis	130
6.3	Method	131
6.3.1	Data collection.....	131
6.3.2	Sample.....	132
6.3.3	Procedure.....	134
6.3.4	Analysis.....	134
6.4	Results and Discussion	135
	Thematic Map 1: Acculturation Experiences	136
	Thematic Map 2: Adaptation to acculturation Context	146
<b>Chapter 7</b>	<b>Conclusion</b>	161
7.1	Summary of Findings	161
7.2	Implications	168
7.3	Limitations and Future Research Directions	171
	References	175
	Appendices	213

---

# List of Tables

---

Table No. & Title	Page
<b>Chapter 2</b>	
Table 2.1 Sub-dimensions of CQ factors proposed by Van Dyne et al. (2012).	34
<b>Chapter 5</b>	
Table 5.1 Sample Demographic Profile	70
Table 5.2 MCAR Test Results	76
Table 5.3 Univariate Normality Checks	77
Table 5.4 Psychometric properties of the scales	83
Table 5.5 Descriptive Statistics	87
Table 5.6 Correlation Matrix	90
Table 5.7 t-test table for assessing gender differences	91
Table 5.8 Fit Indices for the Direct Path Model	93
Table 5.9 Standardized Beta Coefficients of the Direct Path Model	94

Table 5.10 Main and Interaction Effects of Assimilation Strategy and CQ on Adaptation	99
Table 5.11 Fit Indices for Main and Interaction Effects of Assimilation strategy and CQ on Adaptation	99
Table 5.12 Main and Interaction Effects of Integration Strategy and CQ on Adaptation	101
Table 5.13 Fit Indices for Main and Interaction Effects of Integration Strategy and CQ on Adaptation	101
Table 5.14 Main and Interaction Effects of Marginalization strategy and CQ on Adaptation	102
Table 5.15 Fit Indices for Main and Interaction Effects of Marginalization and CQ on Adaptation	103
Table 5.16 Main and Interaction Effects of Separation Strategy and CQ on Adaptation	103
Table 5.17 Fit Indices for Main and Interaction Effects of Separation strategy and CQ on Adaptation	104
Table 5.18 Main and Interaction Effects of Ethnic Identity Aspects and CQ on Adaptation	105
Table 5.19 Fit Indices for Main and Interaction Effects of Ethnic Identity and CQ on Adaptation	105
Table 5.20 Main and Interaction Effects National Identity Aspects and CQ on Adaptation	107
Table 5.21 Fit Indices for Main and Interaction Effects of National Identity and CQ on Adaptation	107
Table 5.22 Main and Interaction Effects of Body Image and CQ on Adaptation	109
Table 5.23 Fit Indices for Main and Interaction Effects of Body Image and CQ on Adaptation	109
Table 5.24 Accepted or Rejected Status of Hypotheses	110

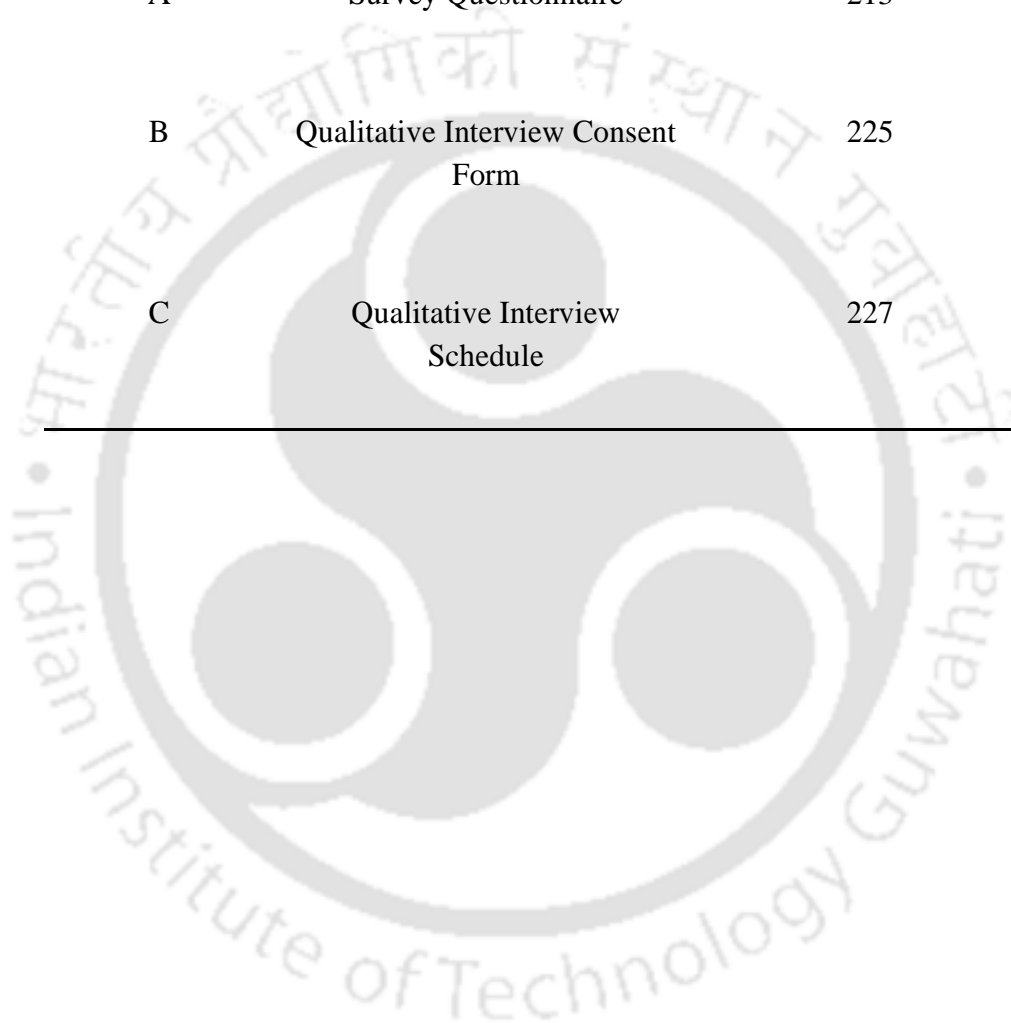
---

# List of Figures

Figure No. & Title	Page
<b>Chapter 5</b>	
Figure 5.1. Proposed theoretical model	53
Figure 5.2. Summary of the Direct Path Model Analysis	95
Figure 5.3. Summary of the Moderation Path Analysis	98
Figure 5.4. Interaction effect of Assimilation Acculturation Strategy and CQ on Psychological Adaptation	100
Figure 5.5. Interaction effect of Integration Acculturation Strategy and CQ on Psychological Adaptation	102
Figure 5.6. Interaction effect of Separation Acculturation Strategy and CQ on Sociocultural Adaptation	104
Figure 5.7. Interaction effect of Ethnic Identity and CQ on Psychological Adaptation	106
Figure 5.8. Interaction effect of National Identity and CQ on Psychological Adaptation	108
Figure 5.9. Interaction effect of Body Image and CQ on Psychological Adaptation	110
<b>Chapter 6</b>	
Figure 6.1. Themes of acculturation experiences	135
Figure 6.2. Themes of adaptation to acculturation context	147

## List of Appendices

Appendix No.	Title	Page
A	Survey Questionnaire	213
B	Qualitative Interview Consent Form	225
C	Qualitative Interview Schedule	227



## List of Abbreviations

NE	Northeast
CQ	Cultural Intelligence
SIT	Social Identity Theory
SCT	Self-categorization Theory
SI	Social Intelligence
EQ	Emotional Intelligence
PI	Practical Intelligence
IQ	Intelligence Quotient
H	Hypothesis
FFCIS	Four Factor Cultural Intelligence Scale
MEIM - R	Multigroup Ethnic Identity Measure - Revised
AS-C-HK	Acculturation Strategy of Immigrant Adolescents from Mainland China to Hong Kong Scale
CAS	Cross-cultural Adjustment Scale
SWLS	The Satisfaction With Life Scale
BES-R	Revised Body Esteem Scale
NCR	National Capital Region
SEM	Structural Equation Modeling
EFA	Exploratory Factor Analysis
CFA	Confirmatory Factor Analysis
MCAR	Missing Completely at Random

BI-Weight	Body Image Weight Aspect
BI-Appearance	Body Image Appearance Aspect
BI-Attribution	Body Image Attribution Aspect
ANOVA	Analysis of Variance
CMIN / $\chi^2$	Chi-square Statistics
GFI	Goodness-of-fit Index
RMSEA	Root Mean Square of Approximation
CFI	Comparative Fit Index
NFI	Normed Fit Index
CR	Composite Reliability
AVE	Average Variance Extracted
MSV	Maximum Shared Variance
Soc-General	General aspect of Sociocultural Adaptation
Soc-Interaction	Interaction aspect of Sociocultural Adaptation.
IPA	Interpretative Phenomenological Analysis
D school	Delhi School of Economics, North Campus, Delhi University, India
LSR	Lady Shri Ram College for Women, Delhi University, India

---

# Chapter 1

## Background

Until some years back, prejudice and discrimination for the Indian populace only denoted the hostility Indians faced abroad. Focus on inter group prejudice issues within India gained momentum with reported instances of discrimination and at times, even violence against the northeast<sup>1</sup> (NE) Indian diaspora in the Indian cities outside of NE India region or ‘mainland India’<sup>2</sup>. For instance, the 2014 murder of Nido Tania of Arunachal Pradesh in Delhi by a few men harassing the student over his distinct facial features and appearance; violent attack on youths from Manipur, T Michael Lamjathang Haokip and his friends in Bangalore due to their inability to speak the Kannada language. Apart from such extreme cases, prejudice exists in less violent forms of day to day discrimination and hostility against what is perceived as socially diverse ‘others’.

India is renowned for its diversity that gets reflected in its multiple cultural groups, religions, social structures and so on. Diversity in population also extends to its numerous physiognomic groups as documented by British anthropologist A.C. Haddon (1924) who mentioned six groups, that is, the Pre-Dravidian jungle tribes, Dravidians, Indo-Aryans, Indo-Alpines, Mongolians. Similarly, ethnographer and British administrator Herbert Risley (1915), mentioned seven groups, that is, the Turk-Iranian, Indo-Aryan, Scytho-Dravidian, Aryo-Dravidian, Mongol-Dravidians, Mongoloid, Dravidian. Most modern conceptualizations talk of three major physiognomic groups

---

<sup>1</sup> NE India comprises of 8 states, namely; Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, and Tripura.

<sup>2</sup> The term ‘mainland’ has been used in this research to refer to the rest of the Indian country apart from the 8 NE Indian states.

which are the Indo-Aryans, the Dravidian and what is often termed as the “Mongoloid” group referring to the physiognomic characteristics like “epicanthic fold, high cheekbones and yellowish skin tones” among the population primarily concentrated in the NE India (Wouters & Subba, 2013, p. 127). Within the NE India region, there are other minority physiognomic groups. Dikshit and Dikshit (2014, p. 285) reported, NE Indian population comprised of “principally, the Mongoloids, followed by the Indo-Aryans, the Australoids and the mostly immigrant group of the Dravidians”.

The term ‘Mongoloid’ has often been used in past research to refer to this NE Indian population group (for example, Haokip, 2012; Wouters & Subba, 2013; Dikshit & Dikshit, 2014). But usage of the term ‘Mongoloid’ is sometimes debated and considered derogatory; and instead the term ‘East Asian’ is used to refer to people with the mentioned physiognomic features. However, in this research, following the guidelines in the 6th edition of the publication manual of the American Psychological Association, the sample is referred to in terms of their “region of origin” (p.75). Hence, in this research the term ‘NE Indian’ is used to refer to that section of people of NE India who has the typical East Asian physiognomic features.

Despite the physiognomic plurality, the popular imagery of the “Indian Face” comprises of Indo Aryan or Dravidian features and does not embrace the dominant phenotypes or physiognomy of the NE Indian population (Wouters & Subba, 2013, p. 127). Due to the demographic advantage of the Indo Aryans and Dravidian group in the mainland Indian region; the NE Indian diaspora in mainland India are often considered “lesser Indians” (Walters & Subba, 2013, p. 127) or even foreigners owing to their physiognomic similarity to East Asian countries like China, Japan, and so on (McDuié-Ra, 2013; Kikon, 2009). Non-recognition as equal citizens of the country, often gets manifested in relegation and discrimination of the NE Indian diaspora in mainland India (Wouters &

Subba, 2013; Pathak, 2011; Subba, 1998), as simply put, the NE Indian diaspora form a minority group and also looks different from the dominant mainland Indian population (McDuie-Ra, 2012).

### **Research context and important variables**

The NE Indian region's geographic isolation from rest of the country progressed into its palpable ethnocultural divergence from mainland India (Haokip, 2012; McDuie-Ra, 2013), as well as, its political, industrial and economic relegation (Guyot-Rechard, 2013). Relegation, in turn, generated extensive out-migration of NE Indian people towards mainland Indian cities pursuing better education and job opportunities (McDuie-Ra, 2012). Having relocated from their familiar sociocultural environment and adjusting to life in a distinct cultural, geographic, and linguistic region; while dealing with social prejudice, the NE Indian diaspora often face stressful sociocultural transition in mainland India.

Such direct contact and coexistence of two different cultural groups lead to several individual or group level changes; a process termed acculturation. Culture refers to a system of shared beliefs, values, languages, behaviors and human made aspects of the physical environment that varies from one group to another (Chen & Farruggia, 2002). The NE Indian region is significantly different from mainland India in terms of overt or visible cultural aspects like language, food habits, social practices, religion and so on; as well as, covert or invisible cultural aspects like values, assumptions and beliefs. Complexity of the cultural contact process or acculturation increases with greater cultural differences that often act as a stressor for acculturating individuals (Berry, 2006). The preferable outcome of acculturation is mutual accommodation and adaptation of both the groups in contact to ensure peaceful coexistence and wellbeing of individuals. However, any form of cultural contact usually coexists with some conflicts

(Ang, Van Dyne, & Tan, 2011) that make adaptation difficult. Renowned for its diversity, this fact also holds true for India. Prevailing within its multiculturalism, the contemporaneous ethnocentric and xenophobic attitude in Indian society often goes unrecognized. Drawing attention to that, this research discusses the within nation acculturation and psycho-social adjustment of the NE Indian diaspora that forms an ethnic and physiognomic minority group in India.

Considering the difficult acculturation and the rapidly increasing movement of NE Indian people to mainland India, there is a need for research to explore factors influencing the cultural adaptation and quality of life of the NE Indian diaspora. Furthermore, apart from shared physiognomy and place of origin in India, several other factors like common ancestry, shared history, culture and societal practices ascribe an ethnic group status (Phinney, 2003; Smith, 1991) to the NE Indian diaspora in mainland India. Within social identity, ethnic identity assumed significance in multicultural contexts (Phinney, 1990). In mainland India, the overt physiognomic features formed the most defining and differentiating characteristic of the NE Indian diaspora (Wouters & Subba, 2013). Hence, the role of social identity and body image which are important aspects of self concept or beliefs about the self; is evaluated in the current research's acculturation context considering their cited importance and empirical validation in the acculturation of ethnic and physiognomic minority cultural groups similar to the current research sample. Social identity comprises of a sense of belongingness to a social group together with commitment and esteem associated to the group's membership. Body image refers to the way individuals perceive their body and appearance. Social identity and body image are flexible constructs open to influence of experiences (Tajfet & Turner, 1986; Paquette & Raine, 2004).

Additionally, addressing a need raised in intercultural literature; this research attempts to expand the scope of cultural intelligence (CQ) by integrating it in an acculturation framework. CQ is a relatively recently introduced construct in intercultural competence literature that was proposed to identify skills that allowed people to adjust better in multicultural contexts. However, questions are still raised on its credibility (Bucker, Furrer, & Lin, 2015) over and above more established constructs of cultural contact like acculturation (Berry & Ward, 2006), cross-cultural competence, cultural literacy, and global mindset (Blasco, Feldt, & Jakobsen, 2012). Thereby, the current research also attempts to explore the adaptive role of CQ.

### **Research questions**

The following major questions were evaluated in this research:

5. What are the acculturation experiences and its outcome for the NE Indian diaspora in mainland India?
6. What is the nature of relationship between acculturation strategies, aspects of social identity and body image?
7. Does gender influence acculturation strategy, social identity, body image, cultural intelligence and adaptation?
8. How are acculturation strategies, social identity, body image and cultural intelligence related to adaptation?
9. Does cultural intelligence moderate the relationship of acculturation strategies, social identity and body image to adaptation?

In order to assess these questions two separate studies will be conducted. The first research question will be evaluated through a qualitative interview method and the rest of the questions will be quantitatively analyzed.



## Chapter 2

### Literature Review

This chapter summarizes the relevant research literature and empirical findings concerned with the major variables evaluated in this research. Reporting such literature is important in understanding the background of the variables and their relevance to the current research context.

#### 2.1 Acculturation

Acculturation refers to the changes that occur when different cultures interact. In today's world, globalization and technological growth have made migration of people an irrefutable fact across nations. While some people voluntarily move towards more developed nations in search of employment, education or just better lifestyle; some others are forced to migrate due to political instability, war or economic deprivation in their own countries. Within nations too people from less developed and rural areas are migrating towards the urbanized and industrialized parts of the country. As a result, the contemporary world witnesses increased cultural contact among distinct cultural groups. It was in such a context that the term acculturation was proposed by anthropologists Redfield, Linton, and Herskovits in 1936 who defined it as the “phenomena which results when groups of individuals having different cultures come into continuous first hand contact with subsequent changes in the original culture patterns of either or both groups” (p. 149).

Redfield et al. (1936) originally conceived acculturation as a group level phenomenon reflecting changes at societal and cultural level only (Berry, 2003). It was Graves in 1967 who introduced the concept of psychological acculturation, i.e., the changes in an

individual participant in a situation of cultural contact. This distinction between group and individual level acculturation is important because individuals in a particular group may vary in the degree to which they participate and change in the situation of contact with a different culture (Berry, 2005).

Cultural contact occurs when a group of people (henceforth stated as ‘migrant group’) moves voluntarily or involuntarily from their place of origin to settle permanently or temporarily in another region or nation (henceforth stated as ‘host group’). Acculturation construct focuses on the process, as well as, on the outcomes of cultural contact. Outcomes of acculturation at the group level involve changes in social structures, institutions, cultural practices, rituals and so on. At the individual level, outcomes include changes in one’s behavioral repertoire, cultural values, assumptions, social identity and so on.

Sam (2006a) stated that there are three issues that are integral parts of any event of acculturation; namely, (a) contact, (b) reciprocal influence, and (c) change. Contact between two distinct cultures is the prerequisite for acculturation process. “Continuous” and direct contact or “firsthand” interaction between two distinct cultures is necessary for any acculturation to take place (Sam, 2006a, p. 14). Additionally, reciprocal influence entails that the outcomes or changes due to acculturation affect both the migrant, as well as, the host group. However, the power difference between the two groups in terms of economic influence, size of the group and so on, may shape the degree of influence. Furthermore, change in both cultures is a primary outcome.

Therefore, the process of acculturation involves continuous contact between two cultural groups often resulting into reciprocal changes in both the groups. The way the process takes place and its outcomes will vary depending on several factors like the nature of migration in terms of its voluntariness, whether migration is permanent or

temporary, nature of the two cultures in contact, each culture's contextual variables of economical, historical, political and cultural conditions and experiences. Therefore, every event of acculturation is distinct and unique (Berry, 2005); both in terms of the process and the outcomes.

### **2.1.1 Theories of acculturation**

Several theorists have proposed different forms, stages and nature of the process of acculturation and its outcomes. The major issues concerning these theories are the direction of acculturative change, dimensions of the acculturation process and outcomes of acculturation. Based on their views on these issues, two main schools of thought emerged.

The first school of thought is best conceptualized by Gordon (1964), who stated the outcome of cultural contact is assimilation, that is, over time the migrant individuals or groups will adopt practices of the host society and resemble more and more to the host society. Gordon (1964) suggested the following seven progressive stages to cultural assimilation: cultural or behavioral assimilation, structural assimilation, marital assimilation, attitudinal reciprocal assimilation, behavioral reciprocal assimilation, civic assimilation and identificational assimilation. The last stage of identificational assimilation involves the migrant group or individual adopting the practices and identifying with the host society fully. Thus, the outcome of acculturation is developing a self- image that is defined by identification with the host culture.

This view was supported by other theorists (for example, Gans, 1973; Sandberg, 1973) who considered acculturation as synonymous to assimilation which is a unidimensional process where only the migrant group experience change and the outcome comprises of

the migrant group shedding their own culture of origin and adopting the host culture fully.

Contrary to the assimilation theory of Gordon (1964), another school of thought introduced the concept of segmented assimilation (Alba & Nee, 1997; Zhou, 1997). According to this view, acculturation outcome is not always the linear assimilation of migrant group into the host society and culture. Apart from linear assimilation, other acculturation outcomes like moving towards one's original culture and rejecting the host culture are also possible. This view is best represented by J.W. Berry's theory (Berry, 1980; 1992; 2005) that considered acculturation to be a multidimensional process where both the cultural groups in contact experience some changes.

Berry (2005) defined acculturation as “a process of cultural and psychological changes that involve various forms of mutual accommodation, leading to some longer-term psychological and sociocultural adaptations between both the groups” (p. 699). Acculturation is a continuous process and even after the initial cultural contact, acculturation follows till different cultures coexist. To foster living together, both migrant and host group involve in some reciprocal accommodations which result in the development of long term adaptations like learning each other's language, celebrating different festivals, respecting rituals and so on; that facilitate living in situations of cultural contact.

The preferable outcome of acculturation is successful adaptation which generally refers to “changes that take place in individuals or groups in response to environmental demands” (Berry, 1997; p.13). Adaptations can be at psychological and sociocultural levels (Ward, 1996; Ward & Rana-Deuba, 1999). Psychological adaptation involves psychological and physical wellbeing (Berry, 2005), clear sense of personal and cultural identity and satisfaction in the context of cultural contact (Berry, 1997). Sociocultural

adaptation refers to the ability of migrant individuals to manage daily life issues in a different cultural society (Berry, 1997).

Usually, adaptations occur as a result of changes in the individual's behavioral repertoire to be effective in a distinct cultural context. The extent of change in behavioral repertoire is represented in terms of four acculturation attitudes or strategies (Berry, Kim, Power, Young, & Bujaki, 1989; Berry, 1997). These strategies from the point of view of the migrant group reflect their preference to maintain their own culture and identity; and the preference for having contact with and participating in host culture (Berry, 1980). The acculturation strategies from the perspective of the non-dominant (Berry, 2005) or the migrant group are:

- *Integration*: This strategy reflects an interest in maintaining one's own cultural heritage, as well as, being in contact and participating in the host societal culture.
- *Assimilation*: Individuals do not wish to maintain their original cultural identity and seek to become a part of the host culture shedding their own original culture.
- *Separation*: Individuals wish to maintain their own culture and avoid any interaction with the host culture.
- *Marginalization*: There is no interest in maintaining one's heritage culture, also no interest in the host culture or seeking interaction with it.

In some situations, adaptations take place rather easily, but acculturation often produces stress for the migrant groups (Berry & Annis, 1974). Acculturative stress refers to "psychocultural stress due to cultural differences found between a host culture and an incoming culture marked by reduction in the physical and mental health status of groups undergoing acculturation" (Nwadiora & McAdoo, 1996, p. 477). High acculturative

stress was related to negative outcomes like anxiety, depression, poor psychological functioning (Crockett et al., 2007).

Berry's theory also recognized the importance of the dominant power of the host group in influencing the way in which acculturation would take place (Berry, 1980). Often, the migrant groups form a minority community in the host society, and hence, the host or the dominant groups' attitudes enforce certain forms of acculturation on the migrant group (Berry, 2005). Acculturative attitudes from the perspective of the dominant groups are:

- *Multiculturalism*: The host group is open and inclusive in its orientation towards cultural diversity which allows the migrant group to integrate.
- *Melting Pot*: The host group pursues only their own culture and seeks the migrant group to shed their original culture and assimilate into the host group's culture.
- *Segregation*: The host group pursues their own culture and keeps the migrant group segregated away from it.
- *Exclusion*: The host group imposes marginalization on the migrant group.

According to Berry's theory, the various acculturation strategies have vastly different outcomes for both the host and migrant group. In terms of cultural adjustment, individuals pursuing the integration strategy reported the highest level of adjustment and those pursuing marginalization strategy reported the lowest adjustment (Berry & Sam, 1997; Berry 2005). Evidence suggested a concurrent trend in terms of the stress outcome; that is, pursuit of integration acculturation strategy was related to least stress, marginalization strategy related to highest stress, and in between were the assimilation and separation strategies (Berry, 1997).

According to Berry's multidimensional model, acculturation results in certain changes that are visible (in terms of language, rituals) or invisible (in terms of values, assumptions). It is a well-integrated model that considers both the host and migrant society's attitudes towards acculturation and changes at both individual and group or cultural level. Thus, keeping up with most recent studies in the field of acculturation (Castro, 2003), the current research also utilized Berry's multidimensional approach to evaluate acculturation.

### **2.1.2 Empirical findings**

The basic question in acculturation research is "how do people born and raised in one society manage to live in another society that is culturally different from the one they are used to" (Sam & Berry, 2006, p. 3). Acculturation has been studied in the context of different migrant groups like immigrants, sojourners, refugees and asylum seekers (Berry, 2006). Immigrants are often hardworking and ambitious (Van Oudenhoven, 2006) and migrate voluntarily to settle permanently in other regions in search of better life opportunities, and hence, are motivated to learn the new culture and be an integral part of it (Bhugra, 2004). Immigrants were, therefore, found to successfully adapt and be effective in multicultural settings (Van Oudenhoven, 2006). Findings on sojourners who are temporary migrant groups like students, expatriates; indicated that moving to distinct cultures had more adverse effects on their professional competence, emotional and personal wellbeing than the relatively more permanent settlers (Bochner, 2006).

According to Berry, Poortinga, Segall, and Dasen (2002), refugees and asylum seekers faced the most stressful acculturation. They are forced to leave their familiar environment and culture to migrate and settle in a different place, and hence, are less motivated to learn the new culture (Gibson, 2001) which adversely affected their self-

esteem and adjustment to the new culture (Bhugra, 2004). Unlike the permanent migration of refugees, asylum seekers are forced to migrate to a different country on a temporary basis (Berry, 2006), usually due to factors of war, internal insurgence, economic turmoil in their country of origin to which they typically return once proper living condition is re-established. Acculturation of forced migrants has been studied in the context of post-traumatic stress disorder (Allen, Vaage, & Hauff, 2006) and related to higher stress, depression, anxiety, and identity issues (Silove, 1999).

Research linked the process and outcomes of acculturation to the characteristics and attitudes of both the host and migrant groups (Bourhis, Moise, Perreault, & Senecal, 1997). Generally greater cultural distance or dissimilarity between the cultures in contact led to higher acculturative stress and less adaptation (Berry, 2006; Berry et al., 2002). Attitude of the host group towards various groups of migrant may be different (Williams & Berry, 1991). However, research findings on migrant groups consistently linked perceived discrimination to higher acculturative stress (Lueck & Wilson, 2011; Suarez-Morales & Lopez, 2009), decreased sense of community and life satisfaction (Moscato, Novara, Hombrados-Mendieta, Romano, & Lavanco, 2014), and depression (Bernstein, Park, Shin, Cho, & Park, 2011; Leong, Park, & Kalibatseva, 2013); which in turn affected their adjustment in the host society (Gil & Vega, 1996). Numerous studies linked perceived discrimination to psychological stress (Chung & Epstein, 2014; Rudmin, 2009), low psychological (Vedder, Horenczyk, Liebkind, & Nickmans, 2006) and sociocultural adaptation (Ward & Rana-Deuba, 1999). Additionally, Lian and Tsang (2010) stated that rather than acculturation strategies, it was social support that significantly predicted adaptation. Other factors like minimal cultural distance (Ward & Kennedy, 1993b), pursuit of integration strategy (Berry & Sam, 1997; Berry 2005) and

multicultural personality (Ponterotto, 2010; Van Oudenhoven & Van der Zee, 2002) were also linked to adaptation.

Migration often led to acculturative stress (Bhugra, 2004) which was associated to anxiety, depressive symptoms, poor psychological functioning (Crockett et al., 2007), feelings of marginality, alienation, and identity confusion (William & Berry, 1991).

Both the migrant and host groups experienced some stress; but usually, stress is higher for the migrant groups (Krishnan & Berry, 1992). Acculturative stress is influenced by several factors prior to migration like age, gender, education level, economic condition, cultural distance, reason and degree of voluntariness of migration; as well as, other factors that arises after migration like acculturation strategy, phase of acculturation (Berry, 2006). Acculturative stress has been related to loss of familiar environment, social practices and discrimination (Tartakovsky, 2009; Lin & Yi, 1997; Yeh & Inose, 2002), adjusting to host culture and environment (Tartakovsky, 2009; Smart & Smart, 1995), feelings of loneliness due to loss of social support network (Bhugra, 2004; Yeh & Inose, 2002) and lack of host language fluency (Ayoob & Singh, 2011; Yeh & Inose, 2002).

Ward and Kagitcibasi (2010) specified the significance of acculturation research in “empowering acculturating individuals and communities, enhancing social integration and psychological well being, and improving interpersonal and intergroup relations” (p. 97). This can be achieved in diverse countries, various migrant groups like students, women, children (Sam, 2006a) and so on. Theoretical and empirical findings have been applied to develop school programs that facilitate positive acculturation experiences (Vedder & Horenczyk, 2006), training programs for expatriate employees (Bhawuk, Landis, & Lo, 2006), counseling and health care facilities for diverse migrant groups (Sam, 2006b).

### 2.1.3 Culture and acculturation: Indian context

The question of acculturation in Indian context focused on several issues like depression (Conrad & Pacquiao, 2005; Cochrane & Stopes-Roe, 1981); perceived discrimination (Moghaddam, Taylor, Ditto, Jacobs, & Bianchi, 2002), acculturative stress (Moghaddam et al., 2002; Diwan, Jonnalagadda, & Balaswamy, 2004), coping (Conrad & Pacquiao, 2005), mental health (Mehta, 1998), adaptation (Nandan, 2005), family and social life (Sharma, 2010) of Indian migrants in other nations. Prejudice and discrimination against Indian migrants in other countries have mostly fueled such a direction of research. But what about the prejudice Indians face within India? Issues of inter-group conflicts amongst different cultural groups in India initiated exploration of within nation cultural transition and group relations.

India is known for its multiculturalism across numerous markers of religion, language, festivals, social structure and so on. According to 2001 Census, India has 122 major languages and 1599 other languages. Keeping in mind the religious diversity, the Constitution of India declared the right to freedom of religion to be a fundamental right. The 15<sup>th</sup> Indian Census held in 2011, cited 78.35% of the population of India adheres to Hinduism, followed by Islam (14.88%), Christianity (2.5%), Sikhism (1.9%), Buddhism (0.8%) and Jainism (0.4%).

Along with the diversity, there exists within nation migration of people from rural and underdeveloped areas to urban, industrialized areas in search for better jobs, education or lifestyles. Usually, there is harmonious co-existence of diverse groups but there have been incidences of violent clashes between different social groups like the 1980 Sikh-Hindu clashes in Punjab, December 1992-January 1993 Hindu Muslim riots in Mumbai, the 2012 clashes between Bodos and Bengali speaking Muslims in Assam. There are also several discrete events of discrimination and violence against culturally different,

non-native people in different states in India, conflicts between linguistic groups and so on. Such discrete, yet impactful acts of prejudice against culturally different fellow citizens of the country call for attention to the issues of migration and acculturation within India.

## **2.2 Social Identity**

Derived from perceived membership in a relevant social group (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987), social identity is an important part of the self-concept (Tajfel, 1981). It is distinct from personal identity which is related to an individual's personal preferences, characteristics, self-perceptions and so on. Social identity is that aspect of identity which is shared with other members of a social group. Such membership in various social groups may be ascribed by birth, for example, religious groups, ethnic group; while membership in some other groups may be based on personal choices or achievement, for example, professional groups, hobby groups, neighborhood and so on.

Ashmore, Deaux, and McLaughlin-Volpe (2004) stated several important individual level elements of social identity. According to them, social identity comprises of self-categorization into a group on the basis of perceived similarity to the group's prototype; evaluation of the group leading to positive or negative attitude towards it; importance of the group membership to person's overall self-concept; attachment to the group and a sense of interdependence to other group members; social embeddedness referring to the degree to which the social identity is embedded in other social relationships of the person; behavioral involvement which refers to engaging in behaviors that directly implicates the concerned social category; and lastly content and meaning which

involves the internal representation and external endorsement of the group characteristics and attributes associated with the group's prototype.

Therefore, social identity is a variable construct comprising of several aspects at attitudinal, cognitive and behavioral levels. At one time individuals may have memberships to multiple social groups; however, the significance or salience of different group membership might vary depending on the context.

### **2.2.1 Theories of social identity**

The classic intergroup theories, namely Social Identity Theory (Tajfel & Turner, 1986) and Self-Categorization Theory (Turner et al., 1987) described the concept of social identity based on the inter-group relations between the groups in which individuals have membership (in-groups) and groups in which they do not have membership (out-groups).

Social identity theory (SIT) considered social identity to be that part of individual's self-concept which is derived from their membership to social groups along with personal significance and emotional importance attached to that membership (Tajfel, 1981). A key assumption in SIT is that individuals are intrinsically motivated to achieve a positive self-concept, and hence, strive to maintain a distinct and positive social identity for their in-groups (Amiot, Sablonniere, & Smith, 2007) through several self-enhancing strategies like in-group favoritism, changing the comparison out-groups, changing the aspects of comparison so as to heighten the in-group's value, directly competing with out-groups (Tajfel & Turner, 1979). These strategies are basically about comparing the in-group favorably with the out-groups so as to achieve a positive social identity.

It has been argued that SIT has a limited scope as it emphasized only on the social context and group level phenomenon (Turner & Oakes, 1986). SIT stated that

categorizations in the social groups, for example, those on the basis of religion, language, ethnicity, and so on, create social identity and self-categorization of people in different groups. However, in addition to the obvious and objective markers of differences across groups, researchers also recognized the importance of psychological and cognitive factors in social identity formation (Turner & Oakes, 1986). With this recognition, the self-categorization theory (SCT) was introduced specifically focusing on the cognitive processes involved in categorization of the self as members in relevant social groups and social identity formation (Turner & Oakes, 1986).

According to SCT, “self-categorization is a cognitive grouping of the self as identical (similar, equivalent, interchangeable)” to some social group which forms the in-groups, as opposed to some other groups which comprise the out-groups (Turner & Oakes, 1986, p. 241). Categorization involves the psychological attenuation of similarities between in-groups and out-groups, as well as, attenuation of differences within the units of in-group and the units of out-groups (Turner et al., 1987). Along with attenuation, there is also depersonalization which involves the perception of all the members as equivalent and unerringly alike units of a particular group. This phenomenon often leads to the development of ethnocentrism, prejudice and stereotypes about groups and consideration of all group members to be similar and lacking individual differences (Tajfel & Turner, 1986). Additionally, stereotypes about in-groups are more positive as compared to the out-groups (Tarrant, North, & Hargreaves, 2001).

SCT postulated that individuals may have different social identities on the basis of their membership to varied social groups. In a particular situation for a specific social identity to become salient, the intergroup differences between in-group and out-group must be greater than the intragroup differences within both the groups. Additionally, the

group characteristics must confirm to the perceiver's stereotypes and expectations about the characteristics of the groups (Turner et al., 1987).

Research evidence suggested that individuals often believed in-groups members to share several other common features apart from the primary categorization criteria (Tajfel & Turner, 1986) and also seek to establish maximum difference between their in-groups and out-groups even if they had to face objective losses as a result of that differentiation (Tajfel et al., 1971). Categorization of people into in-groups and out-groups invoked a sense of competition between the groups causing an in-group bias for rewards and favors (Tajfel & Turner, 1986). Such biases persisted even when very irrelevant classifications distinguished between in-groups and out-groups (Tajfel et al., 1971).

### **2.2.2 Development and integration of social identity**

Amiot et al. (2007) developed the Four-Stage Model of Social Identity Development and Integration which focused on the contexts of change; antecedents, inhibitors and facilitators of identity development; stages of identity formation and the consequences of it. According to the model, situations of social change (like migration, political changes) lead to the reorganization of self-concept on the basis of memberships in new groups and to integrate new forms of social identities within the self. According to the model, changes in the sociocultural context cause the reorganization or shifts in the salience of certain parts of social identity (Turner et al., 1987), through the following stages:

- i. *Anticipatory categorization:* In this stage contact and membership in a new social group is foreseen as a life change event. Individuals plan for that change and engage in 'self-anchoring' process, that is, the characteristics and attributes of the self are

projected onto the novel group in order to feel similarity and a sense of unity with this new group to be encountered.

- ii. *Categorization:* This phase marks the actual existence and interaction with a new social group. Difference between the old in-groups and new in-groups is highly salient leading to development of a self-concept with very differentiated and isolated identities pertaining to different social groups. The simultaneous identification to different groups is not possible, and hence, there is predominance of one social identity.
- iii. *Compartmentalization:* At this stage simultaneous identification to diverse social groups emerges with increased contact with different groups and the realization of one's membership in more than one group. However, social identities are kept isolated and differentiated within the self without any conflicts between them. Identification is also context dependent, that is, contextual factors determine identity to which social group will be more salient in a given context.
- iv. *Integration:* This is the final stage wherein, the recognition emerges that all of the different social identities contribute to the overall self-concept. With the realization of interrelations between identities based on their similarity, the simultaneous identification to different groups becomes possible. Identification also becomes context free with the creation of superordinate or higher order categorization to embrace the different social identities within it.

Amiot et al. (2007) further recognized that development of an integrated self with multiple social identities is often thwarted in inter-group situations characterized by discrimination, conflict, feelings of threat, status and power asymmetries between the different groups. Other factors like coping and adaptation in the new social group and

receiving social support facilitate the process of integrated identity formation which is necessary for effective adaptation in acculturation context (Berry, 2005).

### **2.2.3 Ethnic identity**

Ethnic identity is an aspect of social identity (Phinney & Ong, 2007) which forms a crucial part of the self-concept of members of ethnic groups (Phinney, 2003). Within a larger societal and cultural context, ethnic groups are subgroups that have a common ancestry and share certain common elements like culture, phenotype, religion, language, kinship, place of origin (Phinney, 2003). Physical characteristics like hair type, skin color are also important markers of ethnicity. According to Smith (1991), an ethnic group primarily has six traits, namely, collective common name, myth of common ancestry, shared historical memories, certain differentiating elements of common culture, association with a specific geographical area or homeland, and a sense of solidarity for significant sectors of the population.

Ethnic identity is ascribed by birth and involves a communal or “shared sense of identity” with other members of the ethnic community who share common physiognomy, phenotype, language, religion and other cultural markers (Phinney & Ong, 2007, p. 275). It involves a sense of belongingness to an ethnic group (Liebkind, 2006) and a sense of self-esteem (Phinney, 2003) derived from that membership along with emotional significance attached to that membership. Keeping in line with the social identity research, ethnic groups tend to favor their in-groups and seek to establish a distinct and positive identity for their group.

#### **2.2.3(a) Dimensions of ethnic identity**

Phinney (1992) identified two dimensions of ethnic identity, namely, ethnic exploration and ethnic affirmation or belonging. Later, Phinney and Ong (2007) suggested several

components of ethnic identity which are: self-categorization in a particular ethnic group and labeling of that group, commitment and attachment to the ethnic group, exploration or seeking information and experiences significant to one's ethnicity, ethnic behaviors associated with the ethnic group like use of language, eating habits; evaluation which includes a sense of belongingness and comfort derived from ethnic membership and positive attitude towards the group, endorsement of the values and beliefs of ethnic group, degree of importance and salience attached to ethnic identity and lastly, co-existence of ethnic identity along with the larger national identity.

### ***2.2.3(b) Development of ethnic identity***

Ethnic identity is a dynamic construct that evolves and changes with time depending on several contextual, as well as, developmental factors (Phinney, Horenczyk, Liebkind, & Vedder, 2001). Phinney and Ong (2007) proposed a developmental approach to the study of ethnic identity stating that ethnic identity evolves over time from childhood and continues throughout adulthood. According to them, the "process of ethnic identity formation involves the construction over time of one's sense of self as a group member and of one's attitudes and understandings associated with group membership" (p. 275). Through the process of exploration and commitment, ethnic identity undergoes a major developmental change during adolescence and young adulthood when individuals strive to establish a stable sense of identity. During the beginning of adolescence, there is a lack of a clear sense of ethnic identity which is followed by exploration of the true meaning of one's ethnicity. This exploration gradually leads to a stable and secure sense of ethnic identity and development of commitment to one's ethnicity which is achieved by adulthood. However, exploration of ethnic identities continues throughout adulthood.

#### **2.2.4 Empirical findings**

Research consistently reflected the importance of group belongingness and identification for the development of a positive self-concept and well-being (Hurlic, 2009). Phinney et al. (2001) suggested a two dimensional model, stating that ethnic identity and national identity (identity derived from perception of self as a member of the larger nation of which the ethnic group is a part) among immigrants are independent. Unlike the linear model which states ethnic and national identities are negatively correlated, the two dimensional model stated that ethnic and national identities are both two separate aspects of the overall self-concept. Ethnic identification does not diminish with greater national identification (Phinney, 2003) and vice versa.

As a type of social identity, ethnic identity is dynamic and subjected to contextual influences. Usually, ethnic identity becomes salient and meaningful only when two or more different social groups coexist (Phinney, 1990; Sam, 2006a). Hence, most research on ethnic identity has focused on issues of acculturation (Ward, 2006; Ward 2008; Imamura & Zhang, 2014), immigration (Berry, Phinney, Sam, & Vedder, 2006; Phinney, 2001; Rumbaut, 1994); multicultural organizations (Leonard, Mehra, & Katerberg 2008; Kim & Gelfand, 2003; Thomas, Phillips, & Brown, 1998), and other situations of cultural contact where multiple cultural groups coexist.

Findings consistently reported ethnic identity to be more prominent for the minority groups as compared to the majority group in a multicultural context (James, Kim, & Armijo, 2000; Phinney, 1992). In line with the SCT, minority groups reported dominant ethnic identity often due to their desire to achieve positive and distinct in-group identity which provided a sense of esteem in their ethnicity. Evidence also suggested that ethnic identity in minority groups is stronger when they face contextual pressure to assimilate to the dominant majority culture (Phinney et al., 2001, Verkuyten, 2005). Hostile

attitudes and discrimination towards minority groups by the majority also strengthened minority group's ethnic identity (Rumbaut, 1994; Phinney et al., 2001; Dimitrova, Bender, Chasiotis, & Van de Vijver, 2013). Discrimination on the basis of ethnicity led to the exploration of one's ethnicity and resultant salience and identification to one's ethnic groups (Seaton, Yip, & Sellers, 2009). Also, perceived negative attitudes and discrimination from the dominant group threatened the self-concept of the minority group, consequently the minority group tried to maintain a positive self- image by identifying with their ethnic group (Tajfel & Turner, 1986; Liebkind, 2006).

Furthermore, research related ethnic identification with well-being (Phinney & Ong, 2007), adjustment (Dimitrova et al., 2013), lower psychological distress (Ward & Kennedy, 1994a), lower levels of depression (Ward & Rana-Deuba, 1999, Mossakowski, 2003). Again, identification to the national group has been associated to less sociocultural difficulties (Moscato et al., 2014, Phinney & Ong, 2007; Ward & Kennedy, 1994) and adjustment to host culture (Dimitrova et al., 2013). Therefore, in the context of acculturation, findings revealed that simultaneous identification to different groups is desirable (Berry, 2006). Accordingly, integration acculturation strategy related to the development of self-concept within which both national and ethnic identities coexist, which related to several positive outcomes (Imamura & Zhang, 2014). However, certain studies reflected the importance of ethnic identification for better sociocultural adjustment of ethnic communities in a culturally distinct context (Dimitrova et al., 2013).

### **2.3 Body Image**

Body image refers to the evaluations that an individual makes about his/her body and appearance. It is considered to be an important domain of self-esteem (Lawrence, Fauerbach, Heinberg, & Doctor, 2004; Mendelsen, Mendelsen, & Andrews, 2000), which forms the evaluative aspect of self-concept (Frost & McKelvie, 2004). Self-esteem is a multidimensional construct that comprises of the global regard and feelings an individual has for the self, as well as, evaluations of competence in several specific domains (Mendelsen et al., 2000). Apart from competence related evaluations; self-esteem also involves the degree of importance attached to varied domains like social relationships, career and so on (Mendelsen et al., 2000). Findings have consistently revealed a significant relation between body image and global self-esteem across different age groups (Frost & McKelvie, 2004; Henriques & Calhoun, 1999; Mendelsen, White, & Mendelson, 1996).

Body image serves as an important empirical construct as the subjective evaluations about one's appearance is more influential in social and psychological realms of life than the objective or "social reality" of their appearance (Cash, 2004, p. 1). Body image includes attitudes, thoughts, beliefs, feelings; as well as, behaviors related to appearance (Cash, 2004); factors which are likely to have consequences in shaping the psychological and social experiences of people.

The normative standards of beauty and an ideal body is influenced by culture based on which evaluations of the self's and others' body and appearances are made (Grammas & Schwartz, 2009, Heinberg, 2001). Media portrayal of such standards may drive people to attain the prescribed standards of body and appearance (Grabe, Ward, & Hyde, 2008; Cash, 2001), which are often unrealistic. Accordingly, Pope, Phillips, and Olivardia (2000) introduced the term 'Adonis Complex', defined as an obsession to meet the

societal and cultural standards of ideal body and appearance. Additionally, social experiences also shape and re-shape body image (Paquette & Raine, 2004). Hence, body image is not static but a flexible and dynamic construct which may change due to contextual influences.

### **2.3.1 Dimensions of body image**

According to Slade (1994), body image comprises of two components; (a) perceptual and (b) attitudinal. The perceptual component involves the accuracy of body's size estimation and the attitudinal component involves the feelings and the degree of satisfaction towards one's body and appearance.

Roy and Payette (2012) suggested four dimensions of body image. The attitudinal dimension refers to the liking or disliking of the body as a whole or some body parts. The perceptual dimension relates to the degree of accuracy in judgments regarding body size. The behavioral dimension involves the behavioral measures adopted as a result of one's own perceived body image, as well as, perception of others attitudes regarding the self's body. The cognitive dimension involves the importance attributed to one's body image in daily life.

Furthermore, Tucker (1981) identified the following domains: health and physical fitness, face and overall appearance, subordinate and independent body features, and physique and muscular strength. However, Tucker's (1981) conceptualization is questioned due to the limited sample size (Mendelsen, Mendelson, & White, 2001). Another effort to establish the multidimensionality of body image was initiated by Franzoi and Shields (1984) who suggested gendered domains of body image. That is, for men the relevant domains are physical attractiveness, upper body strength, and physical condition; whereas for females the important domains are sexual attractiveness,

weight concern, and physical condition. Further, Mendelson et al. (2001) identified three aspects of body image, that is, (a) general feelings about one's appearance, (b) weight satisfaction, and (c) perceptions or attributions regarding other's positive or negative evaluations about one's body and appearance.

### **2.3.2 Empirical findings**

Body image is largely conceptualized as a global construct across varied methods of measurements like self-reports, interviews and so on (Mendelsen et al., 2000; Mendelsen et al., 1996). Desire to meet social beauty standards was related to low body image and body dissatisfaction (Grammas & Schwartz, 2009, Heinberg, 2001) which often led to unhealthy weight loss practices (Battle & Brownell, 1996) and eating disorders like anorexia nervosa, bulimia nervosa (Thomson, Heinberg, & Clarke, 2001). Furthermore, body image dissatisfaction was linked to obesity (Thomson, 2001), depression (Olivardia, Pope, Borowiecki III, & Cohane, 2004; Stice, Hayward, Cameron, Killen, & Taylor, 2000), low self-esteem (Olivardia et al., 2004, Kostanski & Gullone, 1998) and other health and well-being related outcomes.

In case of females, there is an increasing portrayal of thinness as the ideal body standard which negatively impacts body image of females (Agliata & Tantleff-Dunn, 2004). However, Williams, Ricciardelli, McCabe, Waqa, & Bavadra, (2006) found out that preference for thin ideal is not always indicative of low body image. Often, the cultural construction of an ideal body is more influential and different cultural groups have different standards of ideal body (Ricciardelli, McCabe, Williams & Thompson, 2007). Factors like body build, levels of acculturation, socio-economic status, media exposure, and internalization of the media portrayal of ideal body accounted for the different body image concerns across cultures (Ricciardelli et al., 2007). Additionally, Paquette and

Raine (2004) cited several internal factors like self-confidence, self-criticisms and the nature of perceived relationships with significant others; which mediated the effect of media portrayal on evaluations of self's appearance. Additionally, personality dimension of neuroticism significantly predicted body dissatisfaction in both genders (Benford & Swami, 2014; Swami et al., 2013). Therefore, effect of media portrayal on body image concerns is influenced by other internal and external factors.

Compared to females, the media influence on body image of men is not as widely studied (Agliata & Tantleff-Dunn, 2004; Pope et al., 2000). It might be due to findings suggesting females to be more susceptible to pursue media influence on body image (Hargreaves & Tiggemann, 2004). However, body dissatisfaction and low body image is a widespread problem prevalent across gender (Cash, 2001). Higher influence of media portrayal on evaluations of physical appearance was significantly related to negative outcomes like body dissatisfaction and resultant depression, eating disorders, low self-esteem, unhealthy use of steroids in males (Agliata & Tantleff-Dunn, 2004; Olivardia et al., 2004).

Findings reported older men to be more satisfied with their bodies than women (Reboussin et al., 2000). Furthermore, men across age reported greater body satisfaction than women (Homan & Boyatzis, 2009; Peat, Peyerl, & Muehlenkamp, 2008). While in case of women, body image satisfaction increased with age (Oberg & Tornstam, 1999).

Obesity has been linked to body dissatisfaction (Schwartz & Brownell, 2004). Studies indicated that even normal weight individuals are often dissatisfied with their bodies and reported low body image (Schieman, Pudrovska, & Eccles, 2007, Ricciardili et al., 2007; Williams et al., 2006, Allaz, Bernstein, Van Nes, Rouget, & Morabia, 1998).

The body image construct had also been studied in the context of acculturation. Acculturating groups undergo emotional and identity issues dealing with distinct cultural identities which often get manifested as body dissatisfaction and low body image (Ivezaj et al., 2010; Ricciardili et al., 2007). Often, acculturative stress and ethno-racial discrimination led to the reported low body image in the migrant groups (Mitchell & Mazzeo, 2004; Swami, Mada, & Tovée, 2012). Researchers linked ethnic and racial identity to low body image (Henrickson 2006; Mitchell & Mazzeo, 2004). Furthermore, studies related higher assimilation to low body image (Henrickson, Crowther, & Harrington, 2010) in ethnic minority communities (Pender, 2009; Mussap, 2009).

Although, the initial research focus on body image was limited to clinically assessing the pathologies related to body experiences like anorexia, bulimia; however, currently a wide range of areas are covered by body image research including issues of burn victims, persons with disability, experiences of athletes, media influence, plastic surgery, acculturation, ethnic and physiognomic discrimination, social identity and so on (Cash, 2004).

## **2.4 Cultural Intelligence**

The concept of cultural intelligence or cultural quotient (CQ) is a recent development in the cross-cultural literature (Ang et al., 2007; Gelfand, Imai, & Fehr, 2008). Introduced by Earley and Ang (2003), it is defined as the ability to recognize and understand culturally significant information from cross-cultural interactions and adapt behavior to appropriately fit multicultural situations. Specifically, CQ does not relate to effectiveness in one particular culture but to the effectiveness in the specific situation of cultural plurality (Ang & Van Dyne, 2008).

Being developed in a multinational organizational setting, the initial research on CQ focused on its implication to organizational effectiveness (Earley, 2002). However, globalization has made migration (permanent or temporary; across or within nations), cross-cultural interaction, multicultural environment a widespread phenomenon. Hence, the scope and application of the concept of CQ is now expanding to include other contexts of cultural contact like forced migration of refugees and asylum seekers (Berry, 2006), immigration, student and other temporary migration, second or later generation migration and so on.

As opposed to the more traditional academic conceptualization of intelligence as a general mental ability or 'g' factor serving to all mental activities across situations (Spearman, 1904); the concept of CQ emerged within the premises of the multiple intelligence theory (Gardner, 1993) that proposed several types of intelligences like social intelligence (SI)<sup>3</sup>, emotional intelligence (EQ)<sup>4</sup> and practical intelligence (PI)<sup>5</sup>, each serving to varied domains. Likewise, CQ was formulated as a type of non-academic intelligence that contributed to effective functioning in multicultural settings.

Culture determines the rules of emotional experience and expression (Eid & Diener, 2001) and CQ facilitates understanding of such culture specific rules of emotions. Therefore, EQ and CQ are overlapping concepts as certain similar skills like ability to interpret cues, sensitivity to complex situations, flexibility in behaviors, effective interaction with others, are involved in both the constructs (Crowne, 2009). It has been argued that interaction of SI, EQ and CQ are relevant for PI which reflects the ability to deal with daily life issues. These forms of intelligence are distinct but not isolated of each other (Gardner, 2006); that is, despite collaborating to each other, individually they

---

<sup>3</sup> SI is the ability to understand people and effectively manage social relations with them (Thorndike, 1936).

<sup>4</sup> EQ is the ability to effectively appraise and regulate emotions in self and others (Mayer & Salovey, 1993).

<sup>5</sup> PI is the ability to implement ideas to solve every day, real life problem (Sternberg et al., 2000).

still serve to varied domains. Also, the adaptive role of CQ in multicultural setting is unmatched by other forms of intelligences (Ng, Van Dyne, Ang, & Ryan, 2012). Furthermore, SI and EQ are limited to the culture in which they were developed (Thomas, 2006). However, CQ is not culture specific, and hence, it needs to be understood as a concept distinct from other types of intelligences (Brislin, Worthley, & Macnab, 2006).

#### **2.4.1 Dimensions of CQ**

One of the most comprehensive models of CQ was proposed by Earley and Ang (2003). This model is based on the Sternberg and Detterman's (1986) framework of the multiple loci of intelligence that suggested four complementary types of intelligence, namely, metacognitive, cognitive, motivational and behavioral intelligence. The first three types of intelligences involve mental abilities and functioning while behavioral intelligence involve overt action and capability to display actual behaviors (Ang & Van Dyne, 2008). Accordingly, Earley and Ang (2003) outlined CQ as an individual attribute composed of qualitatively different facets of intelligence, as described below:

- *Metacognitive CQ*: It includes higher order cognitive skills such as active awareness of one's cultural knowledge and thought processes in inter-cultural settings. It refers to the ability to delay judgment in situations of uncertainty and accepting the state of ambiguity during cross-cultural interactions. It drives people to adjust their cultural knowledge and revise their thinking and behavior to be appropriate in cross-cultural interactions.
- *Cognitive CQ*: It refers to the knowledge of the cultural environment and knowledge of the self as embedded within that environment. It includes knowledge of rules, practices and norms of the economic, legal, communication (verbal and non-verbal),

interpersonal systems of different cultures. People high in cognitive CQ are able to understand similarities and differences across cultures (Brislin et al., 2006). Cognitive CQ includes the ability to appreciate and understand the cultural systems that causes specific patterns of interaction and behavior in cultures different from one's own culture of socialization (Ang & Van Dyne, 2008).

- *Motivational CQ*: It refers to a source of drive that initiates, as well as, maintains an individual's efforts to attain knowledge about novel cultural setting, as well as, adapt and adjust to it. Earley and Ang (2003) stressed on the concept of self-efficacy as an important aspect of motivational CQ; that is, it includes beliefs about one's capability to effectively deal in multicultural setting. One's confidence in their ability to succeed determines the extent of effort administered to adjust in a novel cultural setting and consequently the adaptation to it.
- *Behavioral CQ*: It is the manifestation of cultural knowledge marked by the display of appropriate verbal and non-verbal behavior while in a multicultural setting. Behavioral CQ involves the effort and persistence to learn new skills and behavior, as well as, the ability to determine the appropriateness of using the newly learnt behavior and skills in different cultural settings.

Extending support to this model, Van Dyne, Ang, Ng, Rockstuhl, Tan, & Koh (2012) outlined 11 sub-dimensions of the four CQ factors which are presented in Table 2.1.

Table 2.1

*Sub-dimensions of CQ factors proposed by Van Dyne et al. (2012)*

<b><i>Metacognitive CQ</i></b>	
Planning	Thinking about the culture, forming anticipations about cultural interaction and accordingly strategizing one's course of action in the anticipated context
Awareness	Being conscious of cultural influence on the behavior and cognitions of the self, as well as, others in a cross-cultural interaction
Checking	Evaluating and reviewing one's own assumptions and being able to adjust them when the actual experiences in a cross-cultural situation do not meet the currently held assumptions
<b><i>Cognitive CQ</i></b>	
Culture general knowledge	Knowledge of cultural aspects like visible artifacts, rituals, economic and political structure, etc., and also the invisible norms, values and assumptions
Context-specific knowledge	Comprises "declarative knowledge" about the manifestations of cultural components (norms, visible artifacts, values and so on) and "procedural knowledge" about how to function effectively in a cultural context (Van Dyne et al., 2012, p. 302)
<b><i>Motivational CQ</i></b>	
Intrinsic interest	Inherent interest in experiencing distinct cultures and interacting with culturally different others
Extrinsic interest	Valuing the tangible rewards that can be achieved through cross-cultural interaction
Self-efficacy to adjust	Sense of confidence in one's ability to effectively perform in cross-cultural settings and interact with culturally different others
<b><i>Behavioral CQ</i></b>	
Verbal behavior	To be able to manipulate one's vocalization (like changing tone, accent, talking slower/louder etc.) to effectively communicate in a cross-cultural setting
Non-verbal behavior	Ability to be flexible in non-verbal communication (adjusting gestures, facial expressions, interpersonal distance, and body language) to effectively communicate in cross-cultural settings
Speech acts	Ability to adjust the manner of communicating certain types of messages like apologies, invitations, disagreement; so as to match the cultural standards of appropriate behavior
<i>Note.</i> Table adapted from "Sub-Dimensions of the Four Factor Model of Cultural Intelligence: Expanding the Conceptualization and Measurement of Cultural Intelligence", by Van Dyne et al. (2012, pp. 298–306).	

As opposed to the additive concept of the individual dimensions, another model proposed by Thomas et al. (2008) considered CQ as an interacting system of three interrelated components (knowledge, skills, metacognition) which combine to produce culturally intelligent behavior.

- *Knowledge component:* It comprises of declarative or content based knowledge that refers to culture specific contents like norms, cultural identities, values, rules of communication and so on. It also entails procedural knowledge which refers to the cultural processes through which cultural content affects behavior of the self or others.
- *Skills component:* Comprising of several sub-skill sets, it is dynamic and evolves continuously through learning and social interaction. Perceptual skills involve the recognition of differences of culture and background of the self and others. It includes open-mindedness, tolerance of uncertainty, and non-judgmental attitude. Relational skills refer to skills like flexibility of thinking, sociability, empathy, which helps to establish amicable relations with culturally different others and learn from social interactions with them. Adaptive skills refer to the ability to choose culturally appropriate behavior from a behavioral repertoire and to generate new behavior (if required) that is suitable in a cross cultural context. It also involves shaping the context of cultural interaction itself by facilitating positive attitude of the culturally different people.
- *Metacognition component:* It entails being highly aware of one's thought processes, assumptions, skills and behavior of the self and culturally different others. It includes the ability to regulate the self's cognitive processes, abstraction and transfer of knowledge developed from specific interactions to be used in future interactions, effectively allocate cognitive resources, and compensate for individual deficits in

cultural knowledge and skills. Metacognition subsumes the skills to convert cultural knowledge into culturally appropriate behavior.

#### **2.4.2 Empirical findings**

Compared to other measures of intercultural competency, empirical research on CQ is limited (Kim, Kirkman, & Chen, 2008) but continuously flourishing. A sizeable portion of the available research focused on the validation of CQ (for example, Hampden–Turner & Trompenaars, 2006; Brislin et al., 2006; Thomas et al., 2008, Van Dyne et al. 2012; Ng et al., 2012). Empirical evidence supported the internal consistency of the four-factor model (Ang et al. 2007), its temporal reliability (Van Dyne, Ang, & Koh, 2008) and construct validity (Imai & Gelfand, 2010; Matsumoto & Hwang, 2013). Furthermore, Ang et al. (2007) reported convergent validity evidence citing significant correlation between CQ factors and the Cross Cultural Adaptability Inventory (Kelley & Meyers, 1995) which is a widely used measure of cross-cultural competency.

On establishing the relevance of CQ amongst other non-academic intelligence forms; findings supported the divergent validity of CQ from EQ (Kim et al., 2008) and a measure of general mental capacity as measured by the construct of intelligence quotient or IQ (Ward, Fischer, Lam, & Hall, 2009). Furthermore, CQ has a weak positive relation to IQ and EQ; and incremental validity over and beyond IQ and EQ in predicting performance in intercultural situations (Rockstuhl, Seiler, Ang, Van Dyne, & Annen, 2011).

CQ is a flexible ability and empirical research established several antecedents of CQ. Firstly, the Big Five personality dimensions significantly predicted CQ (Gardner, 2006); particularly the openness to experience dimension related to all the factors of CQ (Ang

& Van Dyne, 2008; Oolders, Chernyshenko, & Stark, 2008). Additionally, significant associations were reported between conscientiousness and metacognitive CQ; agreeableness and emotional stability were linked to behavioral CQ; and extraversion was linked to cognitive, motivational, and behavioral CQ (Gardner, 2006). Although, CQ is distinct from personality (Gardner, 2006; Thomas et al., 2015), they are correlated (Ang, Van Dyne, & Koh, 2006).

Other important antecedents are international work (Shannon & Begley, 2008) and non-work experiences like studying and travelling abroad, number of countries visited (Tarique & Takeuchi, 2008) and level of cultural exposure (Crowne, 2008). Not only that, CQ also mediated the effect of international experience on intercultural effectiveness (Koo Moon, Kwon Choi, & Shik Jung, 2012), that is, people with higher CQ were better able to capitalize from international experiences and transform their experiences into knowledge that guided their behavior in future cross-cultural interactions. Additionally, the ability to speak easily and accurately in the language that cross-cultural interactions require predicted all factors of CQ (Shannon & Begley, 2008). Furthermore, employment, education level (Crowne, 2008), virtual multicultural team exposure (Shokef & Erez, 2008), and CQ training programs (Koo Moon et al., 2012) were also found to be significant predictors of CQ.

In terms of outcomes, research consistently linked CQ to intercultural adjustment (Ang et al., 2007; Ward et al., 2009), psychological wellbeing, work adjustment (Ang et al., 2007), adaptive behavior and performance in multicultural settings (Ng et al., 2012; Thomas et al., 2008). Cultural adaptation and performance outcomes remained consistent across time in samples of both international managers and students (Ang et al., 2007; Lawrence, 2011). Specifically, in the organizational context, CQ was linked to efficient cross-cultural communication and decision-making (Ang et al., 2007),

global leadership (Rockstuhl et al., 2011), expatriate success, (Shaffer & Miller, 2008), lowered expatriate burnout (Tay, Westman, & Chia, 2008) and efficient performance (Oolders et al., 2008). On a student sample, CQ predicted cultural decision-making, cultural adaptation, and task performance above and beyond factors like IQ, EQ, cross-cultural adaptability, Big Five personality, social desirability, age, sex, and cross-cultural experience (Ang et al., 2007). CQ was also linked to team effectiveness in terms of affective interpersonal trust in cross-cultural dyads (Rockstuhl & Ng, 2008), acceptance and integration by other team members (Flaherty, 2008), and development of a global identity (Shokef & Erez, 2008).

Despite the empirical focus, the credibility of CQ has been questioned over other more established constructs of cultural contact like acculturation (Berry & Ward, 2006), cross-cultural competence, cultural literacy, global mindset (Blasco et al., 2012). Such critical analyses are not unusual for any recently developed construct and reflect the need for theoretical and empirical advancement of the construct.

## **2.5 Adaptation**

In simple terms, adaptation refers to a fit between individual and the environment. It is defined as “relatively stable changes that take place in an individual or group in response to external demands” (Berry, 2005, p.709). Adaptation is a variable and bipolar construct, that is, it can range from well adapted to poorly adapted (Berry, 2005).

In the context of acculturation, adaptation refers to a range of responses ranging from complete adoption to complete rejection of the ideas, practices and values of a new culture (Sigad & Eisikovits, 2009). According to Gordon’s (1964) conceptualization of unidimensional acculturation, adaptation involved learning the aspects of new culture,

adopting its practices and values while giving up one's original culture. On the other hand, based on his multidimensional acculturation approach, Berry (1992) suggested different strategies of adaptation; namely, (a) adjustment, (b) reaction, and (c) withdrawal. In case of adjustment, there are changes in the individual in order to achieve better congruence or similarity with the environment. No attempt is made to change the environment. On the other hand, reaction involves changes in the individuals that retaliates against the environment and modify the environment to make it more congruent to the individual. Lastly, withdrawal strategy involves changes that reduce environmental pressure on the individual to adapt. It basically relates to the forced or voluntary withdrawal of the individual from the environment.

However, in the context of acculturation, adjustment is often the more plausible option of adaptation available for the migrant group (Berry, 1992) since they form a numerical minority community, and hence, hold lesser sociocultural power than the dominant majority group.

In situations of cultural contact, adaptation occurs through cultural learning and cultural shedding (Berry, 1997). Adaptation involves learning the ways of new culture and developing behaviors that are appropriate in the new cultural context. Along with that, shedding certain aspects of the original culture, particularly those that are no longer appropriate in the new cultural context is also required for healthy adaptation. Often, adaptation is accompanied by a moderate level of cultural conflict due to the incompatibility of the aspects of the two cultures in contact (Berry, 1997). Being able to manage cultural conflict will lead to effective adaptation.

Adaptation can be either short term or long term (Berry, 1997). The short term or immediate adaptations are generally negative and disruptive in nature (Berry, 1997) as the recentness of cultural contact does not allow the understanding and familiarization

to the new culture. Short-term adaptations can be described in parallel to the concept of culture shock which involves frustration and anxiety due to the loss of familiar environment and discomfort of dealing with a new sociocultural environment (Oberg, 2006).

In the context of acculturation, adaptation is usually considered as an outcome of acculturation. Adaption in this sense refers to relatively stable long term changes in individual (Berry, 1997). Long term adaptations are usually considered to be positive, but Berry (2005) emphasized on its variability depending on several factors. People may either adapt well in the new cultural context to manage their life efficiently, or they might not be able to adapt well and be unable to cope with the stresses of new cultural contact.

### **2.5.1 Dimensions of adaptation**

Adaptation is a multidimensional construct. Searle and Ward (1990) distinguished between psychological and sociocultural adaptation. According to them, psychological adaptation influence the well-being or self-esteem of the individual; while sociocultural adaptations link the individual to others in the new cultural context.

Berry (1997) had suggested three different but interrelated aspects of adaptation; namely, (a) psychological, (b) sociocultural, and (c) economic adaptation. Psychological adaptation refers to a group of internal psychological outcomes like secure personal and social identity, good mental health, satisfaction in new cultural environment. Predictors of this form of adaptation include personality variables, life change events and social support. Sociocultural adaptation refers to certain external psychological outcomes that indicate the ability of the acculturating individual to manage daily life issues in the new cultural context. It is predicted by cultural knowledge, degree of contact, and intergroup

attitudes. Economic adaptation refers to the achievement of satisfying and effective employment in the new culture. It is predicted by the degree of voluntariness of migration, migration motivation, perceived relative deprivation and loss of social status as minority migrant in another culture.

Most studies focusing on acculturation only limits itself to the psychological and sociocultural aspects of adaptation. Findings confirmed that although psychological and sociocultural adaptations are interrelated, they are conceptually distinct (Berry, 2005; Berry, 1997; Searle & Ward, 1990). Usually, problems of psychological adaptation are more heightened soon after the initial cultural contact which improves with time. Problems associated with sociocultural adaptation have a linear improvement with time and are not specifically heightened during the initial contact (Berry, 1997).

### **2.5.2 Empirical findings**

Adaptation involves developing a clear sense of personal, cultural identity and the ability to adjust and manage daily life issues in a different cultural society (Berry, 1997). Findings consistently associated greater cultural distance or dissimilarity between the acculturating cultures to lower adaptation (Berry et al., 2002). It is because greater dissimilarity in major dimensions like language, religion, race and so on require greater degree of culture shedding and learning (Berry, 2006).

Additionally, findings revealed that the major forms of acculturation, namely, psychological and sociocultural adaptation are empirically related to some extent. Findings revealed significant correlation between psychological and sociocultural adaptation (Berry (2005), value of which decreased with increasing cultural distance (Ward & Rana-Deuba, 1999). Although interrelated, the dimensions of adaptation are

distinct (Searle & Ward, 1990); both in terms of their time courses (Berry, 1997) and antecedents (Berry, 2005).

The variance in psychological adaptation was linked to personality factors (Trimble, 2003; Berry, 2005) specifically the dimensions of locus of control, introversion/extraversion (Ward & Kennedy, 1993a) and self-efficacy (Berry, 2006). Additionally, life change events, social support (Berry, 2005), social difficulty (Ward & Kennedy, 1993a), perceived discrimination (Vedder et al., 2006) were linked to psychological adaptation. Findings related sociocultural adaptation to length of residence in host culture, cultural distance (Ward & Kennedy, 1993b), cultural knowledge, positive intergroup attitudes (Berry, 2005), contact and interaction with host group (Berry, 2005; Ward & Rana-Deuba, 1999), host language proficiency, discrimination and mood disturbances (Ward & Rana-Deuba, 1999). Furthermore, personality dimension of extraversion (Ward & Rana-Deuba, 1999; Searle & Ward, 1990) and aspects of multicultural personality (Lee & Ciftci, 2014) predicted sociocultural adaptation.

The overall adaptation was linked to the multicultural personality characterized by traits like cultural empathy, open-mindedness, emotional stability, social initiative, and flexibility (Ponterotto, 2010; Van Oudenhoven & Van der Zee, 2002). Other than that, education level (Berry, 1997), minimal cultural distance (Ward & Kennedy, 1993b) and pursuit of integration strategy (Berry & Sam, 1997; Berry 2005) have been linked to both forms of adaptation.

Adaptation has been linked to various acculturation strategies (Berry, 2005). Findings reported integration strategy to be the most adaptive followed by assimilation, separation and marginalization (Berry & Sam, 1997; Berry 2005). Specifically, integration was related to highest psychological and sociocultural adaptation, while

marginalization related to lowest adaptation in both the dimensions (Berry & Sam, 1997; Berry 2005). Separation strategy lead to moderately good psychological adaptation but low sociocultural adaptation, and the assimilation strategy reflected better adaptation than marginalization, yet it was linked to low adaptation in both the dimensions (Berry et al., 2006).

Apart from the acculturation strategies pursued by the migrant group, adaptation is also influenced by the attitudes of the host group towards the migrants group. Perceived discrimination and prejudiced behavior was linked to low levels of psychological and sociocultural adaptation (Vedder et al., 2006; Ward & Rana-Deuba, 1999). Discrimination also leads to psychological stress (Chung & Epstein, 2014; Rudmin, 2009) which further attenuate adaptation. Searle and Ward (1990) stated the satisfaction of relationship with the host nationals and social difficulty influenced adaptation. Moreover, social support was found to be a significant predictor of adaptation even over acculturation strategies (Lian & Tsang, 2010).



## Chapter 3

### Rationale for the Current Research

There has been some ethnographic and sociological research woven around the issue of within nation acculturation of the NE Indian diaspora (for example, McDuire-Ra, 2012; Wouters & Subba, 2013; Pathak, 2011; Subba, 1998). However, the available research is largely descriptive without much empirical inquiry into the challenges and predictors of well being, life satisfaction and cultural adjustment. Therefore, the broad problem which led to the present research is that the NE Indian diaspora forms a significant population group in mainland India and despite the reported prejudice and discrimination (McDuie-Ra, 2012), their experiences and challenges has not been adequately addressed by research or social work related professional fields.

Within itself, the NE Indian region embodies diversity in its multiple cultural groups (Singh, 2008), around 220 languages (Moral, 1997), over 200 ethnic groups and multiple religious affiliations including Hinduism, Islam, Christianity, Buddhism and several indigenous faiths (Wouters & Subba, 2013; Singh, 2008). Despite having distinct ethnocultural roots the NE Indian diaspora are often clubbed into a singular physiognomy based ethnic social category by the mainland Indians who are usually unaware of the cultural differences amongst the diverse NE Indian communities. As documented by Wouters and Subba (2013), the most significant aspect of differentiation of people of NE Indian diaspora in mainland India is the typical East Asian physiognomy. In the mainland India, this ascription into a singular physiognomy based social category in turn builds cohesion and solidarity amongst the diverse NE Indian groups (McDuie-Ra, 2012). This solidarity is strengthened by the shared experience of alienation and prejudice in mainland India (Subba, 1998). Consequently, in mainland

India the difference across the diverse NE Indian social groups becomes less salient and a sense of belongingness and identification to all other NE Indian community develops, who would have been originally considered culturally distinct groups (McDuie-Ra, 2012). Therefore, the NE Indian diaspora experience a reintegration of their social identity and heightened salience of identification to the physiognomy based ethno-social group. Politically and administratively being a part of India, yet the incongruity of sociocultural aspects coupled with shared experience of alienation initiates a social identity dilemma pertaining to the question “who are we?” (Haokip, 2012; p. 222). Such conflicted social identity is likely to influence their acculturation in mainland India.

A key reason for the conflicted social identity is the physiognomic distinctiveness of the NE Indian people from the majority mainland Indians. The discrimination faced on the grounds of distinct appearance (Walters & Subba, 2013; McDuie-Ra, 2013) is likely to influence the body image of the NE Indian diaspora. Stressful acculturative experiences marked by discrimination and harassment were found to affect the body image of acculturating individuals (Mitchell & Mazzeo, 2004; Swami et al. 2012). Adding to that, the social identity dilemma also lowered body image (Ricciardelli et al., 2007).

Therefore, in the current study’s context, acculturation of NE Indian diaspora in the mainland India is likely to be shaped by their social identity and body image. The distinct appearance and resultant discrimination faced by them is likely to inhibit their adaptation in mainland India. It was in a similar stressful context of cultural contact in multinational organizations, that the construct of CQ was introduced and linked to several positive outcomes ensuring effective cultural adaptation and well being (Ng et al., 2012; Shaffer & Miller, 2008; Tay et al., 2008).

Marked by loss of familiar environment, acculturation, in itself is a stressful process which gets aggravated in prejudiced contexts characterized by negative attitudes and

discrimination (Yeh & Inose, 2002). Similar to this study, in strenuous acculturation context, psycho-social adaptation is challenging (Ward & Rana-Deuba, 1999; Vedder et al., 2006; Chung & Epstein, 2014). Factors like social support (Lian & Tsang, 2010) and CQ (Oolders, Chernyshenko, & Stark, 2008) were found to facilitate adaptation. While persisting prejudice buffered the effects of social support for the NE Indian diaspora; CQ merits attention since it has been consistently linked to adaptive outcomes (Ng, Van Dyne, Ang, & Ryan, 2012).

Therefore, considering the significance of these variables, a theoretical model is proposed integrating social identity, body image and CQ in the acculturation of the NE Indian diaspora in mainland India (Figure 5.1). This model will be quantitatively tested in Study 1 which is discussed in Chapter 5. Due to their visible appearance related difference from the dominant mainland Indian population, this particular group of the NE Indian diaspora with East Asian physiognomy are easily recognized as within-nation migrants in mainland India; unlike the other reported population groups belonging to NE India, like the Indo-Aryans or Australoids (Dikshit & Dikshit; 2014) or other groups of within nation migrants in India. Thereby, research attention is justified on this sample group.

Secondly, dearth of research on this sample motivated efforts to explore challenges, experiences and coping mechanism through a qualitative inquiry, that is, Study 2 of this research which is discussed in Chapter 6. This study aimed to uncover other possible relevant variables that were not included in the theoretical model evaluated in Study 1.

Findings will be implicated in theory building focusing on the role of the variables in a rarely studied acculturation context. Empirical validation of factors predicting acculturative adaptation can be implicated to develop interventions to assuage effects of social power asymmetries and intercultural conflicts.



## **Chapter 4**

### **Research Design**

Research design is a blueprint for collection, measurement, analysis, reporting and interpreting data in research studies. An efficient research design ensures smooth conduction of research in an economically feasible and contextually efficient manner.

#### **Mixed Methods Research Design**

The mixed methods design was implemented for the purpose of this research. Mixed methods is defined as “research in which the investigator collects and analyses data, integrates the findings and draws inferences using both qualitative and quantitative approaches or methods in a single study” (Tashakkori & Creswell, 2007; p. 4). Emerged in response to the limitations of using a typical research design with a single approach (Doyle, Brady, & Burne, 2009); the mixed method design combines the strengths of both quantitative and qualitative research design. Quantitative designs are useful in developing measures and testing theories that can be generalized across samples; while qualitative designs are more suited to provide detailed context specific but less generalizable findings. Therefore, rather than using either of the approaches alone, a mixed methods design can provide a comprehensive understanding of the research problem. Some benefits proposed for using the mixed methods design are that it offers greater validity evidence by corroborating the quantitative and qualitative data; and also provides a greater repertoire of tools and perspectives to study and explain unusual findings or phenomena that cannot be effectively evaluated by either approach alone (Doyle et al., 2009). It also neutralizes the limitations while building up the strengths of each approach (Creswell, Clark, Gutmann, & Hanson, 2003).

Creswell, et al. (2003) classified mixed methods research design into six different forms; that is, sequential explanatory, sequential exploratory, sequential transformative, concurrent triangulation, concurrent nested and concurrent transformative. This classification is based on four factors, that is, the sequence of data collection, the priority assigned to quantitative or qualitative research, the stage of the research process in which integration of quantitative and qualitative approach occurs, and the potential use of an action-oriented perspective in the research study.

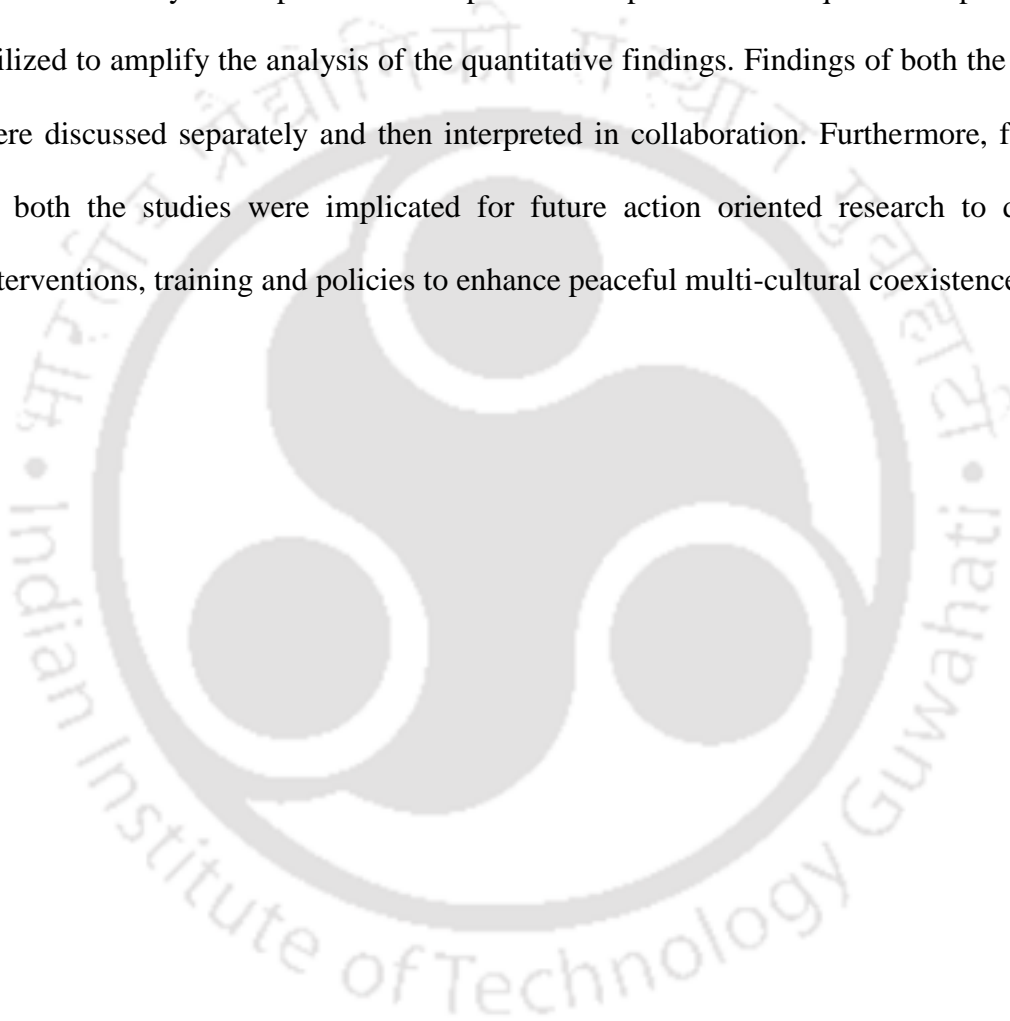
In the current research the *sequential explanatory design* is implemented. In this method, quantitative and qualitative data collection is done in two separate phases, in the sequence of quantitative followed by the qualitative data collection. Priority is usually assigned on the quantitative approach but can also be on the qualitative or equally on both the approaches. Results of the two approaches are integrated in the data interpretation phase and findings may be proposed to have an applied implication.

Accordingly, for analyzing the current research issue, two separate studies were planned. Sequence of data collection was quantitative first, followed by the qualitative study and equal priority was assigned to both the studies. The first phase of the research comprised of the quantitative study that aimed at empirically testing a proposed research model which integrated certain relevant variables in the acculturation context under evaluation. Variables were measured through standardized questionnaires and analysis was aimed to evaluate the process of acculturation and identify antecedents of acculturation adaptation. Using only standardized measures would be insufficient to provide comprehensive and culture specific explanations of the intricacies of the present acculturation context.

Hence, the second phase of the research consisted of qualitative interviews to examine the challenges and experiences of respondents and to explore the coping mechanisms

pursued by them to adapt to the acculturation context. Their perspectives and meanings were studied to explore patterns of narratives and understand context specific acculturation issues.

Findings of both the studies were first discussed in detail. Accordingly, Chapter 5 summarizes the sections of the quantitative study and Chapter 6 describes the qualitative study. The opinions and experiences expressed in the qualitative phase were utilized to amplify the analysis of the quantitative findings. Findings of both the studies were discussed separately and then interpreted in collaboration. Furthermore, findings of both the studies were implicated for future action oriented research to develop interventions, training and policies to enhance peaceful multi-cultural coexistence.





## Chapter 5

### STUDY 1: Testing the Proposed Theoretical Model of Acculturation - A Quantitative Inquiry

#### 5.1 Proposed Research Model

The NE region of India is distinct from mainland India in terms of culture (Haokip, 2012) and overt physiognomy or appearance of population (Walters & Subba, 2013). As a result, NE Indian diaspora often faces stressful acculturation and discrimination in mainland India (McDuié-Ra, 2013; Walters & Subba, 2013). Based on the literature review, a research framework is suggested which integrates contextually relevant variables to study the acculturation experiences of the NE Indian diaspora in India.

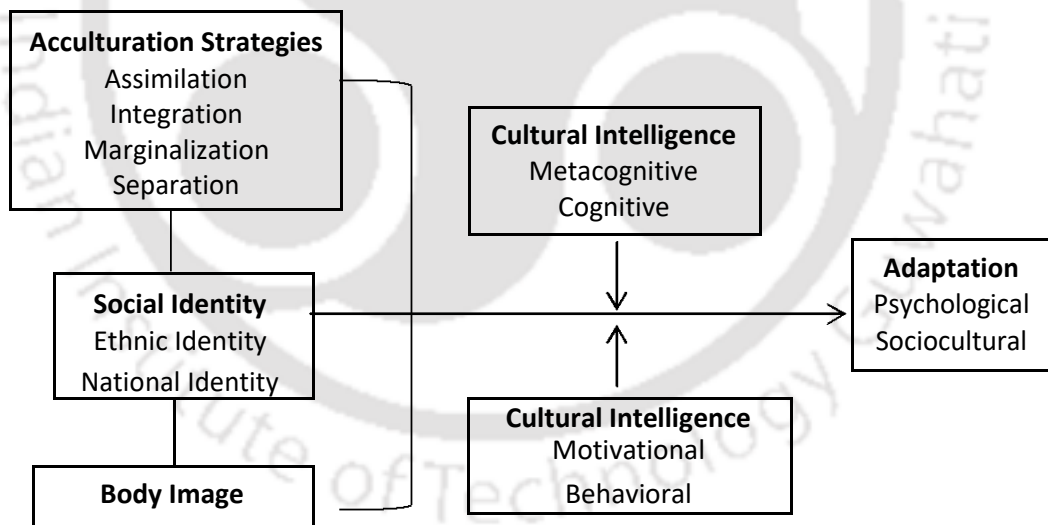


Figure 5.1. Proposed theoretical model.

In mainland India, the NE Indian diaspora form a physiognomic and ethnic minority group. Acculturation research consistently reported stronger ethnic identity for minority as compared to majority groups (James et al., 2000; Phinney, 1992). According to the

social identity approach (Tajfel & Turner, 1986; Turner et al., 1987), being part of a minority group functioned as a threat to one's self-concept and minority groups counteracted the threat and resultant insecurity, by accentuating positive distinctiveness of their ethnic group (Liebkind, 2006). Furthermore, due to the experiences of alienation and discrimination, the NE Indian diaspora often develop a conflicted social identity (Haokip, 2012). Although, politically and geographically they are Indians, yet they are often treated as foreigners in their own country as their facial features do not resemble the conventional imagery of Indians (Walters & Subba, 2013; Kikon, 2009). Therefore, a conflict of two different aspects of social identity is likely to emerge along with salience of distinct appearance that might have significant implications for the acculturation of the NE Indian diaspora in mainland India.

The independent variables proposed in the framework are:

4. *Acculturation strategies*: The acculturation strategies of the migrant group as suggested by Berry (2005) were assessed in this study. Four strategies has been suggested, namely, integration, assimilation, marginalization, assimilation, on the basis of degree of preference to maintain the original culture and preference to adopt the new culture.
5. *Social Identity*: Defined as a sense of belongingness to a social group along with commitment and esteem associated to the group membership. The strength of identification to the ethnic groups (NE Indian state), as well as, the strength of identification to the national group (India as a whole) will be assessed.
6. *Body Image*: Defined as overall attitude and evaluation regarding body and appearance of the self.

The dependent variables proposed in the framework are sociocultural and psychological aspects of *adaptation*. Defined as the ability of the acculturating individual to manage self and daily life issues in a new cultural context; adaptation, is the preferable outcome of acculturation process (Berry, 1997). Usually, adaptation is difficult in situations of stressful acculturation manifested by discrimination and harassment (Chung & Epstein, 2014; Yeh & Inose, 2002; Ward & Rana-Deuba, 1999; Searle & Ward, 1990). Therefore, effective adaptation of the NE Indian diaspora in mainland India is likely to be hindered by the discrimination faced by them based on their distinct physiognomy and ethnicity.

Furthermore *cultural intelligence* is proposed as a moderator variable in the framework. CQ is the ability to understand culturally significant information and adapt behavior to appropriately fit in a multi-cultural setting. Research consistently linked it to adaptive outcomes in multicultural settings (Ng et al., 2012; Thomas et al., 2008; Shaffer & Miller, 2008; Oolders et al., 2008; Flaherty, 2008; Ang et al., 2007). Considering its positive relation to cultural adaptation it is proposed that CQ will influence the effect of the independent variables, namely, acculturation strategies, social identity and body image, on the dependent variable of adaptation.

## **5.2 Research Questions & Hypotheses**

To statistically test the relationships between the variables proposed in the theoretical model, several research questions were formulated. Based on previous relevant research relationships between the variables hypotheses were proposed pertaining to each research question. Mentioned below are the research questions and hypotheses, along with some relevant empirical findings that support the hypotheses.

***1. What is the nature of relationship between acculturation strategies, aspects of social identity and body image?***

Research findings related ethnic identification to adoption of acculturation strategies that involved contact with one's ethnic culture while national identification was related to strategies allowing contact to the national culture (Dimitrova et al., 2013). Accordingly, ethnic identity was related to assimilation and national identity was related to separation acculturation strategy. Integration acculturation strategy involved contact with both cultures and hence, associated to both ethnic and national identity. Furthermore, findings related national identification to body dissatisfaction, low body image (Henrickson et al., 2010; Pender, 2009). Body image formed an important domain of self-esteem (Mendelsen et al., 2000) which was related to ethnic identity (Rakhkovskaya & Warren, 2014; Turnage, 2005). Thereby, it is likely that ethnic identity will also be positively associated to body image. Moreover, body image was inversely related to assimilation of ethnic and physiognomic minority communities in an acculturation context (Pender, 2009; Mussap, 2009). Therefore, aspects of social identity and body image significantly shape the acculturation experiences of ethnic minority groups that have distinct physiognomic features from the majority group.

Based on such findings the following hypotheses (H) are proposed pertaining to this research question.

H 1A: National identity will be positively related to assimilation acculturation strategy.

H 1B: National identity will be positively related to integration acculturation strategy.

H 1C: Ethnic identity will be positively related to separation acculturation strategy.

H 1D: Ethnic identity will be positively related to integration acculturation strategy.

H 1E: National identity will be negatively related to body image.

H 1F: Ethnic identity will be positively related to body image.

H 1G: Assimilation acculturation strategy will be negatively related to body image.

## ***2. Does gender influence acculturation strategy, social identity, body image, cultural intelligence and adaptation?***

Acculturation process and experiences are greatly shaped by gender (Tang & Dion, 1999) which is explained to be the result of gendered differences in intercultural expectations (Meston & Ahrold, 2010). Consequently, gender also influences the outcome, that is, adaptation of migrants. This assumption is supported by findings like that of McDuie-Ra (2012) who reported women from NE India to be better adapted than their male counterparts in Delhi. Similar findings were reported for Chinese migrants in the USA (Tang & Dion, 1999).

No conclusive findings were reported for gender effects on ethnic identity by Phinney et al. (2001) and also in a review of 70 empirical studies by Phinney (1990). Females of some ethnic minority communities like Asians and Blacks reported higher ethnic identification; however, the effect was not statistically significant (Martinez & Dukes, 1997). Also, among the Hispanic community a lack of gender differences was reported (Martinez & Dukes, 1997). It has been suggested that gendered cultural expectations may lead to gender influences on ethnicity (Phinney, 1990). On those lines, more recently, Phinney and Ong (2007) called for more research evaluating gender effects in ethnic identity.

Furthermore, Cash (2001) reported low body image across gender to be a widespread prevalent problem related to negative outcomes like depression, low self-esteem, unhealthy use of steroids in males (Agliata & Tanleff-Dunn, 2004; Olivardia et al., 2004); and outcomes like unhealthy weight loss practices (Battle & Brownell, 1996),

eating disorders (Thomson et al., 2001), depression (Olivardia et al., 2004) in females. Also, men across age group reported better body image than women (Homan & Boyatzis, 2009; Peat et al., 2008). In case of women, body image enhanced with age (Oberg & Tornstam, 1999). Therefore, the progression and outcomes of body image might have gender related variations.

As CQ is a recently developed concept, findings about gender effects on CQ are not available. However, drawing on some intelligence theories assumptions about gendered nature of CQ can be made. Peterson (2011) proposed CQ to be associated to some aspects of multiple intelligence; namely, EQ, linguistic, spatial, intrapersonal, and interpersonal intelligences. Although, research does not report consistent gender differences in linguistic or verbal intelligence (Rammstedt & Rammsayer, 2000); however, significant gender difference in EQ has been reported in literature where females consistently revealed better EQ than males (Sanchez-Nunez, Fernandez-Berrocal, Montanes, & Latorre, 2008; Mandell & Pherwani, 2003). Furthermore, consistent gender differences are reported on spatial intelligence tasks (Okagaki & Frensch, 1994). Significantly higher self-estimates (Syzmanowicz & Furnham, 2011), as well as, other-estimates (Petrides & Furnham, 2000) of EQ in males have been reported. Since CQ subsumes certain aspects of such multiple intelligences, it is likely that gender influences CQ.

Based on the available research literature the following hypothesis is formulated.

H 2: Significant gender differences will be reported in acculturation strategies, social identity, body image, cultural intelligence and adaptation.

**3. How are acculturation strategies, social identity, body image and cultural intelligence related to adaptation?**

Research findings consistently linked integration strategy to highest level of adaptation followed by assimilation, separation and marginalization (Berry & Sam, 1997; Berry 2005). Specifically, integration, assimilation strategies were positively associated to adaptation; and separation, marginalization strategies negatively related to adaptation (Lian & Tsang, 2010). Also, in an acculturation context; as compared to the national identity, the minority group's ethnic identity is of more significance to psychological and sociocultural adjustment (Dimitrova et al., 2013). Social identity issues of the migrant groups often get manifested as lowered body image (Ivezaj et al., 2010; Ricciardili et al., 2007). Being an important domain of self-esteem (Mendelsen et al., 2000), body image is also a predictor of intercultural adaptation (Berekbussunova et al., 2014). Furthermore, CQ has been consistently linked to adaptive outcomes in multicultural organizational settings (Ng et al., 2012; Thomas et al., 2008), as well as, in samples of international students (Lawrence, 2011).

Therefore, on the basis of existing research findings the following hypotheses are proposed pertaining to this research question.

H3A i: Assimilation acculturation strategy will positively predict sociocultural adaptation.

H3A ii: Assimilation acculturation strategy will positively predict psychological adaptation.

H3B i: Integration acculturation strategy will positively predict sociocultural adaptation.

H3B ii: Integration acculturation strategy will positively predict psychological adaptation.

H3C i: Marginalization strategy will negatively predict sociocultural adaptation.

H3C ii: Marginalization strategy will negatively predict psychological adaptation.

H3D i: Separation acculturation strategy will negatively predict sociocultural adaptation.

H3D ii: Separation acculturation strategy will negatively predict psychological adaptation.

H3E i: Ethnic identity will positively predict sociocultural adaptation.

H3E ii: Ethnic identity will positively predict psychological adaptation.

H3F i: Body image will positively predict sociocultural adaptation.

H3F ii: Body image will positively predict psychological adaptation.

H 3G i: Cultural intelligence will positively predict sociocultural adaptation.

H3G ii: Cultural intelligence will positively predict psychological adaptation.

***4. Does cultural intelligence moderate the relationship of acculturation strategies, social identity and body image to adaptation?***

In an acculturation context, typically the migrant groups form a minority community which often creates a power dynamic causing the host society to dominantly enforce certain forms of acculturation like assimilation, separation. Such enforcements may not lead to effective adaptation for the migrant groups in the host society (Berry, 2005). Since CQ involves skills to communicate efficiently to culturally different people and understand the intercultural expectations in a multicultural setting, it may assist the migrant groups in dealing with social power asymmetries and enforced acculturation to ensure better intercultural adaptation.

Furthermore, in multicultural settings, the minority groups assume a strong ethnic identity (James et al., 2000) which according to the social categorization theory is due to their desire to attain positive self-concept. However, ethnic identification

simultaneously with identification to national group is found to be associated with better intercultural adaptation (Berry, 2006). Also, Amiot et al. (2007) state that in multicultural settings the development of an integrated self consisting of multiple social identities is often thwarted due to factors like discrimination, conflict, status and power asymmetries between groups. Integrated social identity forms an important aspect of self-concept (Phinney, 2003) and a dispersed sense of self is likely to interfere with effective adaptation. In such instances of difficult acculturation of ethnic minority groups, CQ might positively influence the relationship between aspects of social identities and intercultural adaptation.

Another significant aspect of self-concept is self-esteem (Frost & McKelvie, 2004). Body image serves as one of the major domains of self-esteem (Mendelsen et al., 2000). Often the acculturating groups report low body image (Swami et al., 2012) due to issues of acculturative stress and discrimination (Mitchell & Mazzeo, 2004). Additionally, adopting or following the host group's culture, on one hand is related to sociocultural adaptation (Dimitrova et al., 2013); but on the other hand it is also related to low body image (Henrickson et al., 2010) in ethnic minority communities (Pender, 2009). Moreover, the construction of beauty and ideal body varies across cultures (Ricciardili et al., 2007). CQ entails understanding and accepting cultural differences while learning to adapt behavior in order to adjust in a different culture. Therefore, CQ may facilitate the understanding of distinct cultural standards of beauty and ideal body without compromising on the self-esteem and self-concept of the ethnic minority groups who may have distinct physiognomy from the host groups. Hence, CQ may act as a moderator and enhance the positive association of body image and adaptation. Therefore, based on the existing literature the following hypotheses are drawn pertaining to this research question.

- H4A i: Cultural intelligence will positively moderate the relationship of assimilation to sociocultural adaptation.
- H4A ii: Cultural intelligence will positively moderate the relationship of assimilation to psychological adaptation.
- H4B i: Cultural intelligence will positively moderate the relationship of integration to sociocultural adaptation.
- H4B ii: Cultural intelligence will positively moderate the relationship of integration to psychological adaptation.
- H4C i: Cultural intelligence will negatively moderate the relationship of marginalization to sociocultural adaptation.
- H4C ii: Cultural intelligence will negatively moderate the relationship of marginalization to psychological adaptation.
- H4D i: Cultural intelligence will negatively moderate the relationship of separation to sociocultural adaptation.
- H4D ii: Cultural intelligence will negatively moderate the relationship of separation to psychological adaptation.
- H4E i: Cultural intelligence will positively moderate the relationship of ethnic identity to sociocultural adaptation.
- H4E ii: Cultural intelligence will positively moderate the relationship of ethnic identity to psychological adaptation.
- H4F i: Cultural intelligence will positively moderate the relationship of body image to sociocultural adaptation.
- H4F ii: Cultural intelligence will positively moderate the relationship of body image to psychological adaptation.

## 5.3 Method

### 5.3.1 Measurement instrument

In order to measure the variables proposed in the model a survey consisting of standardized scales to measure each variable was designed. Acculturation strategy was assessed by modifying the items of the *Acculturation Strategy of Immigrant Adolescents from Mainland China to Hong Kong Scale* (Chan, 2001); aspects of social identity was assessed by the *Multigroup Ethnic Identity Measure - Revised* (Phinney & Ong, 2007); body image was measured by the *Revised Body Esteem Scale* (Mendelson et al., 2001) and for CQ the *Four Factor Cultural Intelligence Scale* (Ang et al., 2007) was used. To evaluate adaptation two distinct scales were used (a) *Cross-cultural Adjustment Scale* (Black & Stevens, 1989); and (b) *The Satisfaction with Life Scale* (Diener, Emmons, Larsen, & Griffin, 1985).

Using these six scales a survey was developed and named 'A Survey of Life and Culture of northeast Indian diaspora in India'. The first section of the survey consisted of basic introduction to the research, informed consent of the participants and demographic information. It was followed by the scales preceded by separate instructions for each of them. Mentioned below are the descriptions of the different scales:

1. *Four Factor Cultural Intelligence Scale (FFCIS)*: This scale was developed by Ang et al. (2007) and is based on the multidimensional concept of CQ as operationalized by Earley and Ang (2003). The FFCIS has been validated to have strong psychometric properties and a stable four-factor structure (Ang et al., 2007; Van Dyne et al., 2008). It is a 20 item Likert scale which provides scores separately for each dimension of CQ and an aggregate of dimensional scores provides a measure of overall CQ. There are four questions relating to metacognitive CQ with reported Cronbach's alpha ( $\alpha$ ) = 0.76), six

questions to cognitive CQ ( $\alpha = .84$ ), five questions each relating to motivational CQ ( $\alpha = .76$ ) and behavioral CQ ( $\alpha = .83$ ). Further support for internal consistency was provided by Ward et al. (2009) reporting strong reliability coefficient for overall CQ ( $\alpha = 0.93$ ) and each factors of CQ ranging from 0.70 to 0.86. Authors of the scale also provided evidence for predictive validity of CQ relating it to cultural judgment and cross cultural adaptation across samples. Khan and Hasan (2016) provided convergent and discriminant validity evidence on a within country migrated Indian student sample with composite reliability score higher than 0.7 for all the dimensions.

Additionally, evidence for generalizability of scores across samples was provided for different groups like undergraduate students from different countries, foreign professionals, organizational workers, expatriate managers and leaders, several work groups like U.S. real estate agents, Pilipino laborers, military leaders, each with a reported  $\alpha$  of over 0.70 (Matsumoto & Hwang, 2013). Furthermore, Van Dyne et al. (2008, Study 3) provided evidence for temporal reliability of the scale (metacognitive = 0.78, cognitive = 0.81, motivational = 0.80 and behavioral = 0.81).

2. *Multigroup Ethnic Identity Measure - Revised (MEIM - R)*: This 6 item Likert scale was developed by Phinney and Ong (2007). It is a revised and shortened version of the earlier 15 item scale by the same name developed by Phinney (1992) to be used with diverse groups. The MEIM-R consists of two subscales, which are, 'Exploration' of the group identity and 'Commitment' to the group. The score has to be calculated as the mean of items in each subscale or of the scale as a whole. Authors of the scale provided evidence for the stability of the two factors of MEIM-R reporting comparative fit index of 0.98 compared to other hypothesized models. Also, reliability evidence was provided with reported  $\alpha = .76$  for exploration; .78 for commitment and .81 for the overall scale.

Unlike most other scales of socio-ethnic identity which are designed for use with specific groups only like the African or Asian Americans; this scale can be administered to any group. In this study, this scale was used to measure the identification to ethnic group, as well as, to measure their identification to the national (Indian) group.

Following are examples of some scale items altered to be used in this study. Item 1: I have a strong sense of belonging to

- A. my ethnic group from my home state in northeast India
- B. my national group of India as a whole

- A. my ethnic group membership means to me
- B. my national (Indian) group membership means to me

Response was collected on a Likert scale where participants indicated identification to both ethnic group, as well as, national group. Both these identities are independent aspects of social identity (Phinney, 2001) which means having a stronger identity for one group does not diminish the identity for the other (Phinney, 2003). Therefore, two separate scores were obtained representing the social identity, that is, one for ethnic identity and the other for national identity.

*3. Acculturation Strategy of Immigrant Adolescents from Mainland China to Hong Kong Scale (AS-C-HK):* This 7 item Likert scale was developed by Chan (2001). It is based on Berry's conceptual model of four strategies of acculturation, that is, integration, assimilation, separation and marginalization. In the present study this scale was applied as it evaluated within nation acculturation, that is, contact between two different cultural groups of the same country. Items of the scale portray certain hypothesized culture specific situations related to issues like language, lifestyle in new cultural environment, self identity, appearance, acceptance of opinion, and decision

making. Under each item four different options represent the preference for each acculturation strategy. The total sum of scores for each option representing the different acculturation strategies under every item provide a separate score for each strategy.

Wording of the options of items were slightly altered to fit the context of the present study as indicated in the following example:

#### Original options

- Although I am living in Hong Kong, I try to keep my old life style.
- Hong Kong people have their unique style of living. I will not force myself to follow, but I will consider it as a reference for my living.

#### Altered options

- Although I am living in this city, I try to keep my old life style of my home state.
- People in this city have their unique style of living. I will not force myself to follow their lifestyles, but I will consider it as a reference for my living.

Author of the scale provided internal reliability evidence with reported  $\alpha = .77, .67, .49$  and  $.79$ , respectively for items of integration, assimilation, separation and marginalization. Additional reliability evidence on an adult sample aged 18 to 29 years was provided by Lian and Tsang (2010) reporting  $\alpha = .72$  on a within nation acculturation context similar to this study.

4. *Cross-cultural Adjustment Scale (CAS)*: This scale was used to assess sociocultural adaptation. The original scale is a 14 item Likert scale developed by Black and Stevens (1989) which assessed three facets of adjustment to a new culture: general, interaction and work adjustment. However, in the present study only two facets, that is, general and interaction adjustment were assessed. It was done since the items of work adjustment would not be applicable to the student participants of the sample. Therefore, only 11 of the 14 items were utilized for this study. Reliability evidence was provided by authors

with  $\alpha = .86$  for general adjustment and  $\alpha = .96$  for interaction adjustment. Several researchers provided acceptable  $\alpha$  values ranging from .74 to .88 for general, and .85 to .92 for interaction adjustment (Kraimer, 1999).

5. *The Satisfaction with Life Scale (SWLS)*: This 5 item Likert scale was developed by Diener et al. (1985) to measure global life satisfaction which is an important component of subjective well-being. The life satisfaction measure was used in order to assess psychological adaptation. Items of the original scale were slightly altered to evaluate satisfaction with life in the city of current residence of the participants. Following is an example of an item used in this study: '*In most ways my life in this city is close to my ideal.*'

Authors of the scale reported good psychometric properties reporting inter item correlations ranging from .57 to .75 for each item of the scale. Furthermore, Diener et al. (1985) also reported moderately strong correlations between scores of SWLS and other measures of subjective wellbeing, like Cantril's (1968) Self-Anchoring Ladder ( $r = .66$ ), Andrews and Withey's (1976) D-T scale ( $r = .68$ ), Campbell, Converse, and Rodgers' (1976) semantic differential-like scale ( $r = .75$ ). Life-satisfaction is the cognitive-judgmental aspect of wellbeing (Diener et al., 1985). Therefore, in this study SWLS was used as a reflector of subjective wellbeing which is widely utilized as a measure of psychological adaptation (Williams, 2008; Forster, 2000).

6. *Revised Body Esteem Scale (BES-R)*: This is a 23 item Likert scale developed by Mendelson et al. (2001) is based on the multidimensional concept of body image. It consists of three subscales, that is, appearance (feelings about one's own appearance), attribution (perceptions about other's evaluations of one's own body and appearance), and weight (satisfaction with weight). Authors reported good internal consistency of

each subscale with reported  $\alpha = .92$  for appearance,  $\alpha = .81$  for attributions and  $\alpha = .94$  for weight. Authors also provided measure of temporal stability with reported  $r = .89$  for appearance,  $.83$  for attribution, and  $.92$  for weight aspect. The total measure of scores of the subscales provides a global body image index.

### **5.3.2 Sample**

#### ***Selection criteria***

Sample comprised of NE Indians with typical East Asian physiognomy who had been living in mainland India for at least 6 months. The NE region is marked with cultural distinctiveness from the Indian mainland (Haokip, 2012). This group of NE Indian population can be easily recognized as within nation migrants in mainland India and hence, they are often subjected to difficult acculturation (Wouters & Subba, 2013; McDuie-Ra, 2012; Pathak, 2011). Therefore, the sample only comprised of the NE Indian diaspora who has the above mentioned physiognomy.

The limit of 6 months residence in mainland India was set so as to focus on participants who are not in an initial state of significant culture shock. Culture shock is defined as the feelings of anxiety and stress due to the loss of one's culture, right after moving from one culture to another. Re-socialization in a new cultural context is associated to a sense of loss and confusion regarding roles, expectations and values (Furham, 2012). Although, inevitable in an acculturation process; the focus of this study was not to evaluate issues of culture shock. There is no objectively set time limit for the initial disoriented state to be over; however 6 months is a sufficient time period.

#### ***Sampling Strategy***

Sampling was done through the clustered random sampling method. It is generally used in situations where mutually homogenous but internally heterogeneous groups are

evident in the population. Here the total population is divided into separate clusters and then sample units are randomly selected from each cluster. In this case clustering was done to ensure participants from each NE Indian state in the overall sample. Participants were recruited thorough personal contacts and majorly through the various NE Indian associations of the educational institutes, church groups and NE India community associations from each NE sate across the country.

### ***Sample description and demographic profile***

Participants were 245 individuals (102 male, 143 female), born in the NE India region and moved to mainland India for education, jobs or other reasons. A large part of sample, that is, 73.1% was between 20-30 years of age. Mean (*M*) sample age was 24.6 years and standard deviation (*SD*) was 5.6 years. Initially, 350 questionnaires were distributed and with a response rate of 72%, 253 questionnaires were returned, out of which 8 had to be discarded for being incomplete. Reporting sample demographic information is useful as it provides a generalized profile of the pattern of migration of this rarely studied ethnic minority diaspora in India. Majority of the sample (72.2%) currently resided in the National Capital Region (NCR) which comprises of Delhi, Faridabad, Gurgaon, Noida, Ghaziabad. As reported by McDuire-Ra (2012), NCR is a popular destination for NE settlers due to the demand for NE workers in Delhi's "de-Indianised" global market spaces (p. 61); and secondly, due to the presence of higher and tertiary education opportunities. Apart from that, compared to the other metropolitan regions in mainland India NCR is better and more affordably connected to the NE region through the Indian railways and airways. There were more females (58.4%) than males (41.6%) in the sample. Currently in mainland India sample participants mostly pursued education (77.1%), followed by job (17.1%) as seen in Table 5.1. Such pattern of migration further confirmed the economic and infrastructural

marginalization of the NE region. As such, sample comprised of 67.3% students, 24.1% working professionals, 5.3% of student who also worked part-time and 3.3% businessmen, retired personal and homemakers.

Table 5.1

*Sample Demographic Profile (N = 245)*

Demographic features	Frequency	Percentage
<b>Gender</b>		
Male	102	41.6
Female	143	58.4
<b>Age of Respondents (<math>M = 24.6, SD = 5.6</math>)</b>		
Below 20	42	17.1
21-30	179	73.1
21-40	20	8.2
41-50	2	.8
Above 50	2	.8
<b>Educational Qualifications</b>		
Undergraduate	17	6.9
Graduate	130	53.1
Masters	76	31
Post masters (Mphil/ PhD)	22	9
<b>Marital Status</b>		
Single	224	91.4
Married	21	8.6
<b>State of origin in NE</b>		
Assam	90	36.7
Arunachal Pradesh	13	5.3
Manipur	53	21.6
Meghalaya	17	6.9
Mizoram	23	9.4
Nagaland	27	11
Sikkim	15	6.1
Tripura	7	2.9

City of current residence		
Ajmer	1	.4
Bangalore	23	9.4
Chennai	9	3.7
Dehradun	3	1.2
Hyderabad	5	2
Jaipur	1	.4
Ranchi	1	.4
Kolkata	6	2.4
Mumbai	12	4.9
Mysore	1	.4
NCR ( Delhi, Faridabad, Gurgaon, Noida, Ghaziabad)	177	72.2
Pune	1	.4
Rourkela	2	.8
Reason for moving outside NE		
Better facilities	1	.4
Business	1	.4
Education	189	77.1
Family moved	5	2
Job	42	17.1
Marriage	5	2
Personal	2	.8
Length of residence outside NE ( $M = 2.6$ years, $SD = 1.2$ )		
Less than 1 year	44	18
1-3 years	86	35.1
4-6 years	59	24.1
7-9	31	12.7
more than 10 years	25	10.2
Current status in city		
Student	165	67.3
Full time working professional	59	24.1
Student and working part time	13	5.3
Others (business, homemaker, retired)	8	5.3

#### **5.3.4 Procedure**

To empirically test the proposed research model, primary data was collected through the measurement instrument. Majority of the questionnaires were personally distributed by the researcher in settings arranged by the NE Indian associations in Bangalore and NCR. Some questionnaires were sent by post to active members of different NE Indian associations in mainland India who had ensured sufficient data collection through their associations' members. These completed questionnaires were posted back to the researcher. Voluntary active help from some of these associations had ensured a wider coverage of Indian cities.

Ethical issues related to the study and data collection were approved by the Doctoral Review Committee of the institution. Informed consent was taken from the participants in the form of the cover letter of the questionnaire. Confidentiality about the participants' identity and information provided by them was maintained.

Data collection took 5 months to complete which was simultaneously followed by data entry into the software for statistical analysis. The findings of analysis were then discussed drawing from previous literature and current study's context.

#### **5.3.5 Data analysis**

For statistical analysis of data IBM SPSS 20 and AMOS 22 software were used. Firstly, sample demographic analysis (Table 5.1) was conducted followed by assumption testing to check the viability of the data for further statistical analysis. It was followed by psychometric evaluation (reliability and validity) of the scales of the measurement instrument, basic descriptive analysis (mean and standard deviations) and inferential statistical techniques of correlation, *t* - tests and path analysis to assess the hypothesized relationship between the variables proposed in the research model.

## **5.4 Results**

This section presents the findings of statistical analysis along with a brief introduction to the analysis measures adopted, and the data screening procedures to check the viability of data for the statistical analysis.

### **5.4.1 Structural Equation Modeling: Basic introduction**

Structural Equation Modeling (SEM) is a multivariate technique comprising of a range of statistical procedures that originated in different disciplines and were congregated to be applied to quantitative data (Blunch, 2013). In this study, SEM analyses were conducted using IBM SPSS Amos 22 software. Any multivariate analysis involves the simultaneously analysis of multiple variables or measurements (Hair, Black, Babin, & Anderson, 2010). Specifically, SEM provides estimates for several separate multiple regression equations, in a simultaneous manner. Thus, SEM allows the testing of hypothesized (also termed as default) models which comprise of a series of relationships amongst systems of variables. SEM statistically analyses the extent to which the hypothesized model is consistent with the data. The model is considered credible or having a good-fit, if the relationships among the variables postulated in the model are adequately represented by the data findings.

In SEM, variables are classified as observed or latent variables. Observed variable are directly measured by the measurement instruments or scales. As opposed to that, latent variables are not measured directly but inferred from the observed variables presumed to indicate the underlying latent variable. Specifically, test scores or items of the scale used to measure the variables are known as observed variables; and the construct that the test represents or claims to measure is the latent variable. Both independent and dependent variables are latent.

SEM comprises of two basic components: (1) the measurement model and (2) the structural model. The measurement model tests relationship between observed variables and latent variables; while the structural or path model analyses causal relationships between sets of latent variables.

One of the oldest and commonly used statistical procedures for investigating the measurement model is factor analysis which evaluates the extent to which the observed variables are linked to their underlying latent factor. There are two types of factor analysis: Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA). EFA is most appropriate in early stages of psychometric analysis or test development when links between the observed and latent variables are unknown or uncertain. In contrast, CFA is more appropriate in later phases of test development to evaluate the degree to which an already established test or measurement model is consistent with actual data (Furr & Bacharach, 2014). In CFA, researchers hypothesize a model postulating relations between observed and latent variable based on previous experience or findings. CFA statistically tests this hypothesized factor structure. CFA is also used as a validity procedure in the measurement model.

*In this study, all the measurement instruments were already established and the tested model was also developed a priori, that is, based on theoretical deductions; hence, only the CFA was used.*

CFA based measurement model analysis was followed by path analysis to test the relationships between the latent variables proposed in this study. In other words, to evaluate which independent variables predicted the dependent variables. In SEM, independent variables are known as exogenous variables and dependent variables are called endogenous variables. Exogenous variables are the ones affecting the value of or regressing on the exogenous variables.

SEM also makes certain assumptions that should be evaluated before proceeding with the analysis. Major assumptions of SEM are:

1. Sufficient sample size
2. No missing data
3. No significant outliers
4. Univariate and multivariate normality of data
5. Linearity of all bivariate relationship between exogenous and endogenous variables

#### **5.4.2 SEM: Assumption testing**

##### ***Sample Size***

There are several guidelines regarding sample size with very little consensus. Usually, to accurately test any complicated model a minimum sample size of 200 is recommended (Blunch, 2013; Gefen, Rigdon, & Straub, 2011, Hair et al., 2010). Therefore, the sample size (N=245) of the present study is appropriate as per the above criteria.

##### ***Missing Data***

Missing data often creates a lot of statistical problems. In case of CFA and path analysis, to calculate estimates certain amount of data points are required and the analysis will not run if there is a lot of data missing. Firstly, the Little (1988) Missing Completely at Random (MCAR) test was performed to check the randomness of missing data. This test compares the data set with a pattern that is expected for random missing data and in case of insignificant difference; the missing data is considered to be randomly and insignificantly missing. Results (Table 5.2) did not reflect significant difference indicating randomness of missing values in the data set; thereby, permitting their use in statistical analysis after appropriate replacement (Little & Rubin, 1987).

Table 5.2

*MCAR Test Results*

Variable	Chi Square	Degrees of freedom ( <i>df</i> )	Sig	Result
Acculturation Strategies	85.41	107	.93	MCAR
Social Identity Aspects	22.32	31	.87	MCAR
Body Image	11017	22	.97	MCAR
Cultural Intelligence	59.51	55	.31	MCAR

*Note.* No missing data reported in sociocultural and psychological adaptation scales.

Generally, for a path analysis missing more than 10% values on a particular variable, or from a particular respondent, may be problematic and ideally that variable or respondent should be discarded (Enders, 2001). Accordingly, one respondent was eliminated. Apart from that, the maximum missing values for one variable was 1.2% and for a respondent 1.8%, which were within the acceptable threshold. Although in SEM, there are some research suggestions to deal with missing data through methods like the Maximum Likelihood. However, these methods serve better when large amounts of data (20% or more) are missing (Enders, 2001). In this study the overall missing data was very less. Thereby, missing data were imputed using the mean substitution method; that is, replacing all missing data in a variable by the mean of that variable. Although, this method creates internally consistent sets of results but if there is a lot of missing data, artificially adding average scores may decrease the variation of scores.

***Outlier & Normality Assessment***

Normality in data is an important assumption and severe non-normality biases estimates, test results and fit measures (Blunch, 2013). Highly skewed or data with high kurtosis indicate non-normality. Presence of significant outliers, that is, an observation extremely different from most others that it can bias statistics like the mean (Field,

2013); may affect normality. There were no reported extreme outliers in this study's data. Moreover, certain accounts also considered outliers to be non-existent in case of Likert-scales as answering at the extremes in such scales was not considered to be outlier behavior.

Non-normality can be dealt with transformation of data which often brings outliers closer to main body of data (Blunch, 2013). Firstly, univariate normality checks were made. Accordingly, z-scores were calculated by dividing the skewness and kurtosis statistics by their respective standard errors of mean. Results indicated that z-scores were within or close to the acceptable range +/- 2.58 as suggested by Field (2013) for a sample of this size.

Table 5.3  
*Univariate Normality Checks (N = 245)*

Constructs	Z-skewness	Z-skewness/Std. error skewness	Z-kurtosis	Z-skewness/Std. error kurtosis
Assimilation	-.183	-1.1	-.309	-0.9
Integration	-.200	-1.2	.408	1.3
Marginalization	.231	1.4	.017	.05
Separation	-.181	-1.1	.186	.06
Ethnic identity	-.324	-2.0	-.436	-1.4
National identity	-.268	-1.7	-.299	-0.9
BI-Weight	-.131	-.08	-.802	-2.5
BI-Appearance	-.306	-1.9	-.502	-1.6
BI-Attribution	.417	2.6	.054	0.1
Total body image	-.035	-0.2	-.405	-1.3
Cultural Intelligence	.050	0.3	.571	1.8
Sociocultural adaptation	-.386	-2.4	-.686	-2.2
Psychological adaptation	-.120	-0.7	.552	1.7

*Note.* BI-Weight = Body Image Weight aspect; BI-Appearance = Body Image Appearance aspect; BI-Attribution = Body Image Attribution aspect; CQ = Cultural Intelligence; Std. Error Skewness = .156; Std. Error Kurtosis = .310.

Although there was no separate assessment done to check for multivariate normality; but generally multivariate normality is assumed from univariate normality of all the individual variables in the path model (Blunch, 2013).

### ***Linearity of bivariate relationships***

Linearity refers to the consistency of relationship between the exogenous and the endogenous variables. SEM is not suitable to test models for data with extremely non-linear relationships. Generally, linearity can be assumed from multivariate normality (Blunch, 2013); which has been accepted for the data set in this study. However, as an additional measure, the Deviation from Linearity test available in the analysis of variance (ANOVA) test in SPSS was conducted. This test compares how different the current data set is from linearity; therefore, insignificant findings indicate that the study data are not very divergent of a linear trend of relationships between variables. Results indicated that for each bivariate relationship between independent and dependent variables, the significance value for the Deviation from Linearity test was more than .05 which suggests linearity of the regression function.

### **5.4.3 CFA: Measurement model fit & psychometric evaluation**

#### ***(a) Model fit: Absolute & relative indices***

CFA was conducted to assess the dimensionality, internal consistency and validity of the scales used in this study. Firstly, the global fit indices were examined to assess the overall adequacy of scales. The Amos software provides a range of fit indices. The absolute fit indices judge the accuracy with which the hypothesized model (the model being tested) reproduces the data without comparing the hypothesized model with any other contextually relevant models (Blunch, 2013). As opposed to that, the relative fit measures introduce a baseline model with zero correlations among the variables and

compares how well the hypothesized model fits relative to the baseline model (Hair et al., 2010). A good fit indicates that the responses to the test used to measure the construct are consistent to the hypothesized measurement model of the construct.

CFA also offers certain modification indices that provide information about the revisions needed to be made to the model to enhance the fit. In the current study, modifications were made only in terms of covarying certain error terms within one dimension of the measures and deleting few items that loaded very poorly on the respective factors.

There is no consensus regarding the best fit indices however, at least one index from both types of fit indices are suggested to be used for model evaluation (Hair, et al., 2010). The fit indices of the constructs of this study, as represented in Table 5.4 , are discussed below.

- *Absolute fit indices*

The chi-square statistics or CMIN ( $\chi^2$ ) is the most commonly reported fit index (Furr & Bacharach, 2014). A large, significant  $\chi^2$  value indicates poor fit between observed and hypothesized models, whereas non-significant values indicate good fit. Accordingly, good fit were established for ethnic ( $\chi^2 = 9.7$ ;  $p = .13$ ), as well as, national identity ( $\chi^2 = 11.9$ ,  $p = .15$ ) and psychological adaptation ( $\chi^2 = 9.7$ ,  $p = .08$ ). For the other measures significant  $\chi^2$  was achieved which indicated poor fit. However, the  $\chi^2$  value is sensitive to sample size, that is, larger sample yields a larger chi-square value. As such, significant  $\chi^2$  findings are usually dismissed in research (Furr & Bacharach, 2014) and additional fit indices are evaluated. Hence, other absolute fit measures, that is, the relative chi-square ( $\chi^2/df$ ), goodness-of-fit index (*GFI*) and the root mean square of approximation (*RMSEA*) were considered in this study.

The reported  $\chi^2/df$  values were reflective of good fit. As indicated in Table 5.4  $\chi^2/df$  values for all the constructs were all within the acceptable range of  $\geq 1$  and  $\leq 3$  (Hair et al., 2010).

The possible range of *GFI* value is 0 to 1, wherein, higher scores indicates better fit. Although, *GFI* value  $\geq .95$  is preferred, but  $\geq .90$  is also acceptable (Hair et al., 2010). In this study, except for acculturation strategies (*GFI* = .88) all other constructs reported *GFI* value  $\geq .90$ . However, *GFI* value as low as .85 has been accepted in literature (for example; Singh, Suar & Leiter, 2012).

Although, the threshold for a good *RMSEA* value is contested (Hair, et al., 2010), usually lower values indicate better fit with recommended threshold being  $\leq .06$  (Fur & Bcharach, 2014). However, values as high as .08 is acceptable when the comparative fit index (*CFI*) is  $\geq .92$  (Hair et al., 2010). Findings revealed *RMSEA* values to be in the acceptable threshold for all the constructs, except for body image with reported value of .08. However, this value is accepted keeping in mind the *CFI* for body image as discussed in the next section.

- *Relative fit indices*

Normed fit index (*NFI*) is one of the original relative fit index measures. In this study the *NFI* values of the constructs were within the acceptable threshold of  $\geq .95$  (Blunch, 2013) for aspects of social identity, sociocultural and psychological adaptation. *NFI* values for acculturation strategies, body image and CQ were .87, .87 and .89, respectively. However, similar to  $\chi^2$ , *NFI* is also sensitive to sample size and have a tendency to underestimate fit in small samples (Blaunch, 2013). As such, it is often advised to evaluate an additional measure of *CFI* as proposed by Bentler (1990). Usually, *CFI*  $\geq .90$  suggests adequate fit and more than .95 indicates very good fit

(Blunch, 2013; Hair et al., 2010). In this study, the acculturation, body image and cultural image constructs reflected an adequate *CFI*, whereas good *CFI* value was reported for both the aspects of social identity (.99 each), sociocultural (.97) adaptation and psychological adaptation (.98).

Typically, the  $\chi^2/df$ , *CFI* and *RMSEA* are considered sufficient to evaluate model fit (Hair et al., 2010). Therefore, with an adequate  $\chi^2/df$  value of 1.9, *CFI* value of .91 and *RMSEA* of .06; the acculturation strategies construct is considered to be adequately fit despite having *GFI* value lower than the required threshold.

***(b) Psychometric evaluation: Testing reliability & validity***

Reliability and validity are the two main standards of psychometric evaluation of a scale or measurement instrument. Reliability of an instrument is its ability to produce consistent results on repeated trials under identical conditions. Validity is defined as the extent to which an instrument accurately measures exactly what it is intended to measure.

The most commonly used measure of reliability is the coefficient alpha ( $\alpha$ ) which provides a measure of internal consistency of the scale. Usually  $\alpha \geq .7$  is considered good reliability, but  $\alpha \geq .6$  is also accepted (Singh et al., 2012). However,  $\alpha$  only takes into account the scale items. It does not take into account the latent variables as part of the measurement model (Blanch, 2013) which may bias reliability estimates in SEM analysis. Moreover,  $\alpha$  is also contingent on the scale item's psychometric properties like similar loadings on factors and inter-item correlations (Furr & Bacharach, 2014). Therefore, it is likely that  $\alpha$  value may misestimate reliability, particularly in case of multidimensional measures (Blanch, 2013), where item loadings will vary significantly across dimensions. Hence, in SEM in addition to  $\alpha$ , another construct reliability

estimate termed as composite reliability (*CR*) is used. High *CR* represents internal consistency, that is, the scale items consistently represent the same construct. *CR* value  $\geq .7$  suggests good reliability, however, *CR* of 0.6 may be accepted if other indices of model's construct validity are good (Hair et al., 2010). Reliability assessment of scales used in this study reported  $\alpha$  in the acceptable threshold of  $\geq .7$  or close to it (Singh et al., 2012). The  $\alpha$  values ranged from .66 to .90. Similarly, the obtained *CR* values were also within the acceptable threshold, ranging from .66 to .91 (Hair et al., 2010).

Unlike traditional reliability methods like  $\alpha$ ; CFA based reliability assessment provides reliability score for every item which can be used in conjunction with the item factor loadings to decide the retention or elimination of individual scale items. Small reliabilities are usually parallel to insignificant factor loadings, while highly significant items may also report small reliability value. Such items should ideally be eliminated or reformulated. As such, based on Field (2013) guidelines for the current sample size, items with loadings less than .35 were eliminated. Furthermore, items reporting *CR* less than .6 were also eliminated. Consequently, one item each was deleted from the attribution aspect of body image and metacognitive CQ scale; and two items were deleted from the appearance aspects of body image scale. From the original 99 item questionnaire, 95 items were retained for analysis.

Reliability is a precondition for establishing validity of the constructs. The scales' measurement model validity depends on establishing their construct validity and acceptable levels of fit for the hypothesized measurement model. Construct validity refers to the extent to which the observed variables (the scale items); accurately represent the latent construct which the items claim to measure. CFA provides estimates for convergent and discriminant validity, both of which are indicative of construct validity.

Table 5.4

*Psychometric properties of the scales*

Measures	No. of Items		$\alpha$	CR	AVE	MSV	GFI	CFI	NFI	$\chi^2/df$	RMSEA	Factor loadings
	Original	Retained										
<b>Acculturation</b>							.88	.91	.87	1.9	.06	
Assimilation	7	7	.70	.73	.68	.23						.36-.72
Integration	7	7	.66	.69	.56	.37						.38-.80
Marginalization	7	7	.72	.71	.62	.45						.35-.78
Separation	7	7	.67	.67	.51	.32						.38-.68
<b>Social Identity</b>												
Ethnic Identity	6	6	.81	.81	.58		.98	.99	.98	1.6	.05	.51-.81
National Identity	6	6	.85	.86	.54		.98	.99	.97	1.4	.04	.64-.81
<b>Body Image</b>							.90	.92	.87	2.9	.08	
Weight	8	8	.88	.89	.62	.48						.47-.84
Appearance	10	8	.79	.80	.55	.43						.37-.82
Attribution	5	4	.72	.85	.58	.36						.74-.81
<b>Cultural Intelligence</b>							.90	.91	.89	1.6	.05	
Metacognitive	4	3	.68	.66	.52	.39						.41-.81
Cognitive	6	6	.71	.72	.58	.46						.40-.71
Motivational	5	5	.67	.68	.52	.42						.47-.92
Behavioral	5	5	.70	.71	.64	.29						.59-.78
<b>Sociocultural Adaptation</b>							.94	.97	.94	1.9	.06	
General	7	7	.83	.83	.62	.39						.63-.71
Interaction	4	4	.91	.90	.71							.73-.91
<b>Psychological Adaptation</b>	5	5	.81	.82	.68		.98	.98	.97	1.9	.06	.59-.80

*Note.*  $\alpha$  = cronbach's alpha; CR = composite reliability, AVE = average variance extracted, MSV = maximum shared variance, GFI = goodness-of-fit index; CFI = comparative fit index; NFI = normed fit index;  $\chi^2/df$  = chi square/degrees of freedom; RMSEA = root mean square error of approximation.

Convergent validity indicates the extent of shared common variance or the degree of convergence amongst the observed variables of a specific construct (Hair et al., 2010). From the CFA results, values for the average variance extracted (*AVE*) is obtained which forms an indicator of convergent validity. As seen in Table 5.4, all the obtained *AVE* values meet the required threshold of  $\geq .5$  (Hair et al., 2010). *AVE* values ranged from a minimum of .51 for separation acculturation strategy to a maximum of .71 for the interaction aspect of sociocultural adaptation. Apart from *AVE*; reliability, item factor loadings and model fit indices also reflect convergent validity (Hair et al., 2010). As mentioned above, *CR* values for all the scales were above the minimum threshold requirement. The factor loadings of the retained items were above .3, the suggested threshold for a sample of this size (Field, 2013). Additionally, the hypothesized models for each construct fit relatively well. All the evidence in conjunction supported the convergence validity of the constructs.

The analysis further proceeded with evaluating the discriminant validity of the multidimensional scales used in the study, namely the acculturation, body image, cultural intelligence and sociocultural adaptation constructs. Discriminant validity is defined as the extent to which a construct is truly distinct from other constructs. This distinction is assessed in terms of the correlation of the construct with other constructs and how precisely the measured variables represent only that construct (Hair et al., 2010).

Firstly, the square root of *AVE* (indicated in the correlation matrix, Table 5.6) for each construct of the multidimensional scales were calculated and compared with all corresponding correlations among constructs of the scale. Inter construct correlations for the acculturation strategies scale ranged from -.01 to -.28, which were reportedly less than the squared *AVE* values for each construct of the scale. Similarly, for the body

image scale the highest inter construct correlations was .55 between the weight and appearance aspects of body image, which is less than the all the squared *AVE* values of the scale's constructs. Similar findings were reported for the dimensions of both CQ and sociocultural adaptation scale. Such a pattern of findings with reported *AVE* square root values of the constructs greater than all the corresponding inter construct correlations of the scale, is suggestive of discriminant validity (Fornell & Larcker, 1981).

Additional support was provided by the Maximum Shared Variance (*MSV*) values obtained from CFA findings. Findings as represented in Table 5.4, revealed *MSV* to be less than *AVE* for all the constructs, thereby suggesting discriminant validity (Hair et al., 2010). Also, the correlation matrix indicates low to moderate correlation values among the different constructs of each scale which is also suggestive of construct discriminant validity (Cambell & Fiske, 1959).

The correlation matrix (Table 5.6) also indicates moderate to high correlation coefficient (*r*) between the total body image score and each of its aspects with *r* value ranging from .58 to .87. This high correlation is expected and do not undermine discriminative validity of the scale as aspects of weight, attribution and appearance are considered additive and formative to overall body image. Likewise, the total CQ score is highly correlated with each of its dimensions (*r* ranging from .70 to .79) which were theorized to be formative of overall CQ. On similar lines, the sociocultural adaptation scale also reported lower inter construct correlation between its two distinct aspects, however, each aspect correlated highly to overall score of sociocultural adaptation.

#### 5.4.4 Basic statistical analysis

In order to support and enrich findings of further assessment of structural model testing, certain basic statistical analyses were carried out. Basic descriptive analysis was followed by correlation analysis of the variables. Furthermore, *t* tests were conducted to evaluate gender differences in the study variables. Findings are discussed below.

##### *Descriptive statistics*

Descriptive analysis involved assessment of mean (*M*) and standard deviation (*SD*) of each variable. Along with that, to make better sense of the descriptive data, the scale range for each variable and the obtained maximum and minimum scores were also evaluated. As indicated in Table 5.5, results revealed integration ( $M = 23.04, SD = 2.5$ ) to be the most preferred acculturation strategy followed by separation ( $M = 18.97, SD = 2.4$ ) and assimilation ( $M = 16.82, SD = 2.6$ ); while marginalization ( $M = 13.74, SD = 2.8$ ) was the least preferred. Sample also reported a slightly higher ethnic identity ( $M = 24.44, SD = 3.1$ ) as compared to the national identity ( $M = 22.68, SD = 3.7$ ). Mean value for the total body image was 57.65, and for each dimension of body image namely weight, appearance, attribution the reported mean was 21.99, 25.54, 10.11, respectively. With recorded mean of 97.02 (scale range 19-133), the sample reflected a good level of overall CQ. Psychological adaptation was of a moderate level ( $M = 15.95$  on potential scale ranging from 5-25) and obtained mean for sociocultural adaptation was 42.98 on scale range of 11-55.

Table 5.5  
*Descriptive Statistics (Valid N=245)*

Measures	Minimum	Maximum	<i>M</i>	<i>SD</i>	Scale Range
Assimilation	7	24	16.82	2.67	7-28
Integration	15	28	23.04	2.59	7-28
Marginalization	7	21	13.74	2.86	7-28
Separation	11	25	18.97	2.45	7-28
Ethnic identity	17	30	24.44	3.16	6-30
National identity	12	30	22.68	3.74	6-30
BI-Weight	10	32	21.99	5.95	8-32
BI-Appearance	15	32	25.54	3.98	8-32
BI-Attribution	4	16	10.11	2.5	4-16
Total body image	32	80	57.65	10.23	20-80
Metacognitive CQ	9	21	15.08	2.28	3-21
Cognitive CQ	16	42	27.76	5.15	6-42
Motivational CQ	15	35	26.27	3.90	5-35
Behavioral CQ	9	35	22.96	4.42	5-35
Total CQ	58	138	97.02	12.10	19-133
Sociocultural adaptation	26	55	42.98	7.09	11-55
Psychological adaptation	5	25	15.95	3.65	5-25

*Note.* BI-Weight = Body Image Weight aspect; BI-Appearance = Body Image Appearance aspect; BI-Attribution = Body Image Attribution aspect; CQ = Cultural Intelligence.

### ***Bivariate correlation analysis***

The correlation analysis (Table 5.6) indicated that most of the independent variables were significantly correlated to the dependent variables of adaptation as proposed in the model. In terms of the acculturation strategies and their adaptive outcomes findings were consistent to literature (Berry et al., 2002; Berry, 2005). Integration acculturation strategy reported positive correlations to sociocultural adaptation ( $r = .26, p < .01$ ) and assimilation strategy positively related to psychological adaptation ( $r = .29, p < .01$ ). In contrast, marginalization reported significant negative correlation to both sociocultural

( $r = -.28, p < .01$ ) and psychological ( $r = -.16, p < .05$ ) adaptation. Negative associations were also reported for separation with sociocultural adaptation ( $r = -.17, p < .01$ ).

For social identity aspects, identification to the national group was related to both sociocultural ( $r = .17, p < .01$ ) and psychological adaptation ( $r = .28, p < .01$ ). While, no significant association of ethnic identity was reported to any aspect of adaptation.

The overall body image positively related to sociocultural ( $r = .15, p < .05$ ) and psychological ( $r = .29, p < .01$ ) adaptation. Similarly, the attribution and appearance aspects of body image positively related to both adaptation forms; while the weight aspect significantly related only to psychological adaptation ( $r = .29, p < .01$ ). Additionally, CQ was positively correlated to both psychological ( $r = .21, p < .01$ ) and sociocultural ( $r = .31, p < .01$ ) adaptation. Metacognitive and motivational CQ were positively related to both adaptation forms; while cognitive and behavioural CQ significantly associated only to sociocultural adaptation.

#### *Association amongst the predictor variables*

Amongst the acculturation strategies, marginalization was positively related to assimilation ( $r = .21, p < .01$ ) and separation ( $r = .20, p < .01$ ). Integration and marginalization were negatively associated ( $r = -.28, p < .01$ ). These strategies were also associated to the aspects of social identity. Findings concurred to Berry's (1980, 2005) conceptualization of the acculturation strategies of migrant groups as defined by their preference to maintain their own cultural identity and the preference for having contact with the new culture. Positive associations were established between assimilation strategy and national identity ( $r = .20, p < .01$ ); and between separation strategy and ethnic identity ( $r = .42, p < .01$ ). Berry (2005) considered integration to be most adaptive strategy since it involved simultaneous identification to both original and new cultural groups; and in accord to that, findings revealed significant positive

relations of integration to both ethnic ( $r = .29, p < .01$ ) and national ( $r = .29, p < .01$ ) identity. As opposed to that, marginalization strategy which reflects detachment and lack of identification to both cultural groups did not report significant association to social identity aspects. Therefore, findings were in full support of hypotheses 1A and 1B which assumed positive association of national identity to assimilation and integration acculturation strategies; respectively. Likewise, hypotheses 1C and 1D which proposed positive relations of ethnic identity; respectively, to separation and integration acculturation strategies, are also accepted.

Furthermore, national identity was more strongly correlated to CQ ( $r = .33, p < .01$ ) as compared to ethnic identity's association to CQ ( $r = .16, p < .05$ ). CQ also correlated to assimilation ( $r = .23, p < .01$ ) and integration ( $r = .24, p < .01$ ) acculturation strategies. None of the social identity aspects were significantly associated to body image, thereby; hypothesis 1E which assumed national identity to be negatively related to body image is not accepted. Similarly, hypothesis 1F which stated the presence of positive association of ethnic identity to body image is also not supported by findings of this study.

Lastly, body image was negatively associated to marginalization strategy ( $r = -.26, p < .01$ ) and positively associated to both integration strategy ( $r = .15, p < .05$ ), as well as, cultural intelligence ( $r = .14, p < .05$ ). Contradicting hypothesis 1G, assimilation strategy was not correlated to body image.

Table 5.6

## Correlation Matrix

		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
1	Assimilation	<b>.82</b>																		
2	Integration	-.04	<b>.74</b>																	
3	Marginalization	.21**	-.28**	<b>.78</b>																
4	Separation	-.01	.11	.20**	<b>.71</b>															
5	Ethnic identity	-.11	.29**	-.09	.42**															
6	National identity	.20**	.29**	-.08	.08	.38**														
7	BI-Weight	.02	.04	-.16**	.03	.06	.04	<b>.78</b>												
8	BI-Appearance	-.05	.21**	-.36**	-.06	.09	.11	.55**	<b>.76</b>											
9	BI-Attribution	.13*	.12	-.05	-.02	-.01	.08	.31**	.34**	<b>.74</b>										
10	Total Body Image	.02	.15*	-.26**	-.01	.07	.10	.87**	.83**	.58**										
11	Metacognitive CQ	.12*	.24**	.01	.04	.20**	.20**	.04	.15*	.10	.11	<b>.72</b>								
12	Cognitive CQ	.18**	.09	.00	.04	.09	.23**	.05	.05	.11	.08	.38**	<b>.76</b>							
13	Motivational CQ	.19**	.32**	-.23**	-.04	.11	.33**	.10	.23**	.21**	.21**	.37**	.43**	<b>.72</b>						
14	Behavioral CQ	.17**	.11	.07	-.04	.10	.19**	-.01	.05	.05	.03	.54**	.37**	.29**	<b>.80</b>					
15	Total CQ	.23**	.24**	-.04	.02	.16*	.33**	.06	.15*	.15*	.14*	.71**	.79**	.70**	.74**					
16	Soc-General	.01	.20**	-.27**	-.19**	-.02	.12	.03	.22*	.11	.14**	.28**	.09	.35**	.17**	.28**	<b>.78</b>			
17	Soc-Interaction	.14*	.29**	-.22**	-.13*	-.04	.17**	-.03	.15*	.11	.07	.21**	.14*	.36**	.08	.26**	.59**	<b>.84</b>		
18	Sociocultural adaptation	.08	.26**	-.28**	-.17**	-.03	.17**	.01	.22**	.16**	.15*	.27**	.15*	.41**	.15*	.31**	.9**	.83**		
19	Psychological adaptation	.29**	.07	-.16*	-.09	.01	.28**	.18**	.26**	.27**	.29**	.18**	.11	.30**	.09	.22**	.41**	.41**	.48**	

Note. 1. \*  $p < .05$ , \*\*  $p < .01$  (Two-tailed).

2. Numbers shown in boldface denote the square root of the AVE.

3. BI-Weight = Body Image Weight aspect; BI-Appearance = Body Image Appearance aspect; BI-Attribution = Body Image Attribution aspect; CQ = Cultural Intelligence; Soc-General = General aspect of sociocultural adaptation; Soc-Interaction = Interaction aspect of sociocultural adaptation.

### ***Gender difference in the variables***

To test for gender differences in the variables a series of *t*-tests were conducted. Results represented in Table 5.7 indicate that significant gender differences were reported in case of the weight aspect of body image, cognitive CQ and total CQ.

Table 5.7  
*t*-test table for assessing gender differences

Measures	Gender				<i>t</i> ( <i>df</i> )
	Male ( <i>N</i> = 102)		Female ( <i>N</i> = 143)		
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Assimilation	16.78	2.5	16.85	2.2	.43 <sup>(243)</sup>
Integration	23.08	2.7	23.01	2.4	.19 <sup>(243)</sup>
Marginalization	13.61	3.0	13.83	2.7	-.60 <sup>(243)</sup>
Separation	19.03	2.5	18.93	2.3	.30 <sup>(243)</sup>
Ethnic Identity	24.82	3.3	24.17	2.9	1.5 <sup>(243)</sup>
National Identity	23.07	4.1	22.40	3.4	1.3 <sup>(243)</sup>
BI-Weight	22.86	5.6	21.37	6.1	1.9* <sup>(243)</sup>
BI-Appearance	25.89	4.08	25.3	3.9	7.9 <sup>(243)</sup>
BI-Attribution	10.11	2.4	10.11	2.5	.52 <sup>(243)</sup>
Total Body Image	58.87	10.05	56.78	10.3	1.5 <sup>(243)</sup>
Metacognitive CQ	15.28	2.2	14.95	2.2	1.0 <sup>(243)</sup>
Cognitive CQ	28.50	4.8	27.23	5.2	1.9* <sup>(243)</sup>
Motivational CQ	26.61	3.9	26.02	3.8	1.1 <sup>(243)</sup>
Behavioral CQ	23.52	4.2	22.57	4.5	1.6 <sup>(243)</sup>
Total CQ	98.87	12	95.71	11.9	2.03* <sup>(243)</sup>
Sociocultural adaptation	43.22	7.6	42.80	6.7	.44 <sup>(244)</sup>
Psychological adaptation	15.84	4.2	16.02	3.1	-.37 <sup>(244)</sup>

*Note.* \* *p* < .05; BI-Weight = Body Image Weight aspect; BI-Appearance = Body Image Appearance aspect; BI-Attribution = Body Image Attribution aspect; CQ = Cultural Intelligence.

Keeping in line with previous findings males reported significantly greater satisfaction with their body weight ( $M = 22.8, SD = 5.6$ ) compared to females ( $M = 21.3, SD = 6.1$ ) in the sample. In case of cognitive CQ too, males ( $M = 28.5, SD = 4.8$ ) reported higher mean than females ( $M = 27.2, SD = 5.2$ ). A similar trend was seen for total CQ score with males ( $M = 98.8, SD = 12$ ) reporting a higher mean than females ( $M = 95.7, SD = 11.9$ ). Therefore, hypothesis 2 is only partially supported as findings did not reveal gender differences in most of the variables including acculturation strategies, the social identity aspects, total body image and adaptation.

#### **5.4.5 Structural model evaluation**

The research model proposed in this study strived to identify the predictors of the acculturative adaptation and to assess interaction of these predictors with CQ in their effect on adaptation. Firstly, association between the independent and dependent variables were analyzed in a direct path model. Subsequently, additional path models were tested to evaluate the interaction of the moderator variable and each independent variable on their effect on the dependent variables. Demographic variables (age, gender, educational qualification, marital status, reason for migration, current city of residence in mainland India, current status in city and length of residence in the city of migration) were incorporated as control on the dependent variables. To achieve better fit, covariation was permitted amongst all the exogenous latent variables (Kline, 2015).

#### ***Direct path model analysis***

The direct path model evaluated the predictive association of the independent variables to the dependent variables. The effect of acculturation strategies, aspects of social identity, and body image on sociocultural and psychological adaptation was tested in this direct path model. It also included the independent effect of the moderator variable,

that is, CQ on the dependent variables. Analysis of the path model revealed acceptable threshold of  $> .95$  as proposed by Hair et al. (2010) in case of the *GFI* (.95), *CFI* (.97) and *NFI* (.96) values. However, certain other fit indices were not satisfactory. The  $\chi^2/df$  value was 51.09 which is far from the acceptable threshold of  $< .05$  and the *RMSEA* was not in the acceptable range of  $< .05$  (Hair et al., 2010). Furthermore, *p* value was  $< .05$ , which indicated that the data significantly differed from the model, thereby, undermining the precision of the originally proposed model (Hair et al., 2010).

In order to enhance the fit indices, the modification indices were reviewed and accordingly the error terms were covaried to achieve better fit. Furthermore, to achieve more degrees of freedom, the regression effect of the control variable, length of residence to psychological adaptation was eliminated. This decision was made since the omitted link was highly insignificant. Moreover, as represented in the correlation matrix (Table 5.6) and also in previous literature, the length of residence only significantly related to sociocultural adaptation (Ward & Kennedy, 1993a). Therefore, in the modified model it was regressed only on sociocultural adaptation. Table 5.8 represents the fit indices for the originally proposed and the modified model.

Table 5.8  
*Fit Indices for the Direct Path Model*

Fit Indices	Originally Proposed Model	Modified Model
$\chi^2 (df)$	51.09 (3)	8.42(4)
Relative $\chi^2 (\chi^2/df)$	17.03	2.1
<i>p</i> value	.00	.08
<i>GFI</i>	.95	.97
<i>RMSEA</i>	.45	.03
<i>NFI</i>	.97	.98
<i>CFI</i>	.97	.98

*Note.*  $\chi^2/df$  = chi square/degrees of freedom; *GFI* = goodness-of-fit index; *RMSEA* = root mean square error of approximation; *NFI* = normed fit index; *CFI* = comparative fit index.

Modifications in the model amended all the deviations from acceptable fit indices in the original model. The  $\chi^2/df$  value was reduced to the acceptable range of  $< 3$  and the *RMSEA* also fell down to the acceptable range of  $< .05$  (Hair et al., 2010). The values of *GFI*, *NFI* and *CFI* were enhanced. Furthermore, an insignificant *p*-value was achieved; which is desirable since in case of  $\chi^2$  test, insignificant *p* indicates that data is not significantly different from the model. Moreover, the regression coefficient or R-squared ( $R^2$ ) values for both dependent variables marginally increased in the modified model. In the original model  $R^2$  value was .23 for both the dependent variables, which increased in the modified model to .26 in case of sociocultural and .28 for psychological adaptation. This indicated the modified model accounted for more variation in the dependent variables as compared to the originally proposed model. Therefore, the modified model is considered for further evaluation of estimates and the findings are summarized in Table 5.9 and Figure 5.2.

Table 5.9

*Standardized Beta Coefficients of the Direct Path Model*

Variables	Standardized Beta Coefficient ( $\beta$ )	
	Psychological adaptation	Sociocultural adaptation
Assimilation	.24**	.05
Integration	-.06	.15**
Marginalization	-.13*	-.19**
Separation	-.06	-.10*
Ethnic Identity	-.11	-.10
National Identity	.19**	.09
Total Body Image	.22*	-.24
BI-Weight	-.15	.01
BI-Attribution	.07	.16*
BI-Appearance	.03	.24*
CQ	.16**	.19**

*Note.* \*  $p < .05$ , \*\*  $p < .01$ ; BI-Weight = Body Image Weight aspect; BI-Appearance = Body Image Appearance aspect; BI-Attribution = Body Image Attribution aspect; CQ = Cultural Intelligence.

For psychological adaptation, assimilation ( $\beta = .24, p < .01$ ) emerged the strongest significant predictor followed by total body image ( $\beta = .32, p < .05$ ) and national identity ( $\beta = .19, p < .01$ ). In case of sociocultural adaptation, the appearance aspect of body image was the strongest predictor ( $\beta = .24, p < .05$ ), followed by CQ ( $\beta = .19, p < .01$ ). Apart from that, integration ( $\beta = .15, p < .01$ ) and separation ( $\beta = -.10, p < .05$ ) acculturation strategies; and attribution aspect of body image ( $\beta = .16, p < .05$ ) also emerged as significant predictors of sociocultural adaptation.

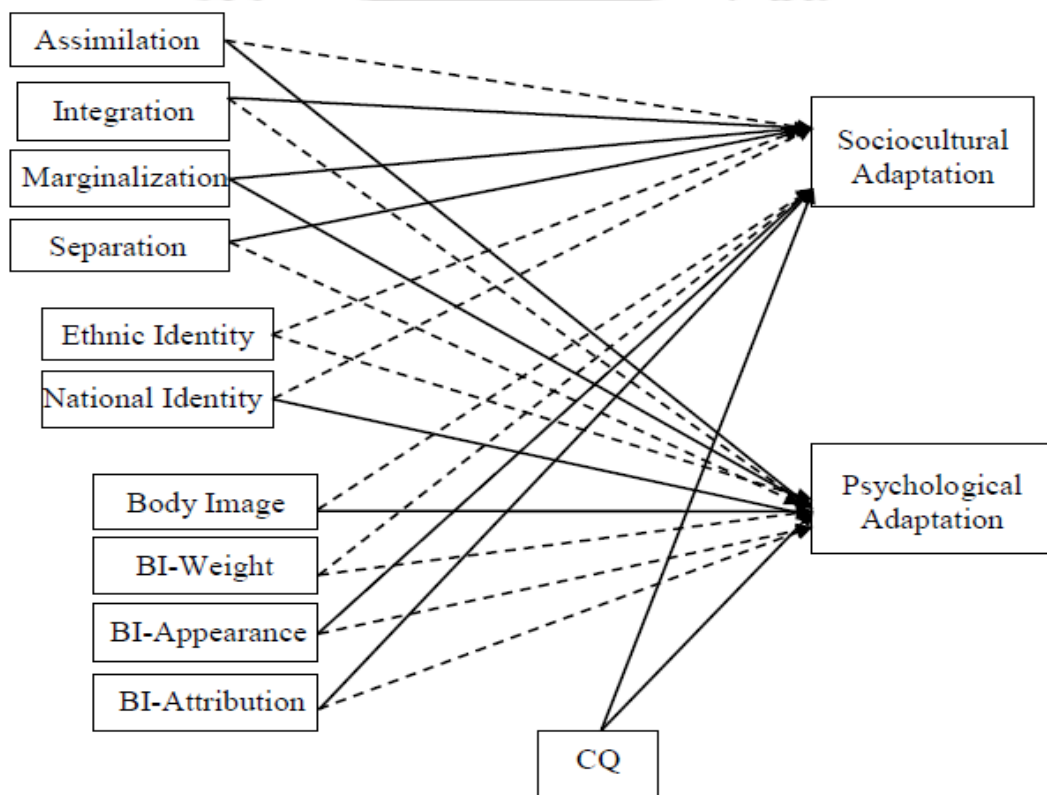


Figure 5.2. Summary of the Direct Path Model Analysis. The arrowed lines ( $\longrightarrow$ ) denote the significant pathways and the dotted lines ( $-\ - \longrightarrow$ ) denote the non-significant pathways. BI-Weight = Body Image Weight aspect; BI-Appearance = Body Image Appearance aspect; BI-Attribution = Body Image Attribution aspect; CQ = Cultural Intelligence.

Consistent to the correlation analysis (Table 5.6), findings of the path analysis revealed assimilation acculturation strategy did not report significant predictive association to sociocultural adaptation, thereby, rejecting the claim made in hypothesis 3A (i).

Contrary to that, lending support to hypothesis 3B (ii); assimilation predicted higher psychological adaptation.

Likewise, supporting hypothesis 3B (i) integration acculturation strategy positively predicted sociocultural adaptation. But it did not predict psychological adaptation, thereby, hypothesis 3B (ii) is rejected. In support of hypotheses 3C (i) and 3C (ii), marginalization acculturation strategy negatively predicted both sociocultural and psychological adaptation; respectively. Lending support to hypothesis 3D (i), separation acculturation strategy negatively predicted sociocultural adaptation. However, separation strategy reported no significant association to psychological adaptation, thereby, hypothesis 3D (ii) is rejected. The findings of insignificant predictive association were also supported by insignificant correlation coefficients between the acculturation strategies and adaptation forms (see Table 5.6 and Table 5.9).

Furthermore, rejecting hypotheses 3E (i) and 3E (ii); ethnic identity neither significantly predicted, nor correlated to any adaptation forms. On the other hand, national identity positively predicted psychological adaptation and correlated to both adaptation forms.

Despite being correlated to both adaptation forms, body image did not predict sociocultural adaptation leading to the rejection of hypothesis 3F (i). In full support for hypothesis 3F (ii), body image positively predicted psychological adaptation.

Also, in support of hypotheses 3G (i) and 3G (ii) respectively; CQ positively predicted both sociocultural and psychological adaptation.

Finally, to evaluate the interaction effects of CQ and independent variables as posited in research question no. 4, moderation analysis was conducted, findings of which are discussed below.

### ***Moderation analysis***

Moderation effects were tested by adding a moderator or interaction variable to a path model. Moderator variable affects the strength or sometimes the direction of the relationship between an independent and dependent variable. To assess the moderation effect of CQ, new variables known as interaction variables were created by multiplying the centralized or standardized scores on each independent variable with the standardized scores on the moderator variable. These interaction variables represented the combined effect of each independent variable and the moderator variable. To test for moderation, the interaction term was added to a path model along with the main effects of the variables (independent and moderator variable) that were used to compute the interaction term, even if the main effects were not significant. In each model, the error terms were covaried as per the modifications suggested to achieve better fit.

The interaction path model with each independent variable was run to test the main effects of the independent and moderator variable. In doing so, the paths leading from the interaction variable to dependent variables were fixed to zero, and other paths were set free (Model 1). Next, the second model was run to test the main effects of the independent and moderator variable in the presence of the interaction variable, for which all the paths were set free (Model 2). Both models were tested separately to analyze changes (if any) in the model's effectiveness in predicting the dependent variables when the interaction variable was added in the model. Except for the marginalization acculturation strategy, results indicated significant interaction effects of the moderating variable with the other independent variables. Figure 5.3 indicates the significant interaction variables.

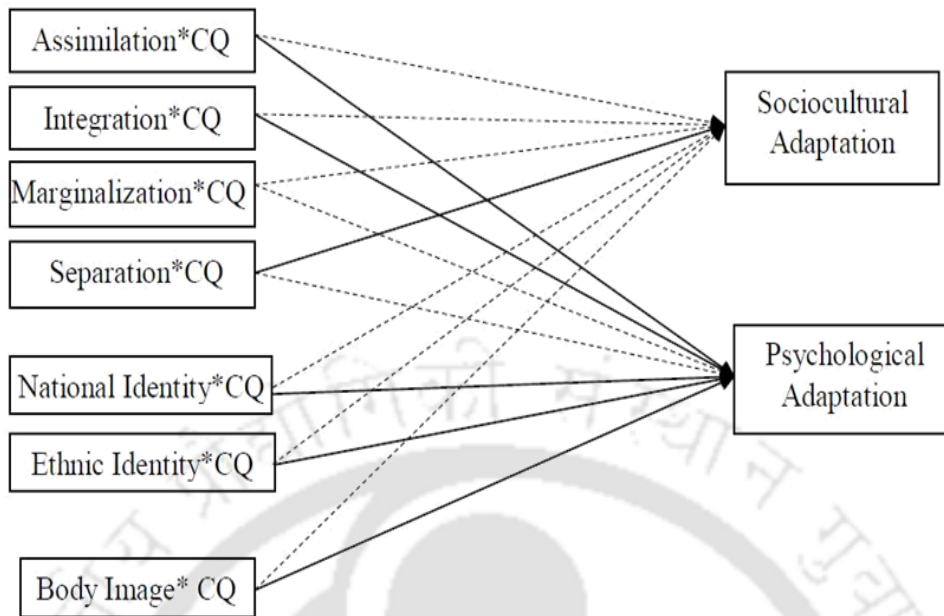


Figure 5.3. Summary of the Moderation Path Analysis. The arrowed lines (  $\longrightarrow$  ) denote the significant pathways and the dotted lines (  $\cdots$  ) denote the non-significant pathways. CQ = Cultural Intelligence.

The strength of moderation was evaluated by reviewing the  $R^2$  values and comparing the fit indices for both the models. For each independent variable, it can be noted that the addition of the interaction variables augmented the  $R^2$ ; thereby suggesting that, inclusion of the moderator variable in the path models increased the amount of variability that was accounted for in the dependent variables (Goodrich, 2013). Moreover, the interaction path models (Model 2) reported better fit indices. Simply put, it supported the claim of moderation in the proposed model. Furthermore, to illustrate the direction of change in relationship as impacted by the moderation effect, moderation figures (Figure 5.4 to 5.9) were created. Presented below are the findings of moderation analysis, separately for each independent variable.

- *Assimilation acculturation strategy*

Findings in Table 5.10 indicated that sociocultural adaptation was predicted by CQ ( $\beta = .31, p < .01$ ) but assimilation acculturation strategy had no significant main or interaction effect on sociocultural adaptation. Thereby, hypothesis 4A (i) assuming moderating effect of CQ on the relationship between assimilation and sociocultural adaptation, is rejected.

Table 5.10

*Main and Interaction Effects of Assimilation Strategy and CQ on Adaptation*

		Sociocultural Adaptation		Psychological Adaptation	
		$\beta$	$R^2$	$\beta$	$R^2$
Model 1	Assimilation	.02 <sup>**</sup>		.23 <sup>**</sup>	
	CQ	.31	.10	.16	.10
Model 2	Assimilation	.01		.25	
	CQ	.31		.16	
	Assimilation*CQ	.002	.10	.15 <sup>*</sup>	.11

*Note.* \*  $p < .05$ ; \*\*  $p < .01$

Table 5.11

*Fit Indices for Main and Interaction Effects of Assimilation strategy and CQ on Adaptation*

Fit Indices	Model 1	Model 2
$\chi^2 (df)$	.02(1)	.02(2)
Relative $\chi^2 (\chi^2/df)$	.02	.01
$p$ value	.03	.03
<i>GFI</i>	.79	.82
<i>RMSEA</i>	.08	.08
<i>NFI</i>	.93	.98
<i>CFI</i>	.94	.98

Both assimilation ( $\beta = .23, p < .01$ ) and CQ ( $\beta = .16, p < .01$ ) significantly and positively predicted psychological adaptation ( $R^2 = .10$ ). Findings of Model 2 indicated significant interaction effect of assimilation and CQ ( $\beta = .15, p < .05$ ) in predicting psychological adaptation, with a slightly enhanced  $R^2$  value of .11. The main effect of

assimilation was also strengthened ( $\beta = .25, p < .01$ ) by the presence of the interaction term. Furthermore, Table 5.11 indicated Model 2 to have better fit indices than Model 1; that is, the model with the interaction term is better represented in the data.

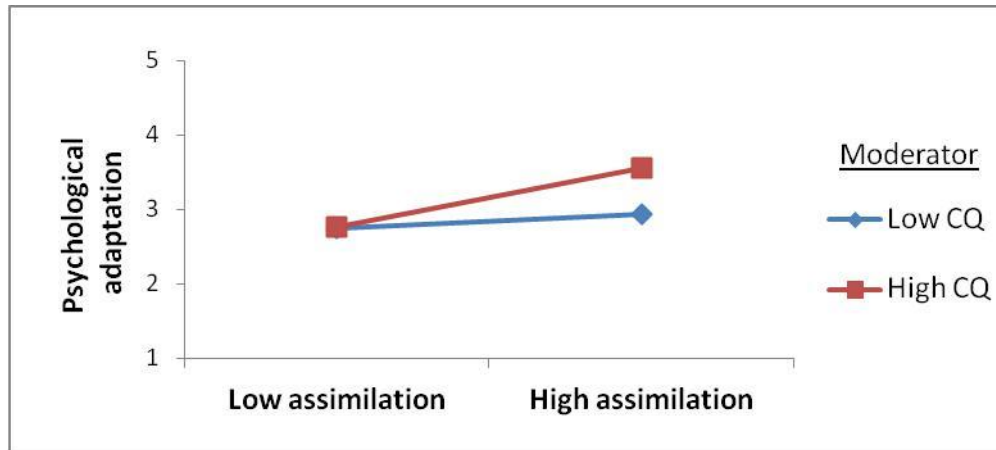


Figure 5.4. Interaction effect of Assimilation Acculturation Strategy and CQ on Psychological Adaptation.

Figure 5.4 indicates that in case of high CQ, higher assimilation led to increased psychological adaptation. For low CQ too, the relationship between assimilation and psychological adaptation increased but very slightly. Hence, supporting hypothesis 4A (ii), findings suggest that CQ positively moderates or strengthens the positive relationship between assimilation strategy and psychological adaptation.

- *Integration acculturation strategy*

Findings in Table 5.12 reflect that in case of sociocultural adaptation, the interaction effect of integration acculturation strategy and CQ was not significant; thereby rejecting hypothesis 4B (i). Although, integration strategy had no main effect on psychological adaptation, in Model 2 of Table 5.12 it can be seen that integration significantly predicted psychological adaptation through its interaction with CQ ( $\beta = .15, p < .05$ ).

Inclusion of the interaction term in the model also enhanced the  $R^2$  from .04 in Model 1

to .06 in Model 2; suggesting greater variability in psychological adaptation predicted by the moderation path model. Fit indices for Model 2, as indicated in Table 5.13, are also better than Model 1.

Table 5.12

*Main and Interaction Effects of Integration Strategy and CQ on Adaptation*

Model	Integration	Sociocultural Adaptation		Psychological Adaptation	
		$\beta$	$R^2$	$\beta$	$R^2$
1	CQ	.20**		.02	
		.26**	.13	.21**	.04
2	Integration	.20**		.03	
	CQ	.26**		.22**	
	Integration *CQ	.08	.13	.15*	.06

*Note.* \*  $p < .05$ ; \*\*  $p < .01$

Table 5.13

*Fit Indices for Main and Interaction Effects of Integration Strategy and CQ on Adaptation*

Fit Indices	Model 1	Model 2
$\chi^2$ (df)	6.2(1)	6(2)
Relative $\chi^2$ ( $\chi^2/df$ )	6.2	3
p value	.04	.03
GFI	.90	.92
RMSEA	.09	.06
NFI	.91	.92
CFI	.88	.91

Figure 5.5 illustrates that for high CQ, individuals reporting higher psychological adaptation also reported higher integration. While for low CQ levels psychological adaptation declined slightly with higher integration. Although, main effect of integration on psychological adaptation was not significant; but CQ served as a positive moderator to establish positive relationship of integration to psychological adaptation.

Hence, hypothesis 4B (ii) is accepted.

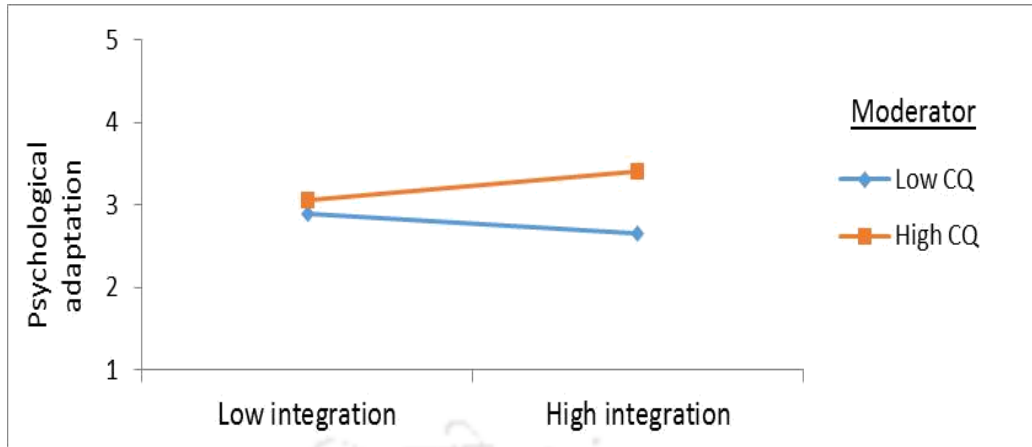


Figure 5.5. Interaction effect of Integration Acculturation Strategy and CQ on Psychological Adaptation.

- *Marginalization acculturation strategy*

As indicated in Table 5.14, marginalization negatively predicted both sociocultural ( $\beta = -.27, p < .01$ ) and psychological ( $\beta = -.15, p < .01$ ) adaptation forms. This main effect persisted even in Model 2 but there was no significant interaction effect reported. CQ did not interact with marginalization in predicting any adaptation form. Therefore, hypothesis 4C (i) and (ii) are both rejected.

Table 5.14

*Main and Interaction Effects of Marginalization strategy and CQ on Adaptation*

		Sociocultural Adaptation		Psychological Adaptation	
		$\beta$	$R^2$	$\beta$	$R^2$
Model 1	Marginalization	-.27***		-.15***	
	CQ	.31***	.17	.21***	.07
Model 2	Marginalization	-.27***		-.13**	
	CQ	.30***		.22***	
	Marginalization*CQ	.008	.17	-.10	.08

*Note.* \*  $p < .05$ ; \*\*  $p < .01$

Table 5.15

*Fit Indices for Main and Interaction Effects of Marginalization and CQ on Adaptation*

Fit Indices	Model 1	Model 2
$\chi^2$ ( <i>df</i> )	3.8(1)	7.1(2)
Relative $\chi^2$ ( $\chi^2/df$ )	3.8	3.5
<i>p</i> value	.08	.07
<i>GFI</i>	.94	.95
<i>RMSEA</i>	.08	.06
<i>NFI</i>	.92	.92
<i>CFI</i>	.89	.91

- *Separation acculturation strategy*

The only significant interaction effect of CQ in predicting sociocultural adaptation was with separation acculturation strategy. Table 5.16 indicated that separation negatively ( $\beta = -.17, p < .01$ ) and CQ positively predicted ( $\beta = .31, p < .01$ ) sociocultural adaptation in Model 1. The  $R^2$  values (Model 1 = .13 and Model 2 = .15) suggested greater variance in the dependent variable when the model included the interaction variable. In case of Model 2, the separation strategy negatively predicted sociocultural adaptation ( $\beta = -.15, p < .05$ ); that is, higher separation lowered sociocultural adaptation. As indicated in Table 5.17, Model 2 reported better fit indices than Model 1 which further supports the claim of interaction.

Table 5.16

*Main and Interaction Effects of Separation Strategy and CQ on Adaptation*

		Sociocultural Adaptation		Psychological Adaptation	
		$\beta$	$R^2$	$\beta$	$R^2$
Model 1	Separation	-.17**		-.09	
	CQ	.31**	.13	.22**	.05
Model 2	Separation	-.15*		-.08	
	CQ	.32**		.22**	
	Separation*CQ	-.25*	.15	-.07	.06

*Note.* \*  $p < .05$ ; \*\*  $p < .01$

Table 5.17

*Fit Indices for Main and Interaction Effects of Separation strategy and CQ on Adaptation*

Fit Indices	Model 1	Model 2
$\chi^2$ ( <i>df</i> )	2.4(1)	4.1(2)
Relative $\chi^2$ ( $\chi^2/df$ )	2.4	2
<i>p</i> value	.00	.12
<i>GFI</i>	.99	.99
<i>RMSEA</i>	.07	.06
<i>NFI</i>	.97	.97
<i>CFI</i>	.97	.98

Figure 5.6 indicates that in case of high CQ, separation marginally enhanced sociocultural adaptation. That is, CQ interacted with separation acculturation strategy and reduced its attenuative effect on sociocultural adaptation. For low CQ, higher separation decreased and lower separation enhanced sociocultural adaptation. Hence, in this case, extending support to hypothesis 4D (i); CQ acts as a negative moderator, that is, it weakens the already existing significant negative relationship between separation strategy and sociocultural adaptation.

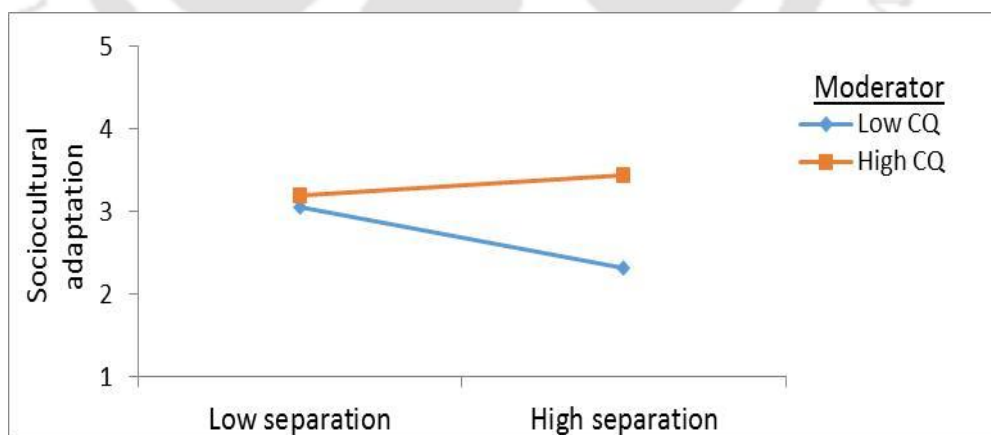


Figure 5.6. Interaction effect of Separation Acculturation Strategy and CQ on Sociocultural Adaptation.

However, there was no interaction of separation and CQ in predicting psychological adaptation. Hence, hypothesis 4D (ii) is rejected.

- *Ethnic identity*

Table 5.18 indicates that ethnic identity had no significant main effect on adaptation. In case of sociocultural adaptation the interaction term was also non significant, thereby, hypothesis 4E (i) is rejected. However, ethnic identity interacted with CQ to significantly predict psychological adaptation ( $\beta = .14, p < .01$ ). Therefore, the presence of the interaction term produced an effect of ethnic identity on the dependent variable. The  $R^2$  values reflected that the interaction path Model 2 ( $R^2 = .06$ ) produced more variability than Model 1 ( $R^2 = .04$ ) on psychological adaptation. Moreover, Table 5.19 indicates better fit indices for the interaction path model (Model 2).

Table 5.18

*Main and Interaction Effects of Ethnic Identity Aspects and CQ on Adaptation*

		Sociocultural Adaptation		Psychological Adaptation	
		$\beta$	$R^2$	$\beta$	$R^2$
Model 1	Ethnic Identity	-.08		-.02	
	CQ	.33**	.10	.22**	.04
Model 2	Ethnic Identity	-.06		-.03	
	CQ	.33**		.19**	
	Ethnic*CQ	.06	.10	-.14**	.06

*Note.* \*  $p < .05$ ; \*\*  $p < .01$

Table 5.19

*Fit Indices for Main and Interaction Effects of Ethnic Identity and CQ on Adaptation*

Fit Indices	Model 1	Model 2
$\chi^2$ (df)	7.8(1)	10.2(2)
Relative $\chi^2$ ( $\chi^2/df$ )	7.8	5.1
p value	.00	.04
GFI	.98	.98
RMSEA	.10	.14
NFI	.96	.94
CFI	.95	.91

In order to evaluate the direction of moderation the insignificant relationship between ethnic identity and psychological adaptation needs consideration. Findings indicated that ethnic identity negatively (but not significantly) predicted psychological adaptation. That is, higher ethnic identity lowered psychological adaptation. Figure 5.7 illustrates that in case of high CQ, psychological adaptation augments with increase in ethnic identity. Therefore, rejecting hypothesis 4E (ii) CQ acts as negative moderator and dampens the negative predictive relationship of ethnic identity to psychological adaptation.

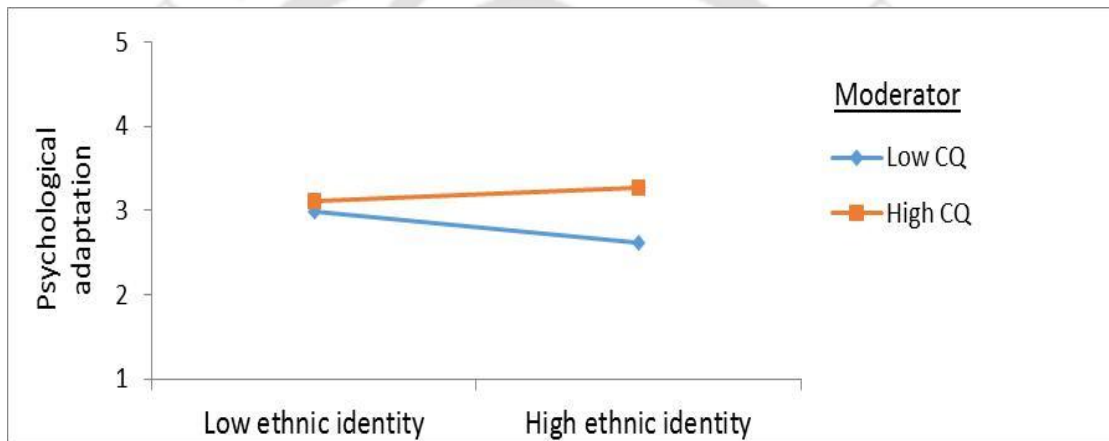


Figure 5.7. Interaction effect of Ethnic Identity and CQ on Psychological Adaptation.

- *National identity*

Based on previous research (Dimitrova et al., 2013) national identity was not hypothesized to be an influential predictor of adaptation; but in this sample it predicted psychological adaptation. Therefore, it was only logical to test its interaction with CQ in influencing adaptation.

Model 1 in Table 5.20 indicates significant main effect of national identity on psychological adaptation ( $\beta = .23, p < .01$ ) and also significant effects of CQ on both

adaptation forms. Model 2 indicates no main or interaction effect of national identity on sociocultural adaptation. However, national identity significantly interacted with CQ ( $\beta = .13, p < .05$ ) to predict psychological adaptation. The  $R^2$  value increased from .09 in Model 1 to .11 in Model 2, indicating greater variation in psychological adaptation produced by the interaction path model. Moreover, fit indices for Model 2 were comparatively better than Model 1.

Table 5.20

*Main and Interaction Effects National Identity Aspects and CQ on Adaptation*

		Sociocultural Adaptation		Psychological Adaptation	
		$\beta$	$R^2$	$\beta$	$R^2$
Model 1	National Identity	.08		.23**	
	CQ	.29**	.10	.14**	.09
Model 2	National Identity	.08		.23**	
	CQ	.28**		.15**	
	National*CQ	-.01	.10	.13*	.11

Note. \*  $p < .05$ ; \*\*  $p < .01$

Table 5.21

*Fit Indices for Main and Interaction Effects of National Identity and CQ on Adaptation*

Fit Indices	Model 1	Model 2
$\chi^2$ (df)	5.2(2)	1.6(1)
Relative $\chi^2$ ( $\chi^2/df$ )	2.5	1.6
$p$ value	.08	.19
GFI	.99	.99
RMSEA	.07	.05
NFI	.96	.98
CFI	.97	.99

Figure 5.8 illustrates the direction of change in relationship between national identity and psychological adaptation with the influence of CQ. It can be seen that at lower levels of CQ, psychological adaptation remains fairly constant with increase in national identity. However, for high CQ, there is a striking rise in psychological adaptation when

national identity increases. Therefore, CQ acts as a positive moderator and enhanced the already existing positive relationship between national identity and psychological adaptation.

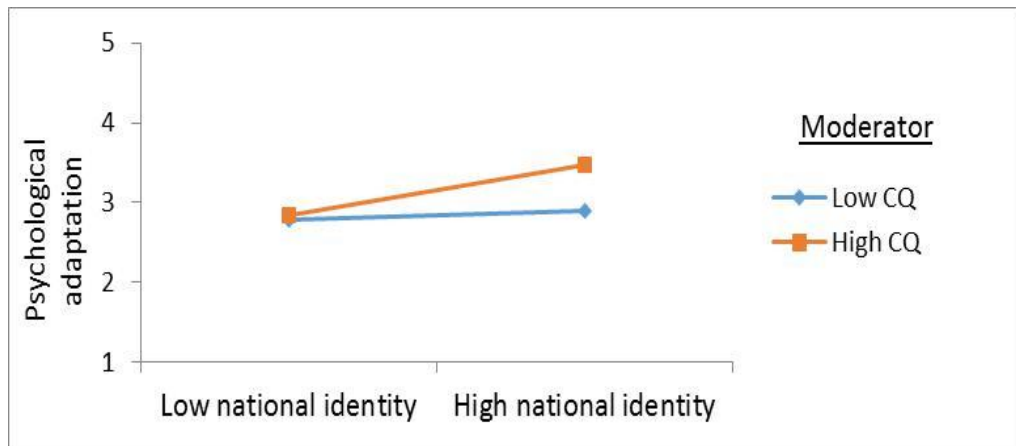


Figure 5.8. Interaction effect of National Identity and CQ on Psychological Adaptation.

- *Body image*

Findings represented in Table 5.22 specified significant main effect of body image on psychological adaptation ( $\beta = .26, p < .01$ ). Significant main effect of CQ on both adaptation forms was also reported. Model 2 indicates no significant main or interaction effect of body image on sociocultural adaptation; thereby rejecting hypothesis 4F (i). However, body image significantly interacted with CQ ( $\beta = .13, p < .05$ ) to predict psychological adaptation. The increase in  $R^2$  value .11 in Model 1 to .12 in Model 2 is suggestive of greater variability in psychological adaptation produced by the interaction path model. Interaction path model (Model 2) also reported better fit indices (Table 5.23).

Table 5.22

*Main and Interaction Effects of Body Image and CQ on Adaptation*

		Sociocultural Adaptation		Psychological Adaptation	
		$\beta$	$R^2$	$\beta$	$R^2$
Model 1	Body Image	.20		.26**	
	CQ	.30**	.11	.18**	.11
Model 2	Body Image	.1		.27**	
	CQ	.30**		.18**	
	Body Image*CQ	-.03	.11	.13*	.12

*Note.* \*  $p < .05$ ; \*\*  $p < .01$

Table 5.23

*Fit Indices for Main and Interaction Effects of Body Image and CQ on Adaptation*

Fit Indices	Model 1	Model 2
$\chi^2$ (df)	4.9(1)	6.3(2)
Relative $\chi^2$ ( $\chi^2/df$ )	4.9	3.1
<i>p</i> value	.00	.03
<i>GFI</i>	.89	.91
<i>RMSEA</i>	.27	.21
<i>NFI</i>	.90	.90
<i>CFI</i>	.91	.92

In Figure 5.9 it is seen that CQ acts as a positive moderator in influencing the relationship between body image and psychological adaptation. For high CQ, there is a striking rise in psychological adaptation with increase in body image. Therefore, in support of hypothesis 4F (ii) CQ strengthens the positive relationship between body image and psychological adaptation.

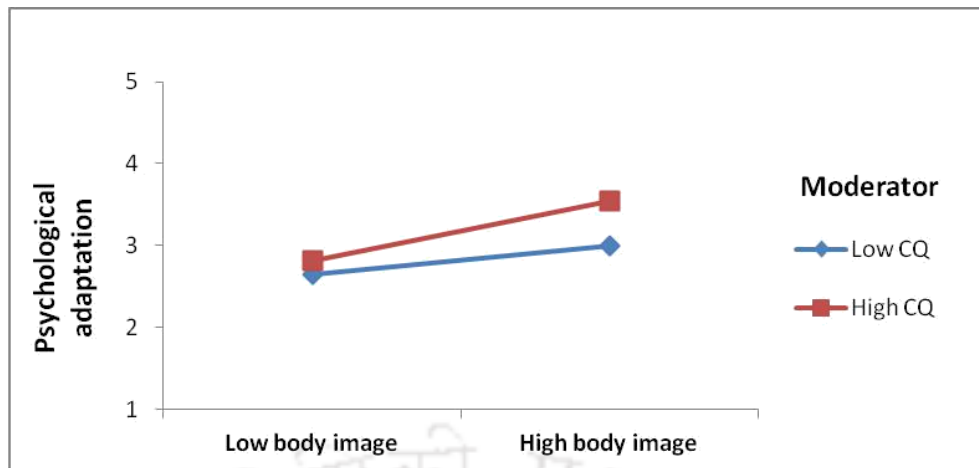


Figure 5.9. Interaction effect of Body Image and CQ on Psychological Adaptation.

Findings of moderation analysis revealed that, significant interaction with CQ enhanced the adaptive outcomes of the independent variables. CQ worked as a positive moderator and enhanced the positive effects of assimilation and integration acculturation strategies, national identity and body image on the adaption. CQ also functioned as a negative moderator diminishing the negative effects of separation acculturation strategy on sociocultural adaptation and of ethnic identity on psychological adaptation.

Findings are summarized in the table below representing the hypothesized associations that were accepted or rejected.

Table 5.24  
Accepted or Rejected Status of Hypotheses

No.	Hypothesis	Status (Rejected/Accepted)
H1A	National identity will be positively related to assimilation acculturation strategy.	Accepted
H1B	National identity will be positively related to integration acculturation strategy.	Accepted
H1C	Ethnic identity will be positively related to separation	Accepted

---

	acculturation strategy.	
H1D	Ethnic identity will be positively related to integration acculturation strategy.	Accepted
H1E	National identity will be negatively related to body image.	Rejected
H1F	Ethnic identity will be positively related to body image.	Rejected
H1G	Assimilation acculturation strategy will be negatively related to body image.	Rejected
H2	Significant gender differences will be reported in acculturation strategies, social identity, body image, cultural intelligence and adaptation.	Partially accepted
H3A i	Assimilation acculturation strategy will positively predict sociocultural adaptation.	Rejected
H3A ii	Assimilation acculturation strategy will positively predict psychological adaptation.	Accepted
H3B i	Integration acculturation strategy will positively predict sociocultural adaptation.	Accepted
H3B ii	Integration acculturation strategy will positively predict psychological adaptation.	Rejected
H3C i	Marginalization strategy will negatively predict sociocultural adaptation.	Accepted
H3C ii	Marginalization strategy will negatively predict psychological adaptation.	Accepted
H3D i	Separation acculturation strategy will negatively predict sociocultural adaptation.	Accepted
H3D ii	Separation acculturation strategy will negatively predict psychological adaptation.	Rejected
H3E i	Ethnic identity will positively predict sociocultural adaptation.	Rejected
H3E ii	Ethnic identity will positively predict psychological adaptation.	Rejected
H3F i	Body image will positively predict sociocultural adaptation.	Rejected

---

---

H3F ii	Body image will positively predict psychological adaptation.	Accepted
H3G i	Cultural intelligence will positively predict sociocultural adaptation.	Accepted
H3G ii	Cultural intelligence will positively predict psychological adaptation.	Accepted
H4A i	Cultural intelligence will positively moderate the relationship of assimilation to sociocultural adaptation.	Rejected
H4A ii	Cultural intelligence will positively moderate the relationship of assimilation to psychological adaptation.	Accepted
H4B i	Cultural intelligence will positively moderate the relationship of integration to sociocultural adaptation.	Rejected
H4B ii	Cultural intelligence will positively moderate the relationship of integration to psychological adaptation.	Accepted
H4C i	Cultural intelligence will negatively moderate the relationship of marginalization to sociocultural adaptation.	Rejected
H4C ii	Cultural intelligence will negatively moderate the relationship of marginalization to psychological adaptation.	Rejected
H4D i	Cultural intelligence will negatively moderate the relationship of separation to sociocultural adaptation.	Accepted
H4D ii	Cultural intelligence will negatively moderate the relationship of separation to psychological adaptation.	Rejected
H4E i	Cultural intelligence will positively moderate the relationship of ethnic identity to sociocultural adaptation.	Rejected
H4E ii	Cultural intelligence will positively moderate the relationship of ethnic identity to psychological adaptation.	Rejected
H4F i	Cultural intelligence will positively moderate the relationship of body image to sociocultural adaptation.	Rejected
H4F ii	Cultural intelligence will positively moderate the relationship of body image to psychological adaptation.	Accepted

---

## **5.5 Discussion**

This section provides an integrated discussion of the findings by drawing references from relevant theories like the bi-directional acculturation and adaptation theories, social identity and social categorization theories, concepts related to the aspects of the self; as well as, previous research on the relationships portrayed in the research model and demographic variables. Berry (2005) had postulated the need for individualized attention to every event of acculturation citing the relevance of several contextual factors of the acculturating cultures in the acculturation process and outcomes. Thereby, findings of this study are novel as research investigating the acculturation of this sample group in India is almost negligible. There is a scant understanding and awareness about their struggles of acculturation and factors influencing adaptation despite the rising population of first and later generation NE Indian diaspora in mainland India.

Recognizing the need for theoretical focus on this particular sample, the proposed research model took into account the contextually relevant variables of body image and social identity of the sample. Research indicated acculturative stress and social identity evaluations to often get manifested in low body image (Ivezaj et al., 2010; Ricciardili et al., 2007), specifically in contexts similar to this study, that are characterized by ethnic and physiognomic discrimination (Mitchell & Mazzeo, 2004).

### **The acculturation context**

Findings revealed that integration was the most preferred acculturation strategy of the sample, followed by separation, assimilation and marginalization. It has been recognized in research that although the minority groups in acculturation contexts usually seek to espouse integration, but the attitudes of the majority group often play a

dominant decisive role in shaping acculturation attitudes prevalent among the minority groups (Ward & Leong, 2006). Accordingly, in situations marked by perceived discrimination as in this study's context; separation and marginalization acculturation strategies were more likely and assimilation less likely to be adopted (Barry & Grilo, 2003).

To begin with, the associations amongst the independent variables of the study, namely acculturation strategies, social identity and body image were evaluated. Firstly, the acculturation strategies as conceptualized by Berry (1997) not only denoted varied levels of overt participation and exploration of rituals, beliefs and practices of the acculturating cultures; but also signified a sense of belongingness or identification to the different cultural groups. Findings in this sample replicated Berry's contentions about cultural group identification and acculturation strategies. Here, the social identity aspects comprised of ethnic identity, that is, identification to their NE Indian community of the participants and the national identity which entailed identification to the national Indian community as a whole.

According to Berry (2005), as integration involved participation in both acculturating cultures; usually, it is associated with the development of an adaptive social identity with simultaneous identification to both acculturating cultural groups. Consistent to that, findings of this study revealed integration to be significantly associated to both ethnic and national identity. The reported association of other acculturation strategies and social identity were also as per previous empirical and theoretical contentions. While, ethnic identity was related to acculturation strategies which involved contact with ethnic culture; national identity associated to strategies allowing maintenance of the national culture (Dimitrova et al., 2013). In the current sample, apart from integration, ethnic identity was correlated to the separation acculturation strategy

which reflected an extreme adherence to the original culture and total avoidance of any interaction or participation in the new culture. Contradictory to that, individuals who assimilate adopt the new culture completely while shedding their own original cultural identity. Findings revealed assimilation to positively correlate to national identity. Lastly, the marginalization acculturation strategy did not correlate to any social identity aspects since marginalization entails abstaining from contact or pursuit of any of the acculturating cultures.

Furthermore, body image was reportedly influential in shaping the acculturation attitudes, particularly of groups similar to this study's sample that are characterized by physiognomic divergence from the dominant population (Swami et al., 2012). Although, the sample comprised an ethnic and physiognomic minority group, yet unlike the trend in research and as hypothesized, assimilation acculturation strategy was not related to low body image. But assimilation reported positive association to the attribution aspect of body image. The attribution aspect of body image constituted the perceptions about the way other people evaluated the self's body and appearance (Mendelson & White, 1994). Positive attribution relates to the individual's perception that others have a favorable evaluation of the self's body and appearance, while the opposite is true in case of negative attribution. In McDuire-Ra's (2013) ethnographic study on northeast Indians settled in Delhi, the author mentioned interview excerpts wherein, the NE Indian respondents talked about initially facing derogatory comments on their dressing but later noticing a trend, wherein, the mainland population tried to emulate their dressing sense (Mc-Duire Ra, 2013). The NE Indian region is increasingly being recognized over the major Indian metro cities for its trend setting fashion sense which is often being adopted by certain sections of mainland society (Banan, 2010). To dress well and in vogue forms an

integral part of the NE identity (Mc-Duie Ra, 2013) and when there is recognition and emulation of the same by mainland society, it instills a sense of positive body image attribution in the sample. This perception of the presence of a favorable attitude in the mainland society towards their dressing, lifestyle and sense of style is a likely factor for the reported lack of negative association between assimilation and body image in this sample. Going against the research trend, this is a context and sample specific finding. It is suggestive that migrant group's perceptions about the dominant group's evaluation of themselves can moderate the relationship between acculturation strategies and body image.

Accordingly, integration strategy was positively and marginalization acculturation strategy was negatively related to body image. These associations have to be considered through the lens of self-esteem of the sample in the acculturation context. Body image is an important domain of self-esteem (Mendelsen et al., 2000) which is associated to making the most and efficient efforts to adapt in an acculturation context (Kosic, 2006). Higher self-esteem is associated to bicultural attitude (Sam & Virta, 2003) which indicates that positive evaluation of the self's competency gets manifested into adaptation efforts and willingness to learn to function effectively in a new cultural context by learning aspects of the new culture which is entailed in the integration acculturation strategy. Being a significant domain of self-esteem; body image positively associated to integration acculturation strategy in this sample. Similarly, integration also associated to the appearance aspect of body image, which indicates satisfaction with the self's appearance.

On the other side of the spectrum, body image, as well as, its weight and appearance aspects were negatively related to marginalization acculturation strategy. Being associated to cultural detachment and least efforts to adapt in the acculturation

context, marginalization stands for everything in sharp contrast to integration (Masgoret & Ward, 2006). In prejudiced acculturation contexts similar to this study, self-esteem of minority groups is often threatened (Sam, 2006b). In addition to being a numerical minority in mainland India, the sample also constitutes a psychological minority (Tajfel, 1978), that is, a group that is bound together by common traits that are perceived to be held in low regard. For the present study, ethnic and physiognomic distinctiveness of the sample and the resultant bigotry of the mainland population may form the basis of their characterization as a psychological minority community. Therefore, in such a context it is likely that lower body image due to its association to low self-esteem (Olivardia et al., 2004) will be related to marginalization as characterized by the least efforts to adapt in a perceived difficult acculturation situation.

In terms of body image and social identity associations, findings were not reflective of previous literature, wherein, national identity was related to lower and ethnic identity to higher body image (Rakhkovskaya & Warren, 2014). However, in this study the social identity aspects did not report any significant association to body image. Here, an important issue to discuss is the phenomenal influence of Korean popular culture - mostly film, television and music, in the NE Indian social aspirations and identity which is remarkably visible in the fashion, music, and media preferences of the younger generations of the NE India population (McDuié-Ra, 2013). This Korean popular culture is in stark contrast to what is predominant in the mainland Indian society. In the NE state of Manipur, this influx of Korean media and culture is attributed to the filling of a certain void created by the ban imposed by insurgent groups on Indian films and satellite television in the state in the year 2000 (Akoijam, 2010). However, the rejection of mainland Indian popular culture, in

terms of media and fashion is not just a question of its inaccessibility. In other NE states where there is no such restriction imposed on mainland Indian films and television, Korean culture is as popular as it is in Manipur. As recognized by McDuire-Ra (2013), this influence of Korean culture and the denouncing of mainland Indian media and trends is “bound up in questions of identity” for the NE Indian people (p.171). In terms of their body image and appearance, the NE Indians identify and perceive themselves to be more similar to the south-east Asian population; rather than the mainland Indian population. This perception of resemblance is a significant driving force in the adoption of Korean fashion trends and popular culture (Banan, 2010). It has also been noted that this perception of similarity goes beyond just the outward physiognomic resemblance and adoption of fashion to also include aspects of collectivistic societal ethos (McDuire-Ra, 2013). That is, the Korean films and television series depict stories of simple village life, close knit familial ties, migration to big cities and other issues that the sample in this study identify with better than the mainland Indian films and television (McDuire-Ra, 2013).

Generally, ethnic minority individuals with lower ethnic identification and greater assimilation reported body image dissatisfaction (Henrickson, 2006), particularly when there is a greater identification to and a desire to follow the dominant social group. However, as discussed above, the sample did not identify or perceived much parallelism with the mainland Indian culture (McDuire-Ra, 2013). Lower prevalence of the assimilation strategy also indicated that the sample did not seek contact or identify with the mainland community over than own cultural community. Therefore, body image had no relation to their social identity in the acculturation context as the sample did not perceive much similarity or identified strongly to the dominant mainland Indian societal group. However, the dominant prevalence of integration

acculturation strategy did indicate a preference to explore and seek connection to the national or mainland Indian culture while being connected to their own established cultural group identity, wherein, the Korean influence has a significant role. It does not entail that the sample identity to a different country's culture but as reported by McDuire-Ra (2013) "knowledge and consumption of Korean popular culture is part of being a Northeast youth" (p. 171).

### **Gender differences**

In general, gender differences in intercultural expectations led to gender variations in acculturation process and outcomes (Tang & Dion, 1999; Meston & Ahrold, 2010). On those lines, McDuire-Ra (2012), reported that females from NE India adapted better than their male counterparts in Delhi, mostly due to the financial independence that the females didn't have in their home states. The females also thrived due to a sense of social independence as their daily activities and movements were not being majorly monitored by their family (McDuire-Ra, 2012). While, the males had to redefine their sense of masculinity in Delhi which was often questioned due to their typical shorter, lean structures and sense of fashion (McDuire-Ra, 2012). However, these reports were based on an ethnographic account of a few case studies and the findings of this study did not reveal major gender variations in acculturation strategies and adaptation. Pursuing avenues for education and job, both the genders are moving out of NE India in equal numbers to the mainland Indian cities (McDuire-Ra, 2012), wherein, physiognomic categorization formed the most significant aspect of their interaction with the mainland society (Wouters & Subba, 2013). Although, there exists variations in the types and contexts but difficult acculturation experiences are witnessed across gender. While females often deal with sexual harassment; males are more likely to be targets of physical harm and violence (McDuire-Ra, 2013). Therefore, similarity of the

acculturation expectations, experiences for both men and women in the sample resulted in no reported significant gender differences in terms of strategies of acculturation, social identity, overall body image and both the adaptation forms.

CQ was the only variable which reported significant gender difference. Men reported higher mean on total CQ and also on the cognitive CQ dimension. There is no research literature on gender influence on CQ and this study's findings are not sufficient to provide reasons behind the reported gender difference in CQ. However, CQ has been associated to other types of intelligences like emotional and social intelligence that reports relatively consistent gendered findings (Petrides & Furnham, 2000; Goleman & Boyatzis, 2008). Besides certain contextual factors unique to this study's setting may be drawn upon. Because of their distinct appearance and dressing style (McDuie-Ra, 2012), NE women are often the targets of sexual harassment and eve teasing in mainland Indian cities (Wouters & Subba, 2013; McDuie-Ra, 2012). This might work to limit cultural contact with the mainland society to minimum bare necessity for the NE women. Cultural exposure is one of the major antecedents of CQ (Sharma & Hussain, 2017) and it is possible that NE Indian women feel less comfortable with being in contact with mainland society than the men, thus, reporting lower CQ.

Furthermore, men reported greater satisfaction than women with their physical body weight which forms a dimension of overall body image. This seems to be a very general finding that can be attributed to the greater susceptibility of females to pursue media influence on appearance (Hargreaves & Tiggemann, 2004). Hence, men across age groups typically reported greater body satisfaction than women (Homan & Boyatzis, 2009; Peat et al., 2008).

### **Given the context, what predicted adaptation in the sample?**

Research consistently linked integration to higher psycho-social adaptation (Berry et al., 2002; Berry, 2005). Contrary to that; in this study integration only significantly predicted sociocultural but not psychological adaptation. Possible reasons for that may be the greater cultural distance of NE India from the Indian mainland along with the prevalent prejudiced milieu.

The geographical isolation and resultant political, economic, cultural marginalization of the NE Indian region (Guyot-Rechard, 2013); shaped the NE Indian lifestyle, societal structure, culture and traditions to be in stark contrast with the Indian mainland (Haokip, 2012). Greater cultural distance inhibits adaptive outcomes of integration (Ayoob & Singh, 2011) since cultural dissimilarity requires greater amount of culture shedding and learning in the acculturation process (Berry, 2006).

In any acculturation context, discrimination forms a substantial stressor (Wouters & Subba, 2013; McDuie-Ra, 2012); while social support predicted adaptation over and beyond the acculturation strategies (Lian & Tsang, 2010). Therefore, in this sample despite the prevalent integration strategy; psychological adaptation is probably more influenced by the perceived hostility, lack of social support (Berry, 2005), social difficulty (Ward & Kennedy, 1993b), and perceived discrimination (Vedder et al., 2006). Prejudiced attitudes of the mainland society formed an influential factor in shaping the sample's psychological adaptation even beyond the prevalent integration strategy.

Psychological adaptation was correlated to assimilation acculturation strategy and path analysis confirmed assimilation to be its strongest antecedent. Often in a prejudiced context, the majority groups are known to enforce assimilation or segregation on the minority (Zick, Wagner, Van Dick, & Pretzel, 2001). That seems to be the case with the

current sample, wherein, the prevalent prejudiced attitude probably made the psychological adaptation of the sample to be contingent on assimilating into the mainland Indian culture. This contention is also supported by findings related to social identity. Assimilation acculturation strategy was associated to national identity which in turn correlated to both adaptation forms and predicted psychological adaptation. Therefore, the acculturation context was such that formidably participating in the national culture and identifying strongly to the national group promoted psychological adaptation in the sample.

The NE Indian people are proud of their distinct ethno-social culture and seek to preserve and express it in mainland India through a range of avenues like cultural fests, food fests, church group meetings and so on (McDuié-Ra, 2012). Integration, reportedly being the prevalent acculturation strategy indicated that the sample also seeks to embrace the mainland societal culture. However, in such prejudiced contexts integration is known to be hindered (Brooks, 1996). The reported no relationship between integration and psychological adaptation is indicative of the same. Thereby, being the proud ethnic community and as a consequence of the segregating mainland attitude (Berry, 2005), the sample chose to separate and maintain their distinct cultural identity instead of assimilating into the mainland culture. Following integration; hence, separation emerged as the second most pursued acculturation strategy of the sample. Concernedly, separation significantly reduced sociocultural adaptation in the sample. This is also in continuation to previous research; separation constituted extreme involvement in the ethnic culture and a lack of interest or involvement in the mainland India culture, and subsequently lowered sociocultural adaptation. This argument is also supported by correlation findings wherein, separation positively related to the ethnic identity.

Likewise, confirming to previous research, marginalization strategy reduced psycho-social adaptation (Berry 2005). According to social identity theory, people derive self-esteem from a sense of group belongingness and affirmative valence of group identification. Furthermore, in an acculturation context, Sam (2006b) related self-esteem to making efforts to adjust. Moreover, on one hand, the sample derived pride in their ethnicity (McDuie-Ra, 2012); but at the same time, their distinctive physiognomy which constitutes an important aspect of ethnicity, formed the basis of their shared experience of alienation and hostility in mainland India (Wouters & Subba, 2013). Hence, it is likely for the sample to develop a disputed valence of ethnic group identification. Furthermore, group identification and belongingness contributed to a positive self-concept (Hurlic, 2009). But marginalization entails detachment from all acculturating cultural groups (Berry, 2005); a contention supported by this study's finding of no correlation of marginalization to any social identity aspects. Being a psychological minority in mainland India; marginalization strategy related to lowered self-esteem and self-concept in the sample, thereby significantly reducing their psycho-social adaptation. This argument is also supported by the reported negative correlation of marginalization to body image.

According to the social categorization theory, in order to augment positive self-concept and self-esteem; typically, minority groups have a dominant ethnic identity. Moreover, the presence of contextual pressure to assimilate to the dominant culture and perceived discrimination further strengthened the ethnic identification of minority groups (Dimitrova et al., 2013; Phinney et al., 2001, Verkuyten, 2005). In support of that contention, ethnographic accounts on NE Indian diaspora in Delhi revealed ethnic group identity to be deeply ingrained in their sense of self (McDuie-Ra, 2012). Correspondingly, the current sample reported a higher mean for ethnic identity than

national identity. In an acculturation context, research consistently linked ethnic identity to adaptive outcomes like better adjustment (Dimitrova et al., 2013), well-being (Phinney & Ong, 2007), lower psychological distress (Ward & Kennedy, 1994), and lower depression (Ward & Rana-Deuba, 1999, Mossakowski, 2003). Contradictory to that, ethnic identity did not predict or even correlated to any adaptation form in this sample. In confirmation of the acculturative stress, this pattern of finding is suggestive of the prevailing discriminative and segregating attitude of the mainland Indian society (Wouters & Subba, 2013; Pathak, 2011; Subba, 1998) which is a known concomitant in prejudiced contexts (Zick et al., 2001) where intercultural communication and awareness avenues are often not very prevalent.

In terms of body image of the NE Indian diaspora, it is important to recognize McDuiе-Ra's (2012) concept of "un-Indian" appearance (p. 74). According to McDuiе-Ra's (2012) ethnographic accounts; in the mainland Indian work spaces; NE Indian females are mostly projected in highly sexualized roles emphasizing their 'exotic' appearance, while the males are projected in roles signifying "athleticism and street style of fashion" (p. 74). Furthermore, McDuiе-Ra (2012, 2013) stated that although this emphasizing of their distinct appearance is discomforting; yet it served an advantage for them in the labour market. Hence, a dichotomy emerges regarding their perceived social construction of their distinct appearance. On one hand, in the workspaces the physiognomic distinctiveness was not only desired but also amplified by the mainland employers; but the same time distinctiveness also formed the basis of their witnessed hostility from mainland society. In such a context, higher body image, being an important domain of self-esteem (Mendelsen et al. 2000) and self-concept (Frost & McKelvie, 2004); related to life satisfaction and predicted psychological adaptation in the sample.

### **Role of CQ in the acculturation process**

Consistent to previous research, CQ positively predicted psycho-social adaptation (Ng et al., 2012). Not only that, indicating its constructive role in the acculturation process, CQ positively correlated to all the antecedents of adaptation in the sample, that is, assimilation and integration acculturation strategies, body image and national identity. Additionally, although ethnic identity did not predict adaptation, CQ was positively associated to it as well. A significant outcome of CQ is the development of a global or multicultural identity (Sharma & Hussain, 2017); thereby CQ in the sample was related to their adaptive simultaneous identification to both the acculturating cultures.

Culturally intelligent people were termed “cultural chameleon” (Earley & Peterson, 2004, p. 100) who are aware of and understand changes to be made in the self’s behaviour to effectively function in an intercultural situation. CQ is not simply adapting behaviour to fit in one particular setting, but it comprises the development of a general set of abilities that facilitate flexible adjustment of behaviour to ensure adaptation in any multicultural setting (Ang, Van Dyne, & Rockstuhl, 2015). Following that, in addition to its main effects on adaptation, CQ also interacted with acculturation strategies, social identity and body image, enhancing their adaptive outcomes or reducing their negative effects on adaptation. Overall, the presence of the interaction term in each moderation analysis increased the amount of variability that was accounted for in the dependent variables. The skills associated with CQ like effective cultural judgment and decision making (Sharma & Hussain, 2017) enabled the sample to harness the maximum benefits contextually available to them so as to ensure their psycho-social adjustment in the mainland society. This is a novel finding that has noteworthy implications for facilitating cultural adaptation of minority communities in stressful acculturation contexts.

As discussed above, findings revealed that the social factors in the acculturation context were such that psychological adaptation of minority groups becomes contingent on assimilating into the dominant mainland culture. This is suggestive of the presence of a melting-pot and segregating attitude (Berry, 2005) of the mainland Indian society towards the sample. In such a strained acculturation context, CQ not only amplified positive effects of assimilation on psychological adaptation but also reduced the significant diminishing effect of separation on sociocultural adaptation. The cognitive and metacognitive aspects of CQ constitute knowledge of the cultural context and its influence on other individuals and the self. CQ, thereby, enabled individuals to understand the intercultural expectations of others and to make necessary recourses to their behavior to effectively handle the enforced acculturation and ensure better intercultural adaptation for themselves.

Contradictory to previous research, there was no main effect of integration reported on psychological adaptation which as discussed above can be attributed to the prevalence of melting-pot and segregating attitude of the mainland society. However, findings revealed significant interaction of CQ and integration strategy to positively predict psychological adaptation. As per Thomas et al. (2008), CQ entails skills to modify the multicultural interaction context by promoting positive attitude of the culturally different others. This proposition was empirically validated in an organizational setting, wherein, CQ facilitated acceptance and integration by culturally different team members (Flaherty, 2008). Likewise, in the present study's context even if integration acculturation strategy did not directly predict adaptation, the context manipulation skills of CQ ensured its beneficial outcomes on adaptation probably by promoting multicultural acculturative attitude (Berry, 2005) among the mainland society. Through

similar underlying processes, CQ also worked to enhance the positive effects of national identity and diminish the negative effects of ethnic identity on psychological adaptation.

Furthermore, due to its association to self-esteem (Mendelsen et al., 2000), body image also related to effortful behavior with the goal of effectively adjusting in a multicultural setting (Sam, 2006b). Likewise, motivational CQ also constituted an efficacy belief, a sense of confidence in one's ability to effectively perform in cross-cultural settings. Thereby, interaction of CQ and body image is likely to produce bi-directional augmentation of self-esteem and confidence and subsequently, efforts to adjust. This is very well represented by the results indicating positive moderation effects of CQ on the predictive association of body image to psychological adaptation.

Except for marginalization acculturation strategy, skills of CQ interacted with every independent variable proposed in the research model. Marginalization negatively predicted adaptation and CQ was hypothesized to diminish the negative effects. However, marginalization strategy entails cultural distance and detachment, while real and virtual cultural exposure formed a significant antecedent to CQ (Sharma & Hussain, 2017). Therefore, the very nature of marginalization strategy inhibits development of CQ and consequently its adaptive outcomes.

Briefly, the moderation path analysis findings revealed that, CQ amplified the positive effects of integration, assimilation, national identity and body image; while diminishing the negative effects of separation and ethnic identity on adaptation. The 'cultural chameleon', thereby, is equipped to understand and make adjustments to their behavior based on the available social and psychological resources, to effectively adapt in an acculturation context.



## Chapter 6

### Study 2: Experience and Consequences of Acculturation - A Qualitative Inquiry

#### 6.1 Introduction

In this study, a qualitative methodology was used to investigate the NE Indian diaphora's acculturation experiences and outcomes. Based on inductive reasoning, qualitative inquiry focuses on expression of contextually bound experiences that cannot be extended across different time, place or culture (Levitt et al., 2018). Emphasis is on the socially constructed reality of individuals which are then analyzed through theoretical development or comparisons to existing relevant theories to gain an in depth understanding of the contextually situated issues under study.

In addition to the quantitative study, a qualitative inquiry was deemed important considering the uniqueness and novelty of this sample group in acculturation research. Variables analyzed in the quantitative study were selected based on previous acculturation research on different sample groups that seemed relevant for the present context, as was also indicated by the quantitative study findings. However, qualitative inquiry is not limited to a fixed set of variables and hence, would facilitate the recognition of additional relevant variables or issues in the present acculturation context. With that aim, a qualitative investigation was designed to uncover the unique experiences of individuals in this specific acculturation context. This study is exploratory in nature and hence, no hypothesis is formulated pertaining to the research question of this study: *What are the acculturation experiences and its outcome for the NE Indian diaspora in mainland India?*

## **6.2 Research Approach: Interpretative Phenomenological Analysis**

The Interpretative Phenomenological Analysis (IPA) was the major approach for the qualitative investigation which guided the data collection method, sampling, data analysis and interpretation. Compared to other qualitative analysis approaches, IPA is a fairly recent development introduced by Smith (1996).

IPA approach was selected for this study as it is considered to be most suitable for investigating novel or under-researched issues (Smith & Osborn; 2004), as is the focus of this study. Additionally, the IPA approach often deal with transformative and critical life change issues (Smith & Eatough; 2006) which the current research's focus on acculturation also ensues. Furthermore, having been developed specifically within the field of psychology (Smith, 1996), the approach of IPA is more "psychological" compared to other approaches like grounded theory which is considered to be more of a sociological approach (Hussain & Bhushan; 2011; p.5). The major focus of IPA is on unfolding personal experiences in detail (Smith, 1996), while grounded theory focuses on unveiling social process. Similarly, another predominant qualitative approach of discourse analysis also has a limited focus on only the linguistic construction of verbal accounts and the social tasks being performed through verbal expressions without going into the deeper cognitive or emotional entities that IPA is concerned with (Smith & Osborn; 2004).

The primary aim in IPA is to understand meaning making by individuals (Smith, 1996) with an underlying assumption that people's perception of the world varies depending on their personalities, prior experiences and motivation (Smith & Osborn, 2004). IPA has dual epistemological basis of phenomenological and hermeneutic inquiry (Smith & Eatough, 2006). Phenomenology focuses on experience and perceptions of individuals rather than producing an objective image of the objects or events under study.

Hermeneutic inquiry emphasizes on individual's interpretation of events. Thereby, meaning making in IPA is a two step approach entailing a "double hermeneutic or dual interpretation" process (Smith & Eatough, 2006; p. 324). That is, the participants interpret or make sense of their subjective experiences which is then interpreted by researchers based on their own meaning making process of the participant's subjective interpretation. Hence, unlike other qualitative approaches IPA recognizes and incorporates the influence of the researcher's subjectivity in the analysis and interpretation process.

An important characteristic of IPA is its idiographic case study level of analysis. That is, initial analysis is concerned with detailed study of individual cases and based on the parallels between different individual cases; researcher arrives at more generalized universal claims associated to larger groups (Smith & Osborn, 2004).

## **6.3 Method**

### **6.3.1 Data collection**

Data collection was done through the semi structured interview method. Unlike the structured interview method with a fixed set of pre-determined questions, this method has no fixed questions. However, certain interview themes were pre-established to ensure production of rich data that is focused on the research question. These themes only "guided" the interview process and not "dictate" it (Eatough & Smith; 2008; p. 58). Semi structured interview offers the flexibility to probe and explore new ideas based on the participant's responses, while ensuring the interview to be focused on the study topic. Thus, it is considered the best method for IPA analysis as it offers the flexibility suited to IPA approach's detailed analysis of subjective experiences (Eatough & Smith; 2008).

Measures included an information sheet and interview consent form. Demographic information like the name (optional), age, gender, marital status, educational qualification, length of residence in mainland India was collected. Consent for the participation in the study and the audio recording of the entire interview session was included. Participants were also provided with information about the details and purpose of the study and contact details of the researcher.

### **6.3.2 Sample**

For qualitative studies, there is no set criterion for an accurate sample size. A sample is considered adequate when it reaches 'saturation'; that is, the phase where adding of new sample units does not elicit new information or themes (Mason, 2010). However, citing the concept of saturation to be developed within and limited to Grounded Theory analysis; Malterud, Siersma and Guassora (2016), introduced the concept of 'information power' to speculate and justify sample sizes that can be generalized across different qualitative analysis approaches. This approach suggest an adequate sample should have sufficient information power as determined by the study's aim, specificity of sample, use of established theory, quality of dialogue in data collection and data analysis strategy. Basically, information power of sample and sample size are inversely related. This approach also prescribes some initial approximation to be followed with continuous evaluation of sample adequacy.

#### ***Sample description and selection criteria***

The sample size in this study comprised of 10 respondents (7 females and 3 males) between the age group 19 to 29. The mean age was 24.4 ( $SD = 3.53$ ) years ( $M_{\text{males}} = 25.6, SD = 4.9; M_{\text{females}} = 23.8, SD = 3$ ). Furthermore, participants needed to meet the following recruitment criteria: born and originally from NE Indian states and moved to

mainland India to pursue higher education or job; currently settled in the NCR region and have typical East Asian physiognomy. All the participants were unmarried and had minimum educational qualification of undergraduate level. Length of residence in mainland India ranged from 18 months to 13 years. Additionally, all the participants were currently pursuing higher education in Delhi.

### ***Sampling strategy***

For sample selection, the widely prevalent purposive sampling method was used which helps in identifying “information-rich” cases for the issue under study (Palinkas et al., 2015, p. 1). It is a non probability sampling technique where sample units are selected on the basis of researcher’s judgment about the utility and efficiency of the units to serve to the purpose of study. Sampling technique was chosen based on the research question and guided by the IPA approach. As IPA entails analysis of individual subjectivities; random or representative sampling is not considered to be suitable. Rather, the purposive sampling method that helps identifying a closely defined group that the research question will be significantly related to is suggested to be more appropriate (Eatough & Smith; 2008).

The multistage purposeful sampling technique (Palinkas et al., 2015) that combines several purposive strategies was used to ensure sufficient information power in the sample. Therefore, firstly the criterion purposeful strategy was used that allowed the identification of the units that meet the recruitment criteria of this study. It was followed by the maximum variation purposeful sampling to select at least one individual from each of the NE Indian states to ensure representativeness in the sample. And throughout the sampling process, the snowballing technique was used which involved identifying new sample units through people who are already recruited in the sample.

### **6.3.3 Procedure**

Sample recruitment and data collection for this study was done across the month of February 2017. Sample selection was done through personal contacts based on the criteria mentioned above. Data for the study comprised of 10 semi structured interviews that ranged from 30 minutes to a maximum time of 1 hour and 19 minutes. Interviews were conducted in their hostel rooms or rented accommodations. Ethical issues related to the study and data collection were approved by the Doctoral Review Committee of the institution. Interview began with basic introduction and rapport formation. Participants were informed about the purpose of the study and consent was taken for participation in the study and audio recording of interview. Any queries regarding the purpose or use of the interview data were clarified. Participants were informed about the confidentiality of their responses, their right to withdraw from the study at any time and to not to respond to questions they don't feel comfortable discussing. Participation was voluntary and only those signing the informed consent form for the study were interviewed.

Audio recording of the interview sessions comprised the major data source along with the researcher's observation. Data collection was followed by verbatim transcription of the interviews which were then analyzed.

### **6.3.4 Analysis**

IPA does not prescribe fixed steps for data analysis but entails a set of flexible guidelines that can be adapted by researchers based on their research goals (Smith & Eatough, 2006). For the present analysis the guidelines provided by Smith and Osborn (2004), and Smith and Eatough (2006) were adopted. Accordingly, analysis began with close reading of individual interview transcripts. Initial themes were identified which

were examined for connections between them to develop superordinate themes separately for each individual case. These superordinate themes for each case were then scrutinized to identify patterns and parallels that ran across different cases to establish master themes for the group as a whole. The set of master themes along with their sub themes were arranged in thematic figures. Following that, a narrative account was produced introducing and describing the themes in detail, drawing connections between themes, relating themes to relevant literature and support for the themes with verbatim extracts from the interviews.

#### 6.4 Results and Discussion

The analysis of the interview narratives generated two different thematic maps grouped as (1) Acculturation experiences, and (2) Adaptation to acculturation context. The first thematic map is presented below.

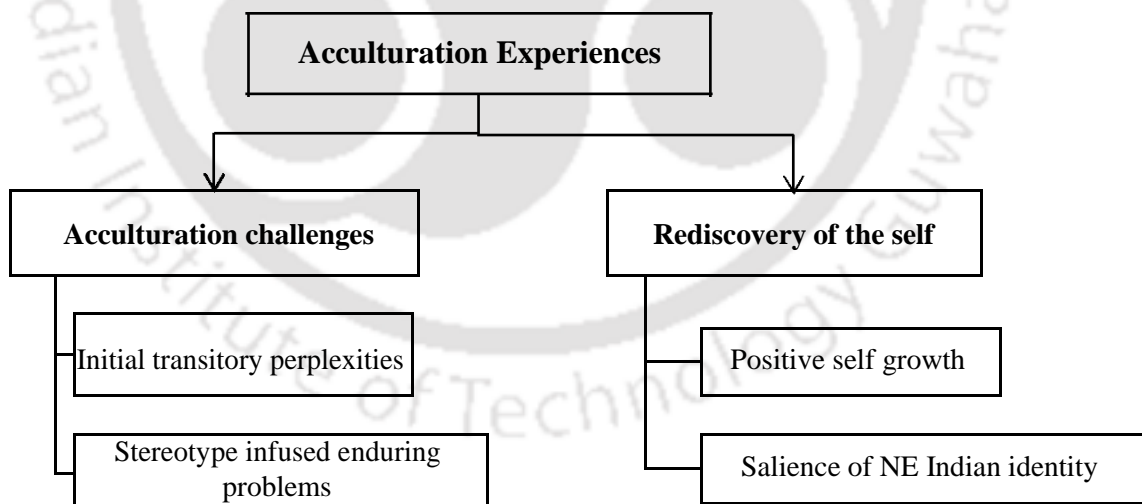


Figure 6.1. Themes of acculturation experiences.

## **Thematic Map 1: Acculturation Experiences**

The analysis of the interview narratives provided two major themes related to the acculturation of the sample: (i) Acculturation challenges, and (ii) Rediscovery of the self.

### ***Theme 1: Acculturation challenges***

Any event of acculturation is associated with some stress related to adjusting to a new sociocultural context (Berry & Annis, 1974; Nwadiora & McAdoo, 1996). Interview data reflected a dual pattern of adjustment issue, that is, initial temporary problems associated to sudden change in life circumstances owing to the transition to the city, and another group of more enduring issues related to more permanent sociocultural differences between both cultural groups. These challenges were respectively grouped into the following sub-themes (a) initial transitory perplexities, and (b) stereotype infused enduring problems.

- ***Initial transitory perplexities***

Narratives reflected an initial state of anxiety and disorientation faced by the sample right after the transition to the city took place. This initial anxiety is often termed culture shock, and defined as “a disorientating experience of suddenly finding that the perspectives, behaviors and experience of an individual or group or whole society are not shared by others” (Furham, 2012; p. 11). Culture shock should be distinguished from acculturative stress which is associated to reduction in mental and physical health of acculturating individuals often as a result of persisting adjustment issues. Culture shock entails a temporary stage of confused anxiety which is an inevitable stage in adaptive acculturation as life changes are inherently taxing (Zhou, Jondal-Snape, Topping & Todman; 2008). This disorientation is evident in the following narrative:

*'The thing is, it was total change. Everything was different and everything was new. From like language, people; it was total change. The kind of the intellectual stimulation I was exposed to, opportunities, pressure everything was more, and everything was totally different.'*

For the first time in their lives, respondent were in a city where majority of the population looked different from them, belonged to distinct culture, and spoke a different language. The respondents also felt scrutinized for their physical appearance and were often subjected to uncomfortable stares. This sudden transition to being an ethnic and physiognomic minority in mainland India was discomfoting for the respondents which is clearly reflected in the following narrative:

*'The worst part of it was realizing you are the only face in the crowd which is different from the rest. And people would call you names; ask you from which country you are from, in a jest or maybe in a different kind of discriminating way.'*

Furthermore, language was reported as a major hindrance. None of the respondents were fluent in Hindi which is the major language of communication in the NCR region. Although, Hindi is one of the official languages in India, it is not very widespread or the mother tongue in any of the NE Indian states. Each NE state has their languages and dialects. Few respondents had some basic knowledge of Hindi, but faced problem expressing themselves based on their limited know-how of the language and could not understand the accent of the mainland Indian people. As mentioned by a respondent:

*'Its like I could not even buy basic things, like food. Most vendors used Hindi, including the numbers to quote prices and they don't understand English numbers.'*

Language limitation further manifested in difficulties with all aspects of life like daily commute through public transport, dealing with vendors, office and administrative

work, and so on. The people from NE states also have a characteristic accent which gets reflected both in their spoken Hindi and English, thereby, a communication barrier always existed. As a respondent commented:

*'Even if we speak Hindi the accent is different so you do not get the kind of help that you might need. It might be even from teachers, might be at the railway stations, be it with auto-rickshaw pullers. That was a very practical kind of issue that we faced.'*

Apart from these overt aspects of culture shock, respondents also commented on feeling life to be “*very fast paced*”. This was related to the deeper covert levels of socio cultural difference of the NCR from the relatively laid back and easy going lifestyle the respondents were socialized into in their home states. All the respondents had moved from small towns or rural areas in NE to the metropolitan NCR with all its geographical vastness, infrastructural glory, rapid developmental spirit and rigid competition. For the first time in their life, respondents were taking responsibility of their daily life issues without familial presence, along with managing the pressure of academics. In addition, the respondents were introduced to a range of possibilities and opportunities in terms of co-curricular activities, lifestyle choices, as well as, both academic and non-academic avenues. This sudden plethora of new opportunities and pressures was overwhelming as reflected by the following narrative:

*'Initially I kept getting perplexed because it is very fast life here. People are always in a hurry, even cars, they drive so fast.'*

- *Stereotype infused enduring problems*

As entailed in the understanding of the culture shock construct, the initial perplexities of different aspects of a new life in city were inevitable but temporary. However, some other issues and problems were comparatively more persistent in nature that influenced

the long term adjustment of the sample. These continual issues mostly had to do with the stereotypes that the mainland population held about the respondents. Every respondent commented on some pre held notions of the mainland population that shaped their attitude and behavior towards the respondents. Stereotypes, by definition are resistant to change and held with ample conviction. Thereby, stereotypes of the mainland people and the associated prejudiced attitude about the NE Indian diaspora were unrelenting and created persistent adjustment problems.

Firstly, a major stereotype is about how life is in NE India. The interview narratives reflected several misconceptions that mainland Indian people had about NE Indian region in terms of its history, geography, culture and societal aspects. The mainland Indian people had an image of NE India as a rustic society with little or no infrastructure development. The respondents reported of such cases with certain bafflement and amusement, as reflected from the following interview excerpts:

*'Do you live in bamboo houses?'*

*'You all eat everything? Like dogs?'*

*'When I was in school, I learnt to draw the map of India. I have never been to so many Indian states like Maharashtra, Madhya Pradesh, but I know they exist and in which part of India. What did they study in basic school level geography to not even know the names of the NE states?'*

*'They know a little about the matrilineal aspect of the Meghalaya state and they generalize it to all NE states. I am often asked if after marriage my husband will come to live with me and my parents. I find it funny.'*

The NE Indian lifestyle preferences are in stark contrast to mainland Indians. Both male and female respondents perceived a common stereotyped and judgmental character that

the mainland people had about their lifestyle choices and habits. Mentioned below are narratives of two female respondents:

*'If the pg (paying guest) owner or other pg residents smell any cigarette smoke, they will come to our room and say "Are you smoking?" We had to explain that we don't smoke at all.'*

*'They think we drink all the time, we make alcohol at home and drink all the time, all the year round. They ask me if u make alcohol at home and drink with your parents.'*

A male respondent reported:

*'They think we are only interested in partying, dressing up they think we are all addicts and junkies.'*

As far as alcohol is concerned, home-made liquor is often a part of ritualistic tradition of several NE communities. Sociocultural rituals and festivals of many NE Indian communities are incomplete without home brewed alcohol. The mainland Indians are not aware of this deep seated cultural value aspect associated to home brewed alcohol. Likewise, traditionally NE Indian communities were very close knit and cohesive which gets reflected in their shared time, spaces, activities and celebrations even in mainland India. Spending quality time together reflects their cultural socialization rather than their preoccupation with unproductive gatherings.

Furthermore, the ban on Indian satellite television and films in certain NE states initiated the influx of Korean media into the region. The presence and influence of Korean popular culture in the NE Indian region is remarkably visible in the fashion and dressing sense of NE population which is inspired by Korean fashion industry as opposed to mainland fashion industries (McDuie-Ra, 2013). Moreover, the NE Indian population feels more comfortable to adopt Korean fashion and culture due to the

similarity of appearance and body structure. Respondents reported often facing critical attitude about their lifestyle choices from their mainland peers.

*'They only look at us from distance, and don't talk or communicate to us. So based on only what they see, they form judgments. They don't try to understand us.'*

Most female respondents reported facing eve teasing, name calling, sexual harassment which they reflected to be the result of the mainland people perceiving them as 'easy', a term respondents used with a sexual connotation. The NCR region is anyways ill famed as unsafe for women and the NE community due to their "exotic" appearance and distinct style of fashion and dressing (McDuie-Ra, 2013, p.55) is even more vulnerable.

As a female respondent mentioned:

*'They will feel like I am easy, guys teasing me, they have this notion that I am from NE so I am easy and that is why I am being disrespected.'*

*'They call us 'taxi'; as in, we change boyfriends like hiring a taxi.'*

Another female respondent reflected:

*'When I go out and I wear a somewhat short dress, I always have it in mind that I should wear it or not. Back home this didn't happen.'*

Thereby, with their limited understanding of the sociocultural values and factors shaping the lives of NE Indian communities to be remarkably distinct from the mainland region; sections of mainland population may have a frowned upon and judgmental attitude towards various lifestyle aspects of NE communities. The prevalent stereotypes coupled with the fact that several NE social groups have government allotted reservations in education and employment sectors further instigate negative attitudes of the mainland Indians. Narratives reflected a constant struggle for the

respondents to prove their worth and intellect in academic avenues. A student from a premiere college commented:

*'They think I am dumb. People judge me since I am from reserved category and don't ask my percentage. But when they got to know I scored 97% they would be surprised.'*

Another medical student commented:

*'They think I have it easy as I come from reserved category. Which is true, but I also had to give an exam, that part they don't know. They think you fake a reservation and come here, its easy for you.'*

Another, significantly persistent issue is the housing problem for respondents. Due to preconceived opinions on their lifestyle, house owners are apprehensive to trust the NE community to maintain etiquette of the neighborhood or housing society. Furthermore, something as basic as food habit is also scrutinized. One respondent mentioned that mainland people think they eat all smelly food, pork and beef which further add to their housing issue, as section of people in NCR region are vegetarians and the non-vegetarians mostly don't eat pork and beef which forms a significant part of several NE Indian communities' cuisine.

*'We have to look for rent which is another headache because at this stage we have to look for a place to stay at the same time the thing is I don't expect much from society.'*

It is very evident that respondents have major adjustment issues. Some problems related to the culture shock aspect are mostly shared across several other migrant groups in the city. But, other more persistent issues are more specific to this sample group and mostly shaped by the stereotypes of the mainland population about them.

## ***Theme 2: Rediscovery of the self***

This theme focused on changing schemas of the respondents as a result of the acculturation process. Schema is defined as a cognitive framework or mental concept that helps organize and interpret information. Schemas are flexible entities which are formed and reorganized based on life experiences. Situations of social change like migration constitute a major life change which often leads to reorganization of individual's self-concept or the schemas pertaining to the self (Amiot et al., 2007). Changes in schemas pertaining to the self or self-perception is considered to be an important individual level outcome of acculturation which is reflected in the following interview excerpt:

*'I have changed in how I looked at myself, after moving to this city.'*

As per the social identity theory, self-concept comprises of a continuum of personal versus social identity. At the personal level, self is defined as a unique individual and at the social level the self is defined in terms of social group membership. Interview narratives reflected reevaluation of identity at both personal and social levels which were respectively grouped into the following sub-themes: (a) positive self growth, and (b) salience of the NE Indian identity.

- *Positive self growth*

At the personal level, in spite of dealing with the adjustment issues; respondents mentioned several positive aspects of self-growth that developed as a consequence of the acculturation experience and exposure that the NCR provided. From an infrastructure and economic perspective, the NE Indian region is less developed compared to the NCR. As such, this region offers certain very apparent opportunities

and exposure which if utilized efficiently serves to the personal growth of the respondents. Respondents talked about developing better communication and other life skills, developing liberal outlook, developing awareness about educational and job opportunities, being more aware and accepting of diverse social groups and so on.

Additionally, respondents also reflected upon each culture's virtues and shortcomings. This, in turn, led to reevaluation of their self-concepts and convergence of the perceived positive aspects of the new culture to the respondents' definition of ideal self. Efforts to achieve the new aspects of ideal self resulted in the reported self-growth of the respondents. For example, several respondents had mentioned striving to adopt a healthy competitive attitude and higher achievement motivation inspired by their mainland Indian peer groups. Mentioned below are some interview responses on those lines:

*'I have taken a lot of things from them also, like how they deal with people or in class. I don't think I would shy away from speaking in class now. It has impacted me in a good way, I am more confident now.'*

*'Living here helped me develop professional ethics, learning how to balance between profession and personal life.'*

*'I have become thick skinned for some criticisms, and learnt how to go about my life without affecting my own peace of mind.'*

- *Salience of the NE Indian identity*

In addition to the reintegration of personal identity, narratives indicated the re-imagination of the social identity aspect brought about by the acculturation experience. Usually, shifts in sociocultural contexts create momentary salience of certain parts of

the personal-social identity continuum (Turner et al., 1987). This phenomenon of shifting identity salience was reflected in the narratives of several respondents. For example, respondents reported:

*'I have added layers to my own identity, grown up as a person but basic foundation hasn't changed.'*

*'Initially, when I was at home I thought I am me, myself but after coming here more of 'we' identification as a northeastern.'*

Moving to a new city invariably involves dealing with sociocultural changes. In mainland India, their distinct appearance formed the most significant aspect of their identity (Wouters & Subba, 2013). The realization of being a physiognomy based numerical minority in mainland India and concomitant prejudices attitude of certain sections of mainland population, led to the salience of the respondents' perception of being bound by traits that are held in low regard by the mainland society. For example, on being questioned about the stereotypes of mainland society a male respondent reported: *'They think that some of us eat certain kind of animals which the "normal people" won't eat.'*

This statement reflects a belief among the respondents that due to the stark cultural differences, the mainland society perceives the NE Indian diaspora to be outside the purview of their definition of 'normal'. Additionally, the shared acculturation experiences enhanced solidarity across the diverse NE Indian diaspora. On those lines a respondent reported:

*'We share the same food, mindset, upbringing, so we flock together. It is easier as we know we are experiencing the same experiences. Automatically, we start feeling that we are together.'*

Before moving to mainland India, for the respondents NE India was just a geographical region within which their culture and life was located. However, after the move to mainland India, NE India became an indispensable part of their social identity, credited to them by the mainland Indian population's tendency to club the many different communities from NE India into a single social category based on their common physiognomy. Being assigned a common social category, coupled with shared experience of alienation in mainland India led to the salience of the NE Indian identity, which did not constitute a part of their social identity before their acculturation experience in mainland India.

These experiences and changing perspectives about self, as well as, others influenced adaptation of the respondents to the acculturation context which is discussed in the next thematic map.

### **Thematic Map 2: Adaptation to Acculturation Context**

All participants reported facing challenges of adjustment, and as per the basic nature of human beings, participants strived to ensure their self-fulfillment in the acculturation context. These measures of adaptation were grouped into following sub-themes (a) problem focused coping, and (b) emotion focused coping. The former, refers to efforts targeted to curtail the intensity of the problem by changing aspects of the self like learning new skills, language; or by changing aspects of the context like clearing misperceptions of the mainland population about the NE India community. While, emotion focused strategies were directed at manipulating the emotions associated with acculturation experiences by trying to make sense, understand causes and change perspective to view certain problems.

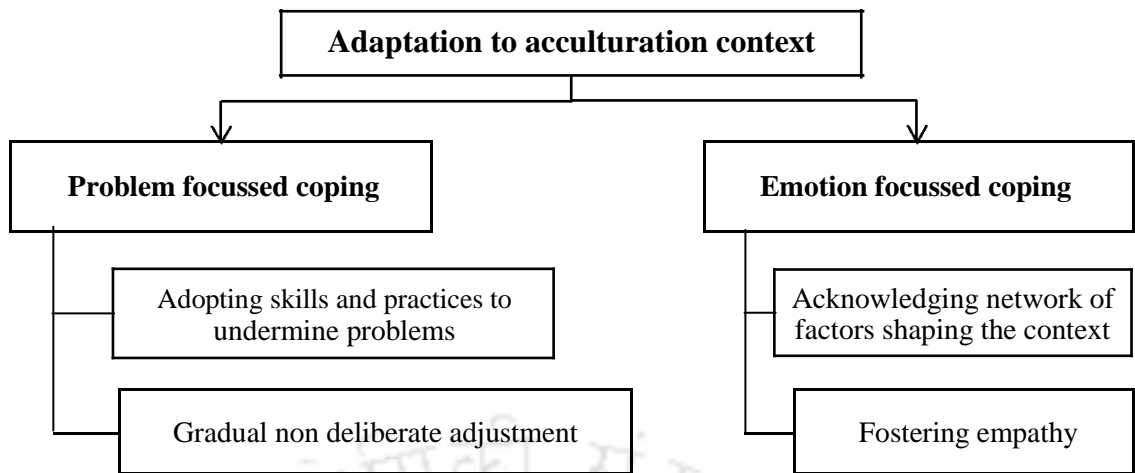


Figure 6.2. Themes of adaptation to acculturation context.

**Theme 1: Problem focused coping**

All the respondents moved to Delhi, pursuing higher education; hence, there existed a strong motivation to tackle the present challenges to work towards their goal of empowered future. Hence, it is not surprising that most of the respondents reported being actively engaged in deliberate measures to solve problems they faced and deal with issues related to adjustment. Coping with some other acculturative challenges happened unconsciously in a non-deliberate fashion, slowly getting used to the context.

- *Adopting skills and practices to undermine problems*

Most intentional efforts were reflected in attempts to learn Hindi, the dominant language of communication in the NCR. Every respondent commented on trying to learn the language or its accent through their peer groups. Fluency in the language of cross-cultural communication predicted CQ (Shannon & Begley, 2008) and also formed a major antecedent to adaptation in acculturation contexts (Ayoob & Singh, 2011). Respondents made deliberate efforts to learn the prevalent language, understanding its importance in their day to day functioning, as well as, its influence in maintaining

cordial relationship with the mainland community. Language barrier seemed to have affected the confidence of respondents so much, that often, to avoid an altercation or uncomfortable conversation respondents reported giving in to unfair practices pursued against them.

As mentioned by respondents:

*'Just to avoid arguments I paid more money to the autos despite knowing I was charged more. I used to ask my friends meanings of words and numbers. Now I know the language and been here for 2 years, so I feel I belong here.'*

*'Knowing Hindi helps, especially with public transport, rickshaws and autos. When they know you aren't fluent with language, especially with Hindi numbers; sometimes they try take advantage of it.'*

*'Language helps in bonding, so I tried to learn it.'*

Narratives also indicated that respondents strived to clarify and correct stereotypes of the mainland Indian people about the NE Indian community. As discussed above, a major stereotype that the NE Indian diaspora has to face is the fact that they aren't considered assiduous. Moving out of their hometowns and comfort zones, pursuing a future in the city was a major life change event for all the respondents. Most respondents are from very close knit communities; a prominent characteristic of the small towns and rural areas of NE India. Belongingness to their communities formed an important aspect of their self-concept. Therefore, when faced with negative communal stereotypes, respondents made efforts to create a positive image of their communities.

As commented by a respondent:

*'In my village most people are into agriculture. People do move out for work in nearby town areas. But it is only me here in Delhi, and two other boys in Mumbai who are so*

*far away, in big cities. So when I visit home every one treats me with such warmth and admiration. I feel like I owe it to them to not let them down.'*

Narratives implied that being stereotyped as indolent and the associated negative attitudes often impaired the respondents' social self-concept. Hence, driven by their sense of responsibility towards their communities, all the respondents mentioned making conscious efforts in trying to create a favorable impression on their teachers and peers who reportedly didn't consider them sincere owing to them getting admission in institutions through government allotted reservations. A male respondent commented:

*'I would never skip a class. That's one impression I would like to make that I am a serious student, a student who is worthy of their (the teachers) time.'*

On similar lines, other respondents mentioned:

*'Teachers made remarks like you must be going out all the time; do you get time to study? So they (professors of college) make it more difficult for us. I feel like I have to prove myself more.'*

*'My classmates are very competitive. But they don't consider me to be a threat or competition to them. I do extra work in group assignments and take part in classroom discussion, so I am not judged.'*

All the narratives reflected deliberate impression management efforts like being punctual to class, submitting assignments on time, taking part in classroom discussions and extracurricular events in order to prove their worth to their peers and educators who often judged them to be less sincere and of lower intellectual capacity. Respondents also mentioned that such efforts sometimes worked to change the perceptions of educators and peers, while at other times stereotypes still persisted.

Every respondent have mentioned instances when they tried to educate their non-NE Indian peer groups about the geography, culture, lifestyle and traditions of NE India through private conversations or providing an exposure through the NE Indian cultural or food festivals organized in their vicinity. Narratives revealed stereotypes or misperceptions of the mainland population are about the life and culture of NE India which the respondents actively tried to clarify. For example, a respondent mentioned being questioned by peer groups if she had to climb hills to go to school daily. To which she responded by explaining the infrastructural development and lifestyles of people in NE region. city.

- *Gradual non deliberate adjustment*

In case of some other acculturative issues, adaptation happened in a non-deliberate manner, that is, respondents did not/could not make any intentional efforts to respond effectively to such issues. Every respondent had mentioned the climate and weather conditions in the NCR to be a significant challenge. This region is known for its extreme climate with harsh summers, as well as, winters. Although, winters are comfortable for the respondents but most of them had moved to the region for their education, and hence, the transition happened during peak summer when the academic calendar commences. Compared to the extreme summer in NCR, the NE states witness relatively moderate and comfortable temperature during summer season. This sudden change in climate and soaring summers in the NCR was reported to be very difficult to adjust to during the initial period of acculturation. Respondents mentioned:

*'My body was just not used to such bad summer. I developed allergies and health problems.'*

*'I wanted to go back home because of the weather. I was so homesick. Going to college made me feel sick, everyday.'*

Every respondent spoke of health issues due to the high temperature and dry climatic conditions which they had never faced before and were not used to. Initial period of acculturation is anyways more stressful and physical health problems would further aggravate the mental stress and diminish wellbeing of the respondents. However, sans any conscious efforts, the human body slowly adapts itself to the external climatic conditions.

Apart from the biological process of bodily adjustment to the environmental context; narratives reflected evolving of certain cognitive and behavioral skills that aided adaptation. These life skills were not consciously learnt and formed a part of the procedural memory. Learning the language of communication is an important example. Despite, the deliberate efforts to learn the language, simple exposure to it helped the respondents to get acquainted with the accent and tone of communication.

Furthermore, for the first time in their lives respondents were witnessing life as a physiognomic and ethnic minority community away from their families. This new context came with novel demands and repeated exposure to them involuntarily enhanced life skills to cope with the acculturation context. Firstly; getting used to the 'fast paced' life. All the respondents had mentioned developing the ability to streamline the initially perplexing responsibilities, and efficiently utilize the myriad choices, avenues, and opportunities to meet the demands of the context and ensure their personal growth within it. A female respondent mentioned:

*'Somehow, gradually you get absorbed into the demands of the situation. I can't clearly say that okay I did this; but without my awareness somehow it happened. I was able to cope with it and be a part of the greater, bigger society.'*

Secondly, the scrutinizing stares and questions of people initially would infuriate or create discomforting situation for the respondents; but slowly they began to acknowledge the genuine inquisitiveness that their physiognomic and cultural distinctiveness could create among the mainland society.

*'In very sweet tone they (mainland peers group) would ask, "Dog meat kaise banate hain?" (how do you cook dog meat?) At first I would feel insulted and explain we don't eat dog meat but they just have these perceptions. Later I just started to ignore.'*

As discussed in the next theme, this acknowledgement of inquisitiveness and misperceptions of the mainland society was underpinned by an understanding of the broader sociocultural history of the context and its influence on individual's cognition and behavior.

### ***Theme 2: Emotion focused coping***

Some understanding about distinct sociocultural groups can only be brought forth by direct contact that acculturation ensues. This theme reflected the ways in which respondents tried to rationalize the problems they faced by exploring the context, and this facilitated the understanding of the perspective of the mainland society. Emotion focused coping were grouped into two sub-themes, (a) acknowledging network of factors shaping the context, and (b) fostering empathy.

- *Acknowledging network of factors shaping the context*

Every culture and context of acculturation is unique; and thereby, so is their outcome and novel cultural understandings. Hence, the respondents' acculturation context must

be conferred upon. Every respondent belonged to small towns, rural areas or villages in NE India and had for the first time experienced life in a major metropolitan area. From small close knit homogenous cultural communities respondents moved to multicultural spatial and cognitive space that their educational institutes provided, comprising of students and educators from all over India and abroad. This multitude of opinions, cultures and lifestyles enhanced their acceptance of diversity and multiple perspectives.

For example a respondent mentioned:

*'Mentality is different back home. But after being in this city and being aware of both the societies, I can be more open minded.'*

Narratives reflected a new understanding of the dichotomy between the respondents' culture of socialization which are often incompatible to the culture in NCR region or other parts of mainland India. This understanding did not simply limit to recognizing the overt markers of cultural divergence but also involved awareness of the deep seated historical, geographical and political influences that shaped these inevitable sociocultural differences. As a result, respondents often cognitively restructured the difficult experiences they faced due to the hostile attitudes that certain sections of mainland Indian society had towards them. This restructuring pertained to shifting perspectives trying to understand the psycho-social and cultural context that could influence attitude and behavior of the mainland Indian society. Respondents reflected:

*'They don't know about us. May be we can be more empathetic.'*

*'I have become more tolerant, I have learnt to accept their things. Coming to Delhi has helped me a lot, it has broadened my horizons. I don't get a culture shock as such, I feel like if there is something different in their culture I think there must be a social cause for that.'*

Every respondent admitted to have experienced some hostility, stereotyped and insensitive attitudes but narratives also reflected the realization that lack of awareness and education reinforced the prejudices of the mainland society. Sociocultural awareness and acceptance can be brought about by education and interaction, and both of which are not sufficient in this acculturation context.

Firstly, if we look at the prevailing education system, a respondent commented on the 'deliberate' non-inclusion of the history, economics, literature, politics and societal aspects of the NE Indian region to have created a void in the knowledge and mindset of rest of the country about NE India. Below are interview excerpts on those lines:

*'My history books had detailed information about the south Indian and north Indian kings and dynasties. But there was no mention about NE India. Even if they mentioned the Ahom kings, they are mentioned for magic and stuff like that, and not about their bravery in battlefield in defeating the Mughals or their contribution to society. So there is a "deliberate" way of writing history which excluded the NE India. I am from Manipur and I studied in the national board. If I don't know about NE history, how will the rest of the country know?'*

*'NE writers and stories never found a place in our school education. I studied Hindi till 8<sup>th</sup> and stories and poems of authors from so many different states in India. Sometimes also translated from the language they used to write, but not one NE Indian story.'*

*'I have come across Tinkle (Indian comic book series) stories trying to incorporate NE folk tales. There are so many folk tales, good moral stories that give picture of rural NE life and how coming of towns changed the way people lived. We studied English,*

*Literature and Moral Science in schools but none of that is included in the mainstream educational books.'*

Deliberate or not, but such gaps in basic educational curriculum is a significant cause for the collective lack of awareness among the mainland Indian society about NE Indian region. Only recently some of the premier higher educational institutes have started centers for NE Indian studies. However, inclusive school level education will be more influential in reaching to a larger population and shaping their cognition; a view recognized by respondents too.

*'In school we studied about other states, I come from a small town from Assam, but I know more about Kerela or Rajasthan than they know about Assam. I think it should start from school level, starting from history textbooks, especially from history textbooks. NE history is also very rich and relevant and they need to know how we existed as princely states and had kingdoms at the same times as they had. And our culture is no less than theirs. I think education is the key to change.'*

Additionally, the misrepresentation and the underrepresentation of the NE Indian society in media were also attributed to creating a false image of the NE Indian society and reinforcing the stereotypes of the mainland Indian masses. A respondent mentioned coming across a show where a world famous chef had visited one of the NE Indian states and portrayed it as a *'complete jungle, like it was out of civilization.'*

Furthermore, there is a very meager inclusion of NE Indian issues in national media. Even when a mainstream biographical movie was made on the life of Mary Kom, the six times women world boxing champion from Manipur; her character was played by a popular Punjabi actress who had absolutely no similarity of appearance or life to the person she portrayed. Although, this issue initiated a short spanned debate on social

media forums; but several respondents had highlighted this as a ‘missed opportunity’. That is, barely there is any representation of NE Indian life and society and when there is an opportunity to be more inclusive, it is not utilized. Citing the underrepresentation of NE Indian people in mainstream media, a respondent commented:

*‘Even the movies of the mainstream if u see, there is nothing we can relate to. I can’t try in mainstream cinema, even singing I can hardly.’*

Therefore, to a larger section of the mainland population exposure to NE Indian life and culture is very limited. Through interaction in educational and work spaces, certain sections of mainland population; specifically the educated and social media savvy are still developing awareness and acceptance of the minority NE community. But for a much larger section of the mainland population, language barriers and limited or no interaction avenues further minimizes the mutual cultural learning opportunities. And it is this, larger section of society’s hostile attitudes that becomes a daily stressor for the respondents. In this regard, citing the importance of inclusive school level education a respondent stated:

*‘There are so many things government talk about like a helpline but how many times can that be used. For severe matters you can opt for that, but the daily difficulties you cannot call a helpline if autos charge you more and roadside people call your names. Frankly, I would say from education perspective things may be changed for better.’*

- *Fostering empathy*

Validation and rationalization of their difficult acculturation experiences was consequently accompanied with a sense of empathy and insight into the forces shaping the attitudes of the mainland population. Despite narrating acculturation problems, responses implied the hostile attitudes are just the surface level symptoms of a much

deeper problem structured in the systematic exclusion of NE India in national development and discourse, as well as, certain aspects of the basic human psyche. Stating ‘racism’ to be an inappropriate word to characterize the acculturative context; a respondent commented:

*‘I would not call it racism; but sometimes they have very hard time in understanding us and our problems also. They will just often see from their point of view and not from our point of view. I guess, it may be because we come from a very different cultural context. That may be a reason for that. It’s not harassment as such but may be they have some preconceived notions which inhibit them from trying too hard with students from northeast.’*

According to Guyot-Rechard (2013), no other Indian region is as politically, culturally and economically marginalized as NE India. Respondents did not focus on politics but cultural and economic factors were widely discussed. The following narrative gives a precise reflection of the economic issues influencing the present acculturation context:

*‘It is because of the disparity in the economic development. They believe and think that since we don’t have job opportunities back home that means we are like coming here to be part of the workforce. Somehow we are occupying or taking the opportunity available, taking seats at universities and it is some kind of threat that they feel also. It is a big concern for them, but at the same time because we have our own reasons and they have their own reasons and it clashes. Clash of needs. They want to preserve opportunities for themselves and we are looking for better one, like greener grass.’*

As indicated by the demographic data of the quantitative study of this research, majority of the NE Indian diaspora moved to other parts of the country seeking better education and job opportunities which are not copious in the NE region. The mainland society

feels threatened in terms of losing job and educational opportunities to the NE Indian diaspora. Furthermore, the reservations of seats in government education institutes and services for several NE Indian communities intensified the socio-economic competition and intimidation felt by the mainland population. On the other hand, the NE Indian diaspora report experiencing limitations as reflected in the following narratives:

*'We have certain career restrictions here, obviously we won't get cast in Bollywood etc. NE guy can't play role of a Punjabi.'*

*'I really feel I am born in the wrong country, it's not like I am not happy in India. I am fine. But I want to have more opportunities, my life, my choices is more similar to other Asian countries.'*

An interesting trend noticed was the repeated use of plural terms like 'we' and 'us' in responding to questions directed to the respondent's individual self. The basic in-group/out-group dichotomy as proposed in self categorization theory (Turner et al., 1987) can be seen emerging here. Due to shared acculturation experiences, respondents perceive the NE Indian diaspora as their in-group and the mainland community as the out-group. Similarly, the mainland society perceives the NE Indian diaspora as out-group. As per the self categorization theory, this classification is reinforced due to the psychological processes of attenuation of inter-group similarities and depersonalization (Turner & Oakes, 1986), both of which are associated to ethnocentric attitudes. Furthermore, in-group and out-group categorization instigate competition between the groups (Tajfel & Turner, 1986) for benefits and rewards which may be social, economic, political, and so on. Competition creates in-group favoritism and out-group prejudices even in cases of very insignificant group classifications (Tajfel et al., 1971). And, in the current study's acculturation context; the sociocultural and physiognomic classifications are very overtly austere. Prejudices of certain sections of mainland

society along with the perceived socio-economic threat; often manifest into insensitive, hostile or discriminatory attitudes and behavior towards the NE Indian diaspora which forms a numerical minority community in mainland India.

Additionally, respondents also discussed the prejudices of their community about the mainland society. Generalizing the whole mainland community based on limited knowledge and experience intensifies the surface level problem of hostile intergroup relations without focusing on the deeper processes leading up to these issues. Narratives reflected respondents also take responsibility of the intergroup dynamics with the mainland community.

*'Sometimes problem lies with me as well. I always thought when I joined a new situation; joined D school (Delhi School of Economics, North Campus, Delhi University) or LSR (Lady Shri Ram College for Women, Delhi University), they always look down on NE people so I have to be careful always. But most of the time it might not be that case.'*

*'Real problems also exist, but we will aggravate the situation if we keep thinking it's happening because I am from NE. The whole things become very communal, you won't be able to come out of the circle also. If you don't interact with other people, they won't know how you are. Some NE people are more into their own communities and don't seek much interaction. I have seen some NE people say that they (mainland people) aren't trustworthy, so I won't be friends with them.'*

*'We already had an expectation that it would be like this. We heard from all our seniors and brothers and sisters about the prevalence of prejudice towards north eastern students. So we were mentally adjusted that this is how they will look at us and before that when we came to Delhi.'*

Therefore, adaptation not only involved learning new personal, social skills and striving to change the prejudiced environment by creating awareness; but also included the recognition of the irrepressible nature of certain problems. As commented by a respondent:

*'If it is (hostile behavior of mainland people) not to the extreme it's more like adjusting, part of my existence in the city something that cannot really be changed, at least not in a short span of time.'*

As mentioned in coping literature, dealing with problems perceived to be uncontrollable often happens through certain emotion focused strategies, wherein, efforts are made to manipulate one's feelings towards the problem by adopting diverse perspective to focus on the problem. Thereby, striving to make sense of such intangible acculturation problems; the respondents deliberated on the underlying issues shaping the overt circumstance. These seemingly unrelated issues had cumulative influence on the acculturation context. Acknowledging the presence and factors sustaining discrimination, respondents developed 'other' oriented perspective to the problem in order to attain cognitive congruence to the difficult experiences.

## **Chapter 7**

### **Conclusion**

This research was initiated to evaluate the acculturation context, experiences and outcomes of a relatively understudied minority social group in India. Because of the contextual nature of the acculturation process, the mixed method of research proved useful as it highlighted generic acculturation issues, as well as, certain context specific processes shaped by factors in the present acculturation scenario. This chapter summarizes the major findings while discussing their implications. Furthermore, potential limitations of this research study and possible directions for future research are also discussed.

#### **7.1 Summary of Findings**

The quantitative study tested the theoretical model proposed on the basis of previous findings on other relevant sample groups. Replication of generic findings is indicative of the proposed theoretical model's applicability, as well as, the validity of the measurement instrument in the study's context. Some context specific associations between the variables also emerged from the quantitative findings. Overall, the quantitative study established integration and assimilation acculturation strategies, national identity, body image, and CQ as influential variables that enhanced adaptation of the sample. The qualitative findings extended support to some of the quantitative results and also identified other influential variables in the acculturation and adaptation process of the sample.

### **Findings in line with previous literature**

Firstly, the reported associations between the acculturation strategies and social identity aspects were in line with Berry's (2005) theoretical contentions. Accordingly, assimilation correlated to national identity; integration correlated to both ethnic and national identity; separation correlated to ethnic identity and marginalization did not correlate to ethnic or national identity. Such a pattern of findings support the applicability of the acculturation and social identity aspects in the theoretical model proposed for the present acculturation context. Specifically, acculturation strategies that involved contact and participation in the original or ethnic group culture were related to ethnic identity, and strategies that involved contact with the new or mainland Indian culture were related to national identity.

Replicating previous findings on other acculturating groups, body image correlated to both sociocultural and psychological adaptation. It also predicted psychological adaptation in the sample. Due to its association to self-esteem, body image is related to higher efficacy beliefs about the self's capability to cope with the difficult acculturation issues through effortful adaptive behaviors (Sam, 2006b). Examples of such deliberate coping behavior emerged in the interview narratives which were grouped as problem focused coping under the thematic map named 'Adaptation to acculturation context' (Figure 6.2). Deliberate efforts to adapt in terms of learning the language of conversation, clarifying misperceptions and stereotypes of the mainland society and several deliberate impression management strategies were mentioned by interview participants.

Moreover, body image negatively correlated to marginalization acculturation strategy which encompasses cultural detachment and little or no effort to adapt to the context. Also, positive association of body image was reported to integration acculturation

strategy which is related to the most effortful adaptive measures (Berry, 2005). These reported correlations of body image and acculturation strategies are indicative of the relationship of body image and self-esteem which further gets reflected through the acculturation efforts. Likewise, the only CQ dimension that body image reported positive association was to motivational CQ, which also comprised of a self-efficacy component (Van Dyne et al., 2012). Replicating an almost universal finding, men in the sample reported significantly greater satisfaction with their body weight than females.

Furthermore, as hypothesized, CQ predicted both sociocultural and psychological adaptation in the sample. Several interview narratives reflected the manifestation of CQ in behavior and cognition of the participants. The issues grouped under emotion focused coping in the thematic map focusing on adaptation (Figure 6.2) are reflective of metacognitive CQ in recognizing the influence of culture on the self's and others' thought processes. This theme is also indicative of cognitive CQ in terms of understanding the web of interconnected issues of competition for socio-economic resources and psychological intergroup categorization processes shaping the acculturation context. The deliberate efforts to develop aspects of the self by adopting skills and practices like learning language, impression management strategies and so on, to effectively deal with acculturation issues are reflective of behavioral CQ. Participants also narrated accounts of making efforts to correct the misperceptions and stereotypes of the mainland society which reflects attempts to manipulate the context of cultural contact in order to ensure better adaptation. This is indicative of the other "oriented aspect" of CQ skills as suggested by Thomas et al. (2008) where efforts are made to facilitate positive behavior from culturally different others (Sharma & Hussain, 2017; p. 106). Thereby, interview narratives indicate the presence of CQ in the

participants, and in line with previous research; quantitative findings established CQ as an antecedent to adaptation in this sample.

Lastly, the qualitative findings also revealed generic outcomes of cultural contact like culture shock (Figure 6.1) experienced in the initial phase of acculturation; reintegration of the self-concept, personal and social identity experienced as a result of changing social context and life circumstances and issues of deliberate and non-deliberate adaptation (Figure 6.2).

### **Context specific and novel findings**

Now, coming to the findings specific to this particular study's acculturation context; firstly, the social identity aspects are to be focused. As already mentioned relation between social identity aspects and acculturation strategies were reflective of previous empirical and theoretical contentions. However, unlike findings on other ethnic and physiognomic minority acculturating samples; ethnic identity of this sample neither correlated to, nor predicted any adaptation form; while national identity correlated to both and predicted psychological adaptation. This indicates the presence of a melting-pot acculturative attitude (Berry, 2005) of the mainland society, wherein, there is no acceptance or recognition of the minority community's culture and the majority or the host groups seeks the minority group to shed their original culture and assimilate into the new or host group's culture. As reported in interview narratives, there is lack of awareness of NE Indian culture which is attributed to the gaps in knowledge created by the misrepresentation, underrepresentation or complete exclusion of NE Indian history, literature, culture, societal practices from the mainland Indian educational, media and institutional discourse. Such gaps in knowledge coupled with intergroup categorization and competition over shared socio-economic resources, in turn, created the prejudiced

acculturation context. Being the non dominant, minority community in mainland India; the NE Indian diaspora witnessed bigotry and melting-pot attitude of the mainland society. Therefore, the acculturation context was shaped such that life satisfaction as indicated by psychological adaptation of the sample was contingent on shedding their original culture and socially identifying with the new or the national culture.

Now, the prevalent melting-pot attitude of the mainland society may also account for findings associated to integration acculturation strategy and adaptation which were not in line with previous research findings. Integration is the most adaptive strategy marked by the equal identification and contact to both acculturating cultures (Berry, 2005). However, in the present study's context, it only predicted sociocultural adaptation and not psychological adaptation. The quantitative findings revealed psychological adaptation or life satisfaction of the sample was instead predicted by the assimilation acculturation strategy. The melting-pot attitude of mainland society functioned to create a context that enhanced life satisfaction of individuals who were more in contact with or espoused to assimilate in the national culture.

Likewise, the prejudiced acculturation context also explains the reported no correlation of ethnic identity and body image in this sample, which goes against the previous research stating a positive association between the two variables particularly in ethnic minority social groups. Typically, minority group members derive self-esteem from ethnic identity (Phinney, 2003). However, discrimination on the basis of their distinct physiognomy and ethnicity may work to hamper the self-esteem of the sample. Here, it is imperative to discuss the following interview excerpt.

*'They think that some of us eat certain kind of animals which the "normal people" won't eat.'*

The sample perceives themselves to be held in low regard by the mainland society who are not open to accept the sample's stark cultural distinctiveness. Consequently, ethnic identity of the sample did not associate to body image as ethnic difference characterized their self evaluation as a psychological minority with low social status and capital; and thus, did not contribute much to the self-esteem or the corresponding body image.

Another context specific finding is the rejection of the hypothesized negative relationship between national identity and body image. Typically, individuals of minority communities reported low body image particularly when there is a greater desire to assimilate into the dominant social group (Henrickson, 2006). However, the NE Indian diaspora did not strongly relate to the mainland Indian culture (McDuié-Ra, 2013), nor did the present sample sought to develop identification as indicated by the lower prevalence of the assimilation acculturation strategy compared to the other strategies.

Additionally, compared to ethnic identity; national identity was more strongly correlated to CQ. For the present sample the national group formed a new culture and direct exposure and experience of this novel cultural aspects served as an antecedent to CQ (Sharma & Hussain, 2017). This not only explains the stronger association of national identity to CQ but also the probable working of CQ in the reported relationship between national identity and acculturation adaptation in the sample.

The empirical analysis of the role of CQ in an acculturation context provided novel findings that can be further tested in other contexts. CQ encompasses skills to flexibly modify behavior to fit in or effectively adjust in any multicultural situation. The moderation analysis findings are indicative of this flexible functioning of CQ. In case of positive predictors of adaptation (integration, assimilation acculturation strategies, national identity and body image), CQ worked to further increase their positive effects

on adaptation. On the other hand, in case of the variables that decreased adaptation (separation acculturation, ethnic identity), CQ worked to reduce their diminishing effects. Therefore, no matter the direction of the main effects of the variables on adaptation, CQ functioned to enhance adaptation.

Furthermore, the narratives from the qualitative study revealed that the sample recognized the web of larger economic, psychological and social interconnected factors leading to prejudiced attitudes of the mainland society towards them. The disparity of economic and infrastructural development initiated the out-migration of people from the NE region to other Indian cities to pursue educational and job opportunities. An interplay of basic psychological group categorization processes and competition over socio-economic resources creates the prejudiced environment. This understanding of larger interrelated factors served as an important coping mechanism for the sample as discussed in the thematic Figure 6.2. A common perspective of most respondents is reflected in the following narrative:

*'Those kind of people are there who do discriminate (against the NE diaspora) but there are people who are very understanding to our situation.'*

Respondents do not justify bigotry and discrimination but understand why certain sections of people may be predisposed to developing prejudiced inter-group attitudes. Respondents also recognize that prejudices also exist among the NE Indian diaspora which intensifies the 'us' and 'them' dichotomy. This phenomenon is indeed reflected in some narratives wherein, respondents have referred to their personal experiences using plural terms like 'we', 'us', 'our'; generalizing it to the entire NE Indian diaspora community which is perceived as the in-group as opposed to terms like 'they', 'them', 'their' to refer to the mainland community which is perceived as the out-group.

Furthermore, due to the increasing activism against the discrimination and various social media discussion platforms, there is now an increased awareness among the NE Indians about the imminent prejudiced attitude in mainland Indian cities. The NE Indian diaspora have come to expect the presence of such bigotry as an unpleasant aspect of life that they may have to at times endure to be able to pursue their academic and career interests in mainland India, as indicated in the following interview excerpt:

*'We already had an expectation that it would be like this. We heard from all our seniors and brothers and sisters about the prevalence of prejudice towards north eastern students. So we were mentally adjusted that this is how they will look at us and before that when we came to Delhi.'*

Therefore, in addition to the predictors of adaptation established by the quantitative study; qualitative study indicated that despite the many challenges of acculturation, respondents do not generalize the prejudiced behavior and their understanding of the factors shaping the context and realistic expectation or evaluation of the acculturation context served to enhance the adaptation of the sample. The reported positive self-growth, that is the outcome of the exposure and opportunities that the city provided; is also influential in shaping adaptation.

## **7.2 Implications**

- The acculturation and CQ constructs were proposed and validated in contexts of trans-national cultural transitions. This research's focus on within nation cultural transition is substantially different from typical studies of acculturation and CQ that majorly focuses on international transitions that run across different nations. Therefore, findings from this research offer empirical evidence of generalizability or external validity of these constructs, as well as, prior studies.

- Following the typical research tradition, existing acculturation literature on Indian samples largely focused on Indians migrating to other countries. In India, diversity exists across varied cultural markers like religion, language, ethnicity, and so on. Diversity accompanied by disparity of economic growth fuels widespread movement of people within the country, but there is scant research focus on within nation cultural transition in India. In Western contexts there have been few studies focusing on the within nation acculturation of ethnic and physiognomic minorities like Hispanics, African Americans, Asian American (for example, Schwartz, Mason, Pantin, & Szapocznik, 2010; Lara, Gamboa, Kahramanian, Morales, & Hayes Bautista 2005; Alegria et al., 2004). The focus and findings of this research, therefore, adds a new direction within the Indian acculturation literature.
- This research draws attention to the largely overlooked NE Indian region. The region's history of political turmoil, insurgency activities, ethnocultural distinctiveness have had unique influences on the life of people and social structure which has received some sociological, economic and anthropological research focus. However, there is a negligible psychological inquiry in the region and findings of both the studies of this research add relevant information to the same.
- Qualitative data recognize lack of educational and job opportunities in the NE Indian region to be the primary driving force responsible for out-migration of people from the region. The demographic analysis of the quantitative study also indicated education and job to be the major reasons for out-migration of the sample. This validates the contention of economic marginalization of the region and supports the call for political and economic reform policies for the development of NE India.
- Interview narratives support the ongoing social discourse on Indian primary education system to be more inclusive of the NE Indian region. Inclusive school

level education will be influential in spreading awareness about the region's unique distinction from mainland India and thereby, enhance the understanding and acceptance of the existing intergroup differences.

- Sociological research consistently reported discrimination against the NE Indian diaspora in mainland India. Both the quantitative and qualitative study of this research reported several important antecedents of acculturative adaptation for this sample. Such information may be used to develop interventions to tackle issues of discrimination, promote harmonious coexistence of diverse cultural groups in India, and develop training programs to facilitate healthy adaptation for individuals and groups undergoing cultural transition.
- The proposed research model focuses on variables that appeared relevant in the acculturation context similar to the present research context. So far, these variables had been empirically tested separately. The theoretical model validated in the quantitative study of this research integrated the interplay of different variables relevant in cultural transitions of ethnic and physiognomic minority groups.
- Typical body image research focussed on clinical assessments and diagnosis of eating disorders. The quantitative study findings contribute to the emerging areas of body image research that include topics like acculturation, ethnic and physiognomic discrimination, social identity and so on (Cash, 2004).
- Findings extend support to the validation of the Multigroup Ethnic Identity Measure – Revised (Phinney & Ong, 2007). Psychometric findings of the quantitative study extend support to the claimed applicability and generalizability of this scale to multiple social groups.
- Cultural intelligence is a relatively new construct which is still under critical scrutiny and validation process. Researcher like Bucker et al. (2015) questioned the factor

structure of CQ. The quantitative study findings extended support to the original factor structure proposed by Early and Ang (2003).

- Empirically establishing the adaptive role of CQ, findings of this study can be implicated in refuting questions raised (Blasco et al., 2012; Bucker et al., 2015) on the relevance of CQ over other constructs of intercultural cultural competency.
- Focussing on CQ in an acculturation context is an under-researched issue that attends to calls in intercultural competence literature to explore relationships between different cultural competence models (Leung, Ang, & Tan, 2014).
- There is an emerging research trend focusing on educational policies that serve to develop CQ in school students who are in a considerably impressionable age. A remarkably detailed proposal was developed by Goh (2012) to inculcate CQ in academic curriculum through their language policies, extra-curricular activities, classroom activities, projects, learning and reward practices, cultural programs, and so on. Findings supporting the adaptive role of CQ can be executed to develop similar educational policies suited to the Indian educational context.
- Qualitative findings indicated the importance of cultural awareness in adaptation and intercultural respect and empathy. Considering the cultural diversity in India, CQ training can contribute in fields related to the service sectors, policy makers and social work practices.

### **7.3 Limitations and Future Research Directions**

A potential limitation of the study is the unit of analysis. Acculturation involves both group and individual level changes; however, both the studies of this research only analyzed individual experiences. Including groups as study units in addition to

individuals can enrich findings. Multi-level analysis will be more accurate to evaluate the multi-level process of acculturation.

Additionally, in both the qualitative and quantitative studies, acculturation process was evaluated from the perspective of only one group; the minority NE Indian diaspora in India. However, acculturation involves mutual accommodations of both the cultural groups in contact (Berry, 2005). Analyzing and comparing acculturation from the perspective of both the cultural groups in contact, that is, the NE Indian diaspora and the mainland society, would produce findings with a better applied scope to develop interventions to promote intercultural harmony.

Due to the snowball technique of sampling both the quantitative and qualitative study's sample composed of a certain level of educated people (college and higher level). Since it is an antecedent to CQ, education level may influence adaptation. Therefore, this study did not consider the experiences of less educated NE Indian diaspora in mainland India employed in blue-collared jobs like watchmen, drivers, waiters, cleaners, mall workers, domestic help and so on.

Considering the limited research pool on NE Indian region there is a lot of need, as well as, scope of research focusing on this region. Future research can address the limitations discussed in this study. Firstly, research can focus on group level issues thorough historical analysis of both the NE Indian diaspora and the mainland Indian society and comparisons of first and later generation migrants. This will help uncover group level processes of acculturation in addition to individual level aspects.

Future research focusing on NE Indian diaspora can aim on achieving an all encompassing representative sample to include people of diverse educational backgrounds. Crowne (2009) considered CQ to be one of the multiple intelligence

forms that contribute “together to form a whole” that is the IQ (Albrecht, 2004, p.28). Therefore, it is likely that the academic form of intelligence, that is; IQ and CQ might complement each other. Comparison of high and low educational groups may provide valuable insights.

Future research can work on empirical validation of factors, as uncovered by the interview narratives; that contribute to coping in the acculturation process like ability to understand the factors shaping the acculturation context, realistic expectations of experiences, positive self-growth. Moreover, such interrelated coping factors are suggestive of the influence of other non-academic types of intelligence like practical, social and emotional intelligence. Interaction of these intelligence forms with CQ in predicting outcomes of cultural adjustment can be empirically evaluated. Furthermore, correlation of CQ to emotional intelligence and social intelligence (Crowne, 2009) and incremental validity of CQ over them (Rockstuhl et al., 2011) is indicative of the complementary nature of these intelligence forms that can be empirically assessed.

The underlying processes through which CQ moderates the relationship between adaptation and its significant predictors are only theoretically discussed in this research. Empirical research can focus on developing nomological models to evaluate the interaction of each CQ dimensions and the antecedents to cultural adjustment.

CQ training programs have been linked to increased awareness and acceptance of cultural difference leading on to better cultural adaptation (Van Dyne, Ang, & Koh, 2008). So far, training programs have only been developed for expatriate managers and multinational organizations. Considering that most NE Indians move towards mainland India pursuing education and jobs, it is imperative for future research to develop and validate CQ academic and organizational training programs in Indian context.

CQ skills are likely to serve as a valuable asset to prosper in the emerging multicultural spaces across India and the world. Future research should further explore the possibilities of application of CQ in government policies and practices to promote multiculturalism and to ensure development and social upliftment of minority groups.

Furthermore, future research can focus on acculturation experiences of the various other social groups witnessing within-national cultural transitions in India. Such evaluation may contribute towards developing policies and interventions to promote mutual cultural acceptance and empathy among diverse communities, specifically in multicultural countries like India.



## References

- Agliata, D., & Tantleff-Dunn, S. (2004). The impact of media exposure on males' body image. *Journal of Social and Clinical Psychology, 23*(1), 7-22.
- Akoijam, S. (2010, October). Korea Comes to Manipur. Caravan Magazine. Retrieved from <http://www.caravanmagazine.in/reviews-and-essays/korea-comes-manipur>
- Alba, R., & Nee, V. (1997). Rethinking assimilation theory for a new era of immigration. *International migration review, 31*(4), 826-874.
- Albrecht, K. (2004). Social intelligence: Beyond IQ. *Training, 41*, 26–31.
- Alegria, M., Takeuchi, D., Canino, G., Duan, N., Shrout, P., Meng, X. L., ... Vera, M. (2004). Considering context, place and culture: the National Latino and Asian American Study. *International journal of methods in psychiatric research, 13*(4), 208-220.
- Allaz, A. F., Bernstein, M., Van Nes, M. C., Rouget, P., & Morabia, A. (1999). Weight loss preoccupation in aging women: A review. *The Journal of Nutrition, Health & Aging, 3*, 177–181.
- Allen, J., Vaage, A. B., & Hauff, E. (2006). Refugees and asylum seekers in societies. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology* (pp. 198-217). New York: Cambridge University Press.
- American Psychological Association. (1994). *Publication manual* (6<sup>th</sup> ed.). Washington, DC: American Psychological Association.

- Amiot, C. E., De la Sablonniere, R., Terry, D. J., & Smith, J. R. (2007). Integration of social identities in the self: Toward a cognitive-developmental model. *Personality and Social Psychology Review, 11*(4), 364-388.
- Ang, S., Van Dyne, L., & Koh, C. (2006). Personality correlates of the four-factor model of cultural intelligence. *Group and Organization Management, 31*, 100–123.
- Ang, S., Van Dyne, L., Koh, C., Ng, K.-Y., Templer, K. J., Tay, C., & Chandrasekar, N. A. (2007). Cultural intelligence: Its measurement and effects on cultural judgment and decision making, cultural adaptation and task performance. *Management and Organization Review, 3*, 335-371.
- Ang, S., & Van Dyne, L. (2008). Conceptualization of Cultural Intelligence: Definition, Distinctiveness, and Nomological Network. In S. Ang and L. V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications*, (pp. 3-15). New York: M.E. Sharpe.
- Ang, S., Van Dyne, L., & Rockstuhl, T. (2015). Cultural intelligence: Origins, evolution, and methodological diversity. In M. Gelfand, C. Y. Chiu, & Y. Y. Hong (Eds.), *Advances in culture and psychology: Vol. 5*. (pp. 273–324). New York: Oxford University Press.
- Ang, S., Van Dyne, L., & Tan, M. L. (2011). Cultural intelligence. In R. J. Sternberg and S. B. Kuffman (Eds.), *The Cambridge Handbook of Intelligence*, (pp. 582-602). New York: Cambridge University Press.

- Ashmore, R. D., Deaux, K., & McLaughlin-Volpe, T. (2004). An organizing framework for collective identity: articulation and significance of multidimensionality. *Psychological Bulletin*, 130(1), 80-114.
- Ayoob, M., & Singh, T. (2011). Length of stay, acculturative stress, and health among Kashmiri students in central India. *Pakistan Journal of Social and Clinical Psychology*, 9, 11-15.
- Barry, D. T., & Grilo, C. M. (2003). Cultural, self-esteem, and demographic correlates of perception of personal and group discrimination among East Asian immigrants. *American Journal of Orthopsychiatry*, 73(2), 223-229.
- Banan, A.A. (2010, October). The Only Fashionistas. *Tehelka Magazine*, 7 (41). Retrieved from [http://archive.tehelka.com/story\\_main47.asp?filename=hub161010The\\_only\\_Fashionistas.ap](http://archive.tehelka.com/story_main47.asp?filename=hub161010The_only_Fashionistas.ap)
- Bandura, A. (1997). *Self-Efficacy: The Exercise of Control*. New York: Freeman.
- Battle, E. K., & Brownell, K. D. (1996). Confronting a rising tide of eating disorders and obesity: Treatment vs. prevention and policy. *Addictive Behaviour*, 21, 755-765.
- Bentler, P. M. (1990). Comparative fit indexes in structural models. *Psychological bulletin*, 107(2), 238-246.
- Benford, K., & Swami, V. (2014). Body image and personality among British men: Associations between the Big Five personality domains, drive for muscularity, and body appreciation. *Body Image*, 11(4), 454-457.

- Berekbussunova, G., Kussainova, M., Zharylgassova, P., Aidjanova, Z., Tajibaeva, Z., & Turarova, G. (2014). Specifics of personal self-esteem during intercultural adaptation of repatriated students in high school. *Procedia-Social and Behavioral Sciences*, 114, 493-499.
- Bernstein, K. S., Park, S. Y., Shin, J., Cho, S., & Park, Y. (2011). Acculturation, discrimination and depressive symptoms among Korean immigrants in New York City. *Community Mental Health Journal*, 47, 24–34.
- Berry, J. W. (1980). Acculturation as varieties of adaptation. In A. Padilla (Ed.), *Acculturation: Theory, models and findings* (pp. 9–25). Boulder CO: Westview Press.
- Berry, J. W. (1992). Acculturation and adaptation in a new society. *International migration*, 30(1), 69-85.
- Berry, J. W. (1997). Immigration, acculturation and adaptation. *Applied Psychology*, 46, 5–68.
- Berry, J. W. (2003). Conceptual Approaches to Acculturation. In K. M. Chun, P. B. Organista & G. Marin (Eds.), *Acculturation: Advances in Theory, Measurement, and Applied Research* (pp. 17-38). Washington, DC: American Psychological Association.
- Berry, J.W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations*, 29(6), 697-712.

- Berry, J. W. (2006). Contexts of acculturation. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology* (pp. 27 - 42). New York: Cambridge University Press.
- Berry, J. W., & Annis, R. C. (1974). Acculturative stress: The role of ecology, culture and differentiation. *Journal of cross-cultural psychology*, 5(4), 382-406.
- Berry, J. W., Kim, U., Power, S., Young, M., & Bujaki, M. (1989). Acculturation studies in plural societies. *Applied Psychology: An International Review*, 38, 135-186.
- Berry, J. W., & Sam, D. L. (1997). Acculturation and adaptation. *Handbook of cross-cultural psychology*, 3, 291-326.
- Berry, J. W., Phinney, J. S., Sam, D. L., & Vedder, P. E. (2006). *Immigrant youth in cultural transition: Acculturation, identity, and adaptation across national contexts*. US: Lawrence Erlbaum Associates Publishers.
- Berry, J. W., Poortinga, Y. H., Breugelmans, S. M., Chasiotis A., & Sam, D. L. (2002). *Cross-Cultural Psychology: Research and Applications* (2<sup>nd</sup> ed.). Cambridge: Cambridge University Press.
- Berry, J. W., & Ward, C. (2006). Commentary on “Redefining interactions across cultures and organizations”. *Group & Organization Management*, 31, 64–77.
- Bhawuk, D. P., Landis, D., & Lo, K. D. (2006). Intercultural training. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology*. (pp. 504-524). New York: Cambridge University Press.

- Bhugra, D. (2004). Migration and mental health. *Acta Psychiatrica Scandinavica*, 109, 243-258.
- Black, J.S., & Stephens, G.K. (1989). The influence of the spouse on American expatriate adjustment and intent to stay in Pacific Rim overseas assignments. *Journal of Management*, 15, 529-544.
- Blasco, M., Feldt, L. E., & Jakobsen, M. (2012). If only cultural chameleons could fly too A critical discussion of the concept of cultural intelligence. *International Journal of Cross Cultural Management*, 12, 229–245.
- Blunch, N. J. (2013). *Introduction to Structured Equation Modeling: Using IBM SPSS Statistics and AMOS* (2<sup>nd</sup> ed.). London: Sage.
- Bochner, S. (2006). Sojourners. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology* (pp. 181-197). New York: Cambridge University Press.
- Brooks, R. L. (1996). *Integration or Separation? A strategy for racial equality*. Cambridge: Harvard University Press.
- Bourhis, R. Y., Moise, L. C., Perreault, S., & Senecal, S. (1997). Towards an interactive acculturation model: A social psychological approach. *International Journal of Psychology*, 32(6), 369-386.
- Brislin, R., Worthley, R., & Macnab, B. (2006). Cultural intelligence: Understanding behaviors that serve people's goals. *Group & Organization Management*, 31(1), 40-55.

- Bucker, J., Furrer, O., & Lin, Y. (2015). Measuring cultural intelligence (CQ): A new test of the CQ Scale. *International Journal of Cross Cultural Management*, 15, 259–284.
- Cambell, D.T., & Fiske, D.W., (1959). Convergent and discriminant validation by the multitrait–multimethod matrix. *Psychological Bulletin*, 56, 81–105.
- Cash, T. F. (2001). The Treatment of Body Image Disurbances. In Thompson, J. K. (Ed.), *Body image, eating disorders, and obesity: An integrative guide for assessment and treatment* (pp. 83-107). Washington, DC, US: American Psychological Association.
- Cash, T. F. (2004). Body image: Past, present, and future. *Body Image*, 1(1), 1-5.
- Castro, V. S. (2003). *Acculturation and psychological adaptation*. Westport, Connecticut: Greenwood Press.
- Chan, R. C. (2001). *Acculturation of Young New Arrivals from Mainland China to Hong Kong*. (Doctoral dissertation, the Chinese University of Hong Kong). Available from ProQuest Dissertations and Theses database. (ISBN 9780493523101).
- Chen, C. S., & Farruggia, S. (2002). Culture and Adolescent Development. *Online Readings in Psychology and Culture*, 6(1). 1-12.
- Chung, H., & Epstein, N. B. (2014). Perceived racial discrimination, acculturative stress, and psychological distress among Asian immigrants: The moderating effects of support and interpersonal strain from a partner. *International Journal of Intercultural Relations*, 42, 129-139.



- Cochrane, R., & Stopes-Roe, M. (1981). Psychological symptom levels in Indian immigrants to England—a comparison with native English. *Psychological Medicine*, *11*(2), 319-327.
- Conrad, M. M., & Pacquiao, D. F. (2005). Manifestation, attribution, and coping with depression among Asian Indians from the perspectives of health care practitioners. *Journal of Transcultural Nursing*, *16*(1), 32-40.
- Costa, P.T., Jr., & McCrae, R. R.. (1992). *Revised NEO personality inventory (NEO PI-R) and new five-factor inventory (NEO FFI) professional manual*. Odessa, FL: Psychological Assessment Resources.
- Creswell, J. W., Plano Clark, V. L., Gutmann, M. L., & Hanson, W. E. (2003). Advanced mixed methods research designs. In A. Tashakkori & C. Teddlie (Eds.), *Handbook of mixed methods in social and behavioral research* (pp. 209–240). Thousand Oaks, CA: Sage.
- Crockett, L. J., Iturbide, M. I., Torres Stone, R. A., McGinley, M., Raffaelli, M., & Carlo, G. (2007). Acculturative stress, social support, and coping: relations to psychological adjustment among Mexican American college students. *Cultural Diversity and Ethnic Minority Psychology*, *13*(4), 347-355.
- Crowne, K. A. (2008). What leads to cultural intelligence? *Business Horizons*, *51*, 391–399.
- Crowne, K. A. (2009). The relationships among social intelligence, emotional intelligence and cultural intelligence. *Organization Management Journal*, *6*(3), 148-163.



- Derenne, J. L., & Beresin, E. V. (2006). Body image, media, and eating disorders. *Academic Psychiatry, 30*(3), 257-261.
- Diener, E. D., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The satisfaction with life scale. *Journal of personality assessment, 49*(1), 71-75.
- Dikshit, K. R., & Dikshit, J. K. (2014). *North-East India: Land, People and Economy*. Netherlands: Springer.
- Dimitrova, R., Bender, M., Chasiotis, A., & Van de Vijver, F. J. (2013). Ethnic identity and acculturation of Turkish-Bulgarian adolescents. *International Journal of Intercultural Relations, 37*(1), 1-10.
- Diwan, S., Jonnalagadda, S. S., & Balaswamy, S. (2004). Resources predicting positive and negative affect during the experience of stress: A study of older Asian Indian immigrants in the United States. *The Gerontologist, 44*(5), 605-614.
- Doyle, L., Brady, A. M., & Byrne, G. (2009). An overview of mixed methods research. *Journal of Research in Nursing, 14*(2), 175-185.
- Earley, P. C. (2002). Redefining interactions across cultures and organizations: Moving forward with cultural intelligence. *Research in Organizational Behavior, 24*, 271-299.
- Earley, P. C., & Ang, S. (2003). *Cultural intelligence: Individual interactions across cultures*. Stanford, California: Stanford University Press.
- Eatough, V., & Smith, J. A. (2008). Interpretative phenomenological analysis. In C. Willing & W. Stainton-Rogers (Eds.), *The Sage handbook of qualitative research in psychology*, (pp. 179-194). UK: Sage Publication.



- Eid, M., & Diener, E. (2001). Norms for experiencing emotions in different cultures: Inter- and intranational differences. *Journal of Personality and Social Psychology, 81*, 869-885.
- Elenkov, D. S., & Pimentel, J. R. C. (2008). Social Intelligence, Emotional Intelligence, and Cultural Intelligence: An Integrative Perspective. In S. Ang and L. V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications*, (pp. 289-305). New York: M. E. Sharpe.
- Enders, C. K. (2001). The impact of non normality on full information maximum likelihood estimation for structural equation models with missing data. *Psychological Methods, 6*(4), 352-370.
- Field, A. (2013). *Discovering statistics using IBM SPSS statistics* (3<sup>rd</sup> ed.). New Delhi: Sage.
- Flaherty, J. E. (2008). The effects of cultural intelligence on team member acceptance and integration in multinational teams. In S. Ang and L.V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications*, (pp. 192-205). New York: M. E. Sharpe.
- Fornell, C., & Bookstein, F. L. (1982). Two structural equation models: LISREL and PLS applied to consumer exit-voice theory. *Journal of Marketing research, 19* (4), 440-452.
- Fornell, C., & Larcker, D. F. (1981). Structural equation models with unobservable variables and measurement error: Algebra and statistics. *Journal of marketing research, 18*(3). 382-388.

- Forster, N. (2000). The myth of the 'international manager'. *International Journal of Human Resource Management*, 11(1), 126-142.
- Franzoi, S. L., & Shields, S. A. (1984). The Body-Esteem Scale: Multidimensional structure and sex differences in a college population. *Journal of Personality Assessment*, 48, 173–178.
- Frost, J., & McKelvie, S. (2004). Self-esteem and body satisfaction in male and female elementary school, high school, and university students. *Sex roles*, 51(1-2), 45-54.
- Furham, A. (2012). Culture Shock. *Journal of Psychology and Education*, 7(1), 9-22.
- Furr, M., & Bacharach, V. (2014). *Psychometrics An Introduction* (2<sup>nd</sup> ed.). Thousand Oaks, CA: Sage.
- Gans, H. (1973). Introduction. In N. Sandberg (ed.), *Ethnic identity and assimilation. The Polish community*. New York: Praeger.
- Gardner, H. (1993). *Multiple intelligences: The theory in practice*. New York: Basic Books.
- Gardner, H. (2006). On failing to Grasp the Core of MI theory: A response to Visser et al. *Intelligence*, 34(5), 503–505.
- Gefen, D., Rigdon, E., & Straub, D. (2011). Editor's Comments: An Update and Extension to SEM Guidelines for Administrative and Social Science Research. *MIS Quarterly*, 35(2), iii-xiv.
- Gibson, M. A. (2001). Immigrant adaptation and patterns of acculturation. *Human Development*, 44, 19-23.

- Gil, A. G., & Vega, W. A. (1996). Two different worlds: Acculturation stress and adaptation among Cuban and Nicaraguan families. *Journal of Social and Personal Relationships*, 13, 435–456.
- Goh, M. (2012). Teaching with cultural intelligence: developing multiculturally educated and globally engaged citizens. *Asia Pacific Journal of Education*, 32(4), 395-415.
- Goleman, D., & Boyatzis, R. (2008). Social intelligence and the biology of leadership. *Harvard business review*, 86(9), 74-81.
- Goodrich, L. J. K. (2013). *Using Structural Equation Modeling to understand Acculturative Stress and Pediatric Asthma in a Lationa Sample*. (Doctoral dissertation, University of Rhode Island). Retrieved from: [http://digitalcommons.uri.edu/oa\\_diss/51/](http://digitalcommons.uri.edu/oa_diss/51/) (Publication No. AAI3560717).
- Gordon, M. M. (1964). *Assimilation in American life. The role of race, religion and national origins*. New York: Oxford University Press.
- Grabe, S., Ward, L. M., & Hyde, J. S. (2008). The role of the media in body image concerns among women: a meta-analysis of experimental and correlational studies. *Psychological Bulletin*, 134(3), 460-476.
- Grammas, D. L., & Schwartz, J. P. (2009). Internalization of messages from society and perfectionism as predictors of male body image. *Body Image*, 6(1), 31-36.
- Graves, T. D. (1967). Psychological acculturation in a tri-ethnic community. *Southwestern Journal of Anthropology*, 23, 337–350.

- Guyot-Réchar, B. (2013). Nation-building or state-making? India's North-East Frontier and the ambiguities of Nehruvian developmentalism, 1950–1959. *Contemporary South Asia*, 21(1), 22-37.
- Haddon, A. C. (1924). *The races of man and their distribution*. England: Cambridge University Press.
- Hair, J. F., Black, W. C., Babin., B. J., & Anderson, R. E. (2010). *Multivariate data analysis, a global perspective* (7<sup>th</sup> ed.). New Jersey: Pearson.
- Hampden-Turner, C., & Trompenaars, F. (2006). Cultural Intelligence Is Such a Capacity Credible? *Group & Organization Management*, 31(1), 56-63.
- Haokip, G. T. (2012). On ethnicity and development imperative: a case study of North-East India. *Asian Ethnicity*, 13(3), 217-228.
- Hargreaves, D. A., & Tiggemann, M. (2004). Idealized media images and adolescent body image: “Comparing” boys and girls. *Body Image*, 1(4), 351-361.
- Heinberg, L. (2001). Theories of Body Image Disturbance: Perceptual, Developmental, and Sociocultural Factors. In Thompson, J. K. (Ed.), *Body image, eating disorders, and obesity: An integrative guide for assessment and treatment* (pp. 27-47). Washington, DC, US: American Psychological Association.
- Henrickson, H. C. (2006). *Understanding body experiences and the relationships among ethnic identity, acculturation, and internalization of the thinness ideal among Hispanic and Latina women* (Doctoral dissertation, Kent State University). Retrieved from

[https://etd.ohiolink.edu/!etd.send\\_file?accession=kent1163694368&disposition=attachment](https://etd.ohiolink.edu/!etd.send_file?accession=kent1163694368&disposition=attachment)

- Henrickson, H. C., Crowther, J. H., & Harrington, E. F. (2010). Ethnic identity and maladaptive eating: Expectancies about eating and thinness in African American women. *Cultural Diversity Ethnic Minority Psychology, 16*, 87–93.
- Henriques, G. R., & Calhoun, L. G. (1999). Gender and ethnic differences on the relationship between body esteem and self esteem. *The Journal of Psychology, 133*, 357–368.
- Homan, K. J., & Boyatzis, C. J. (2009). Body image in older adults: Links with religion and gender. *Journal of Adult Development, 16*, 230–238.
- Hurlic, D. (2009). *Diversity congruency within organizations: The relationship among emotional intelligence, personality structure, ethnic identity, organizational context and perceptions of organizational diversity*. (Doctoral dissertation, Pepperdine University). Available from ProQuest Dissertations and Theses database. (UMI No. 3350471).
- Hussain, D., & Bhushan, B. (2011). Cultural factors promoting coping among Tibetan refugees: A qualitative investigation. *Mental Health, Religion & Culture, 14*(6), 575-587.
- Imai, L., & Gelfand, M. J. (2010). The culturally intelligent negotiator: The impact of cultural intelligence (CQ) on negotiation sequences and outcomes. *Organizational Behavior and Human Decision Processes, 112*, 83–98.

- Imamura, M., & Zhang, Y. B. (2014). Functions of the common ingroup identity model and acculturation strategies in intercultural communication: American host nationals' communication with Chinese international students. *International Journal of Intercultural Relations*, *43*, 227-238.
- Ivezaj, V., Saules, K. K., Hoodin, F., Alschuler, K., Angelella, N. E., Collings, A. S., ... & Wiedemann, A. A. (2010). The relationship between binge eating and weight status on depression, anxiety, and body image among a diverse college sample: A focus on bi/multiracial women. *Eating Behaviors*, *11*(1), 18-24.
- James, W. H., Kim, G., & Armijo, E. (2000). The influence of ethnic identity on drug use among ethnic minority adolescents. *Journal of Drug Education*, *30*, 265–280.
- Kelley, C. K. & Meyers, J. (1995). *Cross-cultural adaptability manual*. Minneapolis, MN: National Computer Systems.
- Kikon, D. (2009). From Loincloth, Suits, to Battle Greens: Politics of Clothing the “Naked” Nagas. In S. Baruah (Ed.), *Beyond Counterinsurgency* (pp.25–48). New Delhi: Oxford.
- Kim, S. S., & Gelfand, M. J. (2003). The influence of ethnic identity on perceptions of organizational recruitment. *Journal of Vocational Behavior*, *63*(3), 396-416.
- Kim, K., Kirkman, B. L., & Chen, G. (2008). Cultural intelligence and international assignment effectiveness. In S. Ang and L. V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications*, (pp.71-90). New York: M. E. Sharpe.

- Khan, K. A., & Hasan, B. (2016). Validation of the 20-Item Cultural Intelligence Scale in Indian within Country Migrated Students. *The International Journal of Indian Psychology, 3*(4), 14-23.
- Kline, R. B. (2015). *Principles and practice of structural equation modeling*. (4<sup>th</sup> ed.). New York: Guilford publications.
- Koo Moon, H., Kwon Choi, B., & Shik Jung, J. (2012). Previous international experience, crosscultural training, and expatriates' cross-cultural adjustment: Effects of cultural intelligence and goal orientation. *Human Resource Development Quarterly, 23*, 285-330.
- Kosic, A. (2006). Personality and individual factors in acculturation. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology*. (pp. 113-128). New York: Cambridge University Press.
- Kostanski, M., & Gullone, E. (1998). Adolescent body image dissatisfaction: relationships with self-esteem, anxiety, and depression controlling for body mass. *Journal of Child Psychology and Psychiatry, 39*(2), 255-262.
- Kowner, R. (2002). Japanese communication in intercultural encounters: The barrier of status-related behavior. *International journal of intercultural relations, 26*(4), 339-361.
- Kraimer, M. L. (1999). Expatriate adjustment: Integrating the stress management and sense making perspectives. (Doctoral dissertation, Graduate College of the University of Illinois, Chicago,). Retrieved from <https://dspace-prod.lib.uic.edu/handle/10027/17785>



- Krishnan, A., & Berry, J.W. (1992). Acculturative stress and acculturation attitudes among Indian immigrants to the United States. *Psychology Developing Societies*, 4(2), 187-212.
- Lara, M., Gamboa, C., Kahramanian, M. I., Morales, L. S., & Hayes Bautista, D. E. (2005). Acculturation and Latino health in the United States: a review of the literature and its sociopolitical context. *Annual Review Public Health*, 26, 367-397.
- Lawrence, J. W., Fauerbach, J. A., Heinberg, L., & Doctor, M. (2004). Visible vs Hidden Scars and Their Relation to Body Esteem. *Journal of Burn Care & Research*, 25(1), 25-32.
- Lawrence, N. (2011). *The Relationship between Cultural Intelligence and Cross-Cultural Adaptation of international Students in Taiwan*. (Masters dissertation, National Taiwan Normal University). Retrieved from <https://scholar.google.co.in>.
- Lee, J. Y., & Ciftci, A. (2014). Asian international students' socio-cultural adaptation: Influence of multicultural personality, assertiveness, academic self-efficacy, and social support. *International Journal of Intercultural Relations*, 38, 97-105.
- Leonard, A. S., Mehra, A., & Katerberg, R. (2008). The social identity and social networks of ethnic minority groups in organizations: A crucial test of distinctiveness theory. *Journal of Organizational Behavior*, 29(5), 573-589.
- Leong, F., Park, Y. S., & Kalibatseva, Z. (2013). Disentangling immigrant status in mental health: Psychological protective and risk factors among Latino and Asian American immigrants. *American Journal of Orthopsychiatry*, 83, 361-371.

- Leung, K., Ang, S., & Tan, M. L. (2014). Intercultural competence. *Annual Review of Organizational Psychology and Organizational Behavior*, 1(1), 489-519.
- Levitt, H. M., Bamberg, M., Creswell, J. W., Frost, D. M., Josselson, R., & Suárez-Orozco, C. (2018). Journal article reporting standards for qualitative primary, qualitative meta-analytic, and mixed methods research in psychology: The APA Publications and Communications Board task force report. *American Psychologist*, 73(1), 26.
- Lian, Y., & Tsang, K. K. (2010). The impacts of acculturation strategies and social support on the cross-cultural adaptation of Mainland Chinese Students in Hong Kong. *Educational Research Journal*, 25(1), 81.
- Liebkind, K. (2006). Ethnic identity and acculturation. In D. L. Sam and J. W. Berry (Eds.), *The Cambridge Handbook of Acculturation Psychology*, (pp.78-96). New York: Cambridge University Press.
- Lin, J. C. G., & Yi, J. K. (1997). Asian international students' adjustment: Issues and program suggestions. *College Student Journal*, 31, 473-479.
- Little, R. J. (1988). A test of missing completely at random for multivariate data with missing values. *Journal of the American Statistical Association*, 83(404), 1198-1202.
- Little, R. J., & Rubin, D. B., (1987) *Statistical Analysis with Missing Data*. New York: John Wiley and Sons.
- Livermore, D. (2009). *Leading with cultural intelligence: The new secret to success*. USA: AMACOM

- Lueck, K., & Wilson, M. (2011). Acculturative stress in Latino immigrants: The impact of social, socio-psychological and migration-related factors. *International Journal of Intercultural Relations*, 35(2), 186-195.
- Macias, T. (2003). The Changing Structure of Structural Assimilation: White-Collar Mexican Ethnicity and the Significance of Ethnic Identity Professional Organizations. *Social Science Quarterly*, 84(4), 946-957.
- Major, B., & O'Brien, L. T. (2005). The social psychology of stigma. *Annual Review of Psychology*, 56, 393-421.
- Malterud, K., Siersma, V. D., & Guassora, A. D. (2016). Sample size in qualitative interview studies: guided by information power. *Qualitative health research*, 26(13), 1753-1760.
- Mandell, B., & Pherwani, S. (2003). Relationship between emotional intelligence and transformational leadership style: A gender comparison. *Journal of business and psychology*, 17(3), 387-404.
- Martinez, R. O., & Dukes, R. L. (1997). The effects of ethnic identity, ethnicity, and gender on adolescent well-being. *Journal of youth and adolescence*, 26(5), 503-516.
- Masgoret, A. M., & Ward, C. (2006). Culture learning approach to acculturation. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology*. (pp. 58-77). New York: Cambridge University Press.

- Mason, M. (2010). Sample Size and Saturation in PhD Studies Using Qualitative Interviews. *Forum: Qualitative Social Research, 11*(3). Retrieved from file:///C:/Users/user/Downloads/1428-5623-3-PB.pdf
- Matsumoto, D., & Hwang, H. C. (2013). Assessing cross-cultural competence: A review of available tests. *Journal of Cross-Cultural Psychology, 44*, 849–873.
- Mayer, J. D., & Salovey, P. (1993). The intelligence of emotional intelligence. *Intelligence, 17*(4), 433-442.
- McDuié-Ra, D. (2012). *Northeast Migrants in Delhi: Race, Refuge and Retail*. Amsterdam: Amsterdam University Press.
- McDuié-Ra, D. (2013). Being a tribal man from the North-East: migration, morality, and masculinity. *South Asian History and Culture, 4*(2), 250-265.
- Mehta, S. (1998). Relations between acculturation and mental health for Asian Indian immigrants in the United States. *Genetic, Social, and General Psychology Monographs, 124*, 61-78.
- Mendelson, B. K., & White, D. R. (1994). Manual for the Body-Esteem Scale for Children. *Concordia University Research Bulletin, 12*(2), 1–10.
- Mendelson, B. K., White, D. R., & Mendelson, M. J. (1996). Self esteem and body esteem: Effects of gender, age, and weight. *Journal of Applied Developmental Psychology, 17*, 321–346.
- Mendelson, M. J., Mendelson, B. K., & Andrews, J. (2000). Self-Esteem, Body Esteem, and Body-Mass in Late Adolescence: Is a Competence Importance Model Needed? *Journal of Applied Developmental Psychology, 21*(3), 249–266.

- Mendelson, B. K., Mendelson, M. J., & White, D. R. (2001). Body-esteem scale for adolescents and adults. *Journal of Personality Assessment*, 76(1), 90-106.
- Meston, C. M., & Ahrold, T. (2010). Ethnic, gender, and acculturation influences on sexual behaviors. *Archives of Sexual Behavior*, 39(1), 179-189.
- Mitchell, K. S., & Mazzeo, S. E. (2004). Binge eating and psychological distress in ethnically diverse undergraduate men and women. *Eating Behaviors*, 5, 157-169.
- Moody, M. C. (2007). *Adaptive behavior in intercultural environments: The relationship between cultural intelligence factors and Big Five personality traits*. (Doctoral dissertation, The George Washington University, Washington, DC). Available from ProQuest Dissertations and Theses database. (UMI No. 3279483).
- Moghaddam, F. M., Taylor, D. M., Ditto, B., Jacobs, K., & Bianchi, E. (2002). Psychological distress and perceived discrimination: A study of women from India. *International Journal of Intercultural Relations*, 26(4), 381-390.
- Moral, D. (1997). North-East India as a Linguistic Area. *Mon-Khmer Studies*, 27, 43-53.
- Moscato, G., Novara, C., Hombrados-Mendieta, I., Romano, F., & Lavanco, G. (2014). Cultural identification, perceived discrimination and sense of community as predictors of life satisfaction among foreign partners of intercultural families in Italy and Spain: A transnational study. *International Journal of Intercultural Relations*, 40, 22-33.
- Mossakowski, K. N. (2003). Coping with perceived discrimination: does ethnic identity protect mental health?. *Journal of Health and Social Behavior*, 318-331.

- Mussap, A. J. (2009). Acculturation, body image, and eating behaviours in Muslim-Australian women. *Health & place, 15*(2), 532-539.
- Nandan, M. (2005). Adaptation to American culture: voices of Asian Indian immigrants. *Journal of Gerontological Social Work, 44*(3-4), 175-203.
- Ng, K.Y., & Earley, P. C. (2006). Culture + intelligence: Old constructs, new frontiers. *Group and Organizational Management, 31* (1), 4-19.
- Ng, K. Y., Van Dyne, L., Ang, S., & Ryan, A. M. (2012). Cultural intelligence: A review, reflections, and recommendations for future research. In A. M. Ryan, F. T. L. Leong & F. L. Oswald (Eds.), *Conducting multinational research projects in organizational psychology* (pp. 29-58). Washington, DC: American Psychological Association.
- Nwadiora, E., & McAdoo, H. (1996). Acculturative stress among Amerasian refugees: Gender and racial differences. *Adolescence, 31*, 477– 487.
- Oberg, K. (2006). Cultural shock: Adjustment to new cultural environments. *Curare, 29*(2), 142-146.
- Oberg, P., & Tornstam, L. (1999). Body images among men and women of different ages. *Ageing and Society, 19*, 629–644.
- Olivardia, R., Pope, H. G., Borowiecki III, J. J., & Cohane, G. H. (2004). Biceps and Body Image: The Relationship between Muscularity and Self-Esteem, Depression, and Eating Disorder Symptoms. *Psychology of Men & Masculinity, 5*(2), 112.

- Okagaki, L., & Frensch, P. A. (1994). Effects of video game playing on measures of spatial performance: Gender effects in late adolescence. *Journal of applied developmental psychology, 15*(1), 33-58.
- Oolders, T., Chernyshenko, O. S., & Stark, S. (2008). Cultural Intelligence as a Mediator of Relationships Between Openness to Experience and Adaptive Performance. In S. Ang and L. V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications*, (pp. 145-158). New York: M. E. Sharpe.
- Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration and Policy in Mental Health, 42*(5), 533–544.
- Pathak, N. (2011). Bringing the Fringe to the Mainstream. Retrieved from <http://gulfnnews.com/news/world/india/bringing-the-fringe-to-the-mainstream-1.775131>.
- Paquette, M. C., & Raine, K. (2004). Sociocultural context of women's body image. *Social Science & Medicine, 59*(5), 1047-1058.
- Peat, C. M., Peyerl, N. L., & Muehlenkamp, J. J. (2008). Body image and eating disorders in older adults: A review. *The Journal of General Psychology, 135*, 343–358.
- Peterson, B. (2011). *Cultural intelligence: A guide to working with people from other cultures*. London: Nicholas Brealey Publishing.

- Petrides, K. V., & Furnham, A. (2000). Gender differences in measured and self-estimated trait emotional intelligence. *Sex roles, 42*(5-6), 449-461.
- Pender, R. R. (2009). *A study of the relationship of acculturation and body image of Mexican American women attending college*. (Doctoral dissertation, St. Mary's University, Texas). Available from ProQuest Dissertations and Theses database. (UMI No.3524328)
- Phinney, J. S. (1990). Ethnic identity in adolescents and adults: review of research. *Psychological Bulletin, 108*(3), 499-514.
- Phinney, J. (1992). The Multigroup Ethnic Identity Measure: A new scale for use with adolescents and young adults from diverse groups. *Journal of Adolescent Research, 7*, 156-176.
- Phinney, J. S. (2003). Ethnic Identity and Acculturation. In K. M. Chun, P.B. Organista and G. Marin (Eds.), *Acculturation: Advances in Theory, Measurement, and Applied Research*, (pp. 63-82). Washington, DC: American Psychological Association.
- Phinney, J. S., Horenczyk, G., Liebkind, K., & Vedder, P. (2001). Ethnic identity, immigration, and well-being: An interactional perspective. *Journal of social issues, 57*(3), 493-510.
- Phinney, J. S., & Ong, A. D. (2007). Conceptualization and measurement of ethnic identity: Current status and future directions. *Journal of Counseling Psychology, 54*(3), 271-281.

- Ponterotto, J. G. (2010). Multicultural personality: An evolving theory of optimal functioning in culturally heterogeneous societies. *The Counseling Psychologist*, 38(5) 714–758.
- Pope, H. G., Phillips, K. A., & Olivardia, R. (2000). *The Adonis complex*. New York: The Free Press.
- Rakhkovskaya, L. M., & Warren, C. S. (2014). Ethnic identity, thin-ideal internalization, and eating pathology in ethnically diverse college women. *Body Image*, 11(4), 438-445.
- Rammstedt, B., & Rammsayer, T. H. (2000). Sex differences in self-estimates of different aspects of intelligence. *Personality and Individual Differences*, 29(5), 869-880.
- Redfield, R., Linton, R., & Herskovits, M. (1936). Memorandum for the study of acculturation. *American Anthropologist*, 38, 149- 152.
- Reboussin, B. A., Rejeski, W. J., Martin, K. A., Callahan, K., Dunn, A. L., King, A. C., & Sallis, J. F. (2000). Correlates of satisfaction with body function and body appearance in middle-and older aged adults: The Activity Counseling Trial (ACT). *Psychology and Health*, 15(2), 239-254.
- Ricciardelli, L. A., McCabe, M. P., Williams, R. J., & Thompson, J. K. (2007). The role of ethnicity and culture in body image and disordered eating among males. *Clinical psychology review*, 27(5), 582-606.
- Risley, H. H. (1915). *The People of India*. Calcutta: Thacker, Spink & Co.

- Rockstuhl, T., & Ng, K. Y. (2008). The effects of cultural intelligence on interpersonal trust in multicultural teams. In S. Ang & L. V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications* (pp. 206–220). New York: M. E. Sharpe.
- Roy, M., & Forest, F. (2007). Assessment of body image distortion in eating & weight disorders: The validation of a computer-based tool (Q-BID). *Eating and Weight Disorders - Studies on Anorexia, Bulimia and Obesity*, 12, 1–11.
- Roy, M., & Payette, H. (2012). The body image construct among Western seniors: A systematic review of the literature. *Archives of Gerontology and Geriatrics*, 55(3), 505-521.
- Rudmin, F. (2009). Constructs, measurements and models of acculturation and acculturative stress. *International Journal of Intercultural Relations*, 33(2), 106-123.
- Rumbaut, R. G. (1994). The crucible within: Ethnic identity, self-esteem, and segmented assimilation among children of immigrants. *International Migration Review*, 28(4), 748-794.
- Sam, D. L. (2006a). Acculturation: conceptual background and core components. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology* (pp. 11-26). New York: Cambridge University Press.
- Sam, D. L. (2006b). Acculturation of immigrant children and women. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology* (pp. 403-418). New York: Cambridge University Press.

- Sam, D. L. (2006c). Acculturation and health. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology* (pp. 452-468). New York: Cambridge University Press.
- Sam, D. L. & Berry, J. W. (2006). Introduction. In S. Ang and L. V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications* (pp.1-10). New York: M. E. Sharpe.
- Sam, D. L., & Virta, E. (2003). Intergenerational value discrepancies in immigrant and host-national families and their impact on psychological adaptation. *Journal of adolescence*, 26(2), 213-231.
- Sanchez-Nunez, M., Fernández-Berrocal, P., Montañés, J., & Latorre, J. M. (2008). Does emotional intelligence depend on gender? The socialization of emotional competencies in men and women and its implications. *Electronic Journal of Research in Educational Psychology*, 6(2), 455-474.
- Sandberg, N. (Ed.). (1973). *Ethnic identity and assimilation. The Polish community*. New York: Praeger.
- Schieman, S., Pudrovska, T., & Eccles, R. (2007). Perceptions of body weight among older adults: Analyses of the intersection of gender, race, and socioeconomic status. *Journal of Gerontology*, 6, 415-423.
- Schwartz, M. B., & Brownell, K. D. (2004). Obesity and body image. *Body Image*, 1(1), 43-56.
- Schwartz, S. J., Mason, C. A., Pantin, H., & Szapocznik, J. (2008). Effects of family functioning and identity confusion on substance use and sexual behavior in

- Hispanic immigrant early adolescents. *Identity: An International Journal of Theory and Research*, 8(2), 107-124.
- Searle, W. & Ward, C. (1990). The prediction of psychological and sociocultural adjustment during cross-cultural transitions. *International Journal of Inrercultural Relations*, 14, 449-464.
- Seaton, E. K., Yip, T., & Sellers, R. M. (2009). A longitudinal examination of racial identity and racial discrimination among African American adolescents. *Child Development*, 80(2), 406-417.
- Sharma, N., & Hussain, D. (2017). Current status and future directions for cultural intelligence. *Journal of Intercultural Communication Research*, 46(1), 96-110.
- Shannon, L. M., & Begley, T. M. (2008). *Antecedents of four-factor model of cultural intelligence*. In S. Ang and L.V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications*, (pp. 41-55). New York: M. E. Sharpe.
- Shaffer, M., & Miller, G. (2008). Cultural Intelligence: A Key Success Factor for Expatriates. In S. Ang and L.V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications*, (pp. 107-125). New York: M. E. Sharpe.
- Sharma, K. (2010). I Miss My Country, but My World is with My Children: Examining the Family and Social Lives of Older Indian Immigrants in the United States (Master's thesis, Georgia State University). Retrieved from [http://scholarworks.gsu.edu/gerontology\\_theses/21](http://scholarworks.gsu.edu/gerontology_theses/21)

- Shokef, E., & Erez, M. (2008). Cultural intelligence and global identity in multicultural teams. In S. Ang & L. V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications* (pp. 177–191). New York: M. E. Sharpe.
- Sigad, L. I., & Eisikovits, R. A. (2009). Migration, motherhood, marriage: Cross-cultural adaptation of North American immigrant mothers in Israel. *International Migration, 47*(1), 63–99.
- Silove, D. (1999). The psychosocial effects of torture, mass human rights violations, and refugee trauma: toward an integrated conceptual framework. *Journal of Nervous and Mental Disorder, 197*, 200–207.
- Singh, A. M. (2008). Ethnic diversity, autonomy, and territoriality in Northeast India: a case of tribal autonomy in Assam. *Strategic Analysis, 32*(6), 1101-1114.
- Singh, P., Suar, D., & Leiter, M. P. (2012). Antecedents, work-related consequences, and buffers of job burnout among Indian software developers. *Journal of Leadership & Organizational Studies, 19*(1), 83-104.
- Slade, P. D. (1994). What is body image? *Behaviour Research and Therapy, 32*(5), 497-502.
- Smart, J. F., & Smart, D. W. (1995). Acculturative stress: The experience of the Hispanic immigrant. *The Counseling Psychologist, 23*, 25-42.
- Smith, A. D. (1991). *National Identity*. Reno, NV: University of Nevada Press.
- Smith, J.A. (1996). Beyond the divide between cognition and discourse: Using interpretative phenomenological analysis in health psychology. *Psychology and Health, 11*, 261–271.

- Smith, J. A., & Eatough, V. (2006). Interpretative phenomenological analysis. In G. M. Breakwell, S. Hammond, C. Fife-Schaw & J. A. Smith (Eds.), *Research Methods in Psychology* (pp. 322-341), New Delhi: Sage Publication.
- Smith, J. A., & Osborn, M. (2004). Interpretative phenomenological analysis. In G. M. Breakwell (Ed.), *Doing social psychology research*, (pp. 229-254).UK: Blackwell Publishing Ltd.
- Spearman, C. E. (1904). General intelligence: Objectively Determined and Measured. *American Journal of Psychology*, 15, 201–293.
- Sternberg, R. J., & Detterman, D. K. (1986). *What is intelligence? Contemporary viewpoints on its nature and definition*. Norwood, NJ: Ablex.
- Sternberg, R. J., Forsythe, G. B., Hedlund, J., Horvath, J., Snook, S., Williams, W. M., Wagner, R. K., & Grigorenko, E. L. (2000). *Practical intelligence in everyday life*. New York: Cambridge University Press.
- Stice, E., Hayward, C., Cameron, R. P., Killen, J. D., & Taylor, C. B. (2000). Body-image and eating disturbances predict onset of depression among female adolescents: a longitudinal study. *Journal of Abnormal Psychology*, 109(3), 438-444.
- Suarez-Morales, L., & Lopez, B. (2009). The impact of acculturative stress and daily hassles on pre-adolescent psychological adjustment: Examining anxiety symptoms. *The Journal of Primary Prevention*, 30(3), 335–346.

- Subba, T. B. (1998). Regionalism in North East India: An Appraisal. In N. Malla (Ed.), *Nationalism, Regionalism, and Philosophy of National Integration* (pp.78– 85). New Delhi: Regency Publications.
- Swami, V., Mada, R., & Tovée, M. J. (2012). Weight discrepancy and body appreciation of Zimbabwean women in Zimbabwe and Britain. *Body Image*, 9(4), 559-562.
- Swami, V., Tran, U. S., Brooks, L. H., Kanaan, L., Luesse, E., Nader, I. W., ... & Voracek, M. (2013). Body image and personality: Associations between the Big Five Personality Factors, actual-ideal weight discrepancy, and body appreciation. *Scandinavian Journal of Psychology*, 54(2), 146-151.
- Syzmanowicz, A., & Furnham, A. (2011). Gender differences in self-estimates of general, mathematical, spatial and verbal intelligence: Four meta analyses. *Learning and Individual Differences*, 21(5), 493-504.
- Tajfel, H. (1978). *The social psychology of minorities*. New York: Minority Rights Group.
- Tajfel, H. (1981). Social stereotypes and social groups. In J. C. Turner & H. Giles (Eds.), *Intergroup behaviour* (pp. 144-167). Oxford, UK: Basil Blackwell.
- Tajfel, H., Billig, M. G., Bundy, R. P., & Flament, C. (1971). Social categorization and intergroup behaviour. *European journal of social psychology*, 1(2), 149-178.
- Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. In W. G. Austin & S. Worchel (Eds.), *The social psychology of intergroup relations* (pp. 33–47). Monterey, CA: Brooks.



- Tajfel, H., & Turner, J. C. (1986). The social identity theory of intergroup behavior. In S. Worchel & W. G. Austin (Eds.), *Psychology of intergroup relations* (pp. 7-24). Chicago: Nelson-Hall.
- Tang, T. N., & Dion, K. L. (1999). Gender and acculturation in relation to traditionalism: Perceptions of self and parents among Chinese students. *Sex Roles, 41*(1-2), 17-29.
- Tarique, I., & Takeuchi, R. (2008). Developing cultural intelligence: The role of non-work international experiences. In S. Ang & L. V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications* (pp. 56–70). New York: M. E. Sharpe.
- Tarrant, M., North, A. C., & Hargreaves, D. J. (2001). Social categorization, self-esteem, and the estimated musical preferences of male adolescents. *The Journal of Social Psychology, 141*(5), 565-581.
- Tartakovsky, E. (2009). The psychological well-being of unaccompanied minors: A longitudinal study of adolescents immigrating from Russia and Ukraine to Israel without parents. *Journal of Research on Adolescence, 19*(2), 177-204.
- Tashakkori, A. & Creswell, J. W. (2007). Editorial: the new era of mixed methods. *Journal of Mixed Methods Research, 1*, 3–7.
- Tay, C., Westman, M. & Chia, A. (2008). Antecedents and Consequences of Cultural Intelligence Among Short-Term Business Travelers. In S. Ang and L.V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications*, (pp. 126-144). New York: M. E. Sharpe.

- Thaker, R. V. (2013). Acculturative Stress and Coping Strategies Used by Asian Indians Living in the United States: A Quantitative and Qualitative Inquiry (Doctoral dissertation, Loyola University Chicago). Retrieved from [http://ecommons.luc.edu/cgi/viewcontent.cgi?article=1547&context=luc\\_diss](http://ecommons.luc.edu/cgi/viewcontent.cgi?article=1547&context=luc_diss)
- Thomas, K. M., Phillips, L. D., & Brown, S. (1998). Redefining race in the workplace: Insights from ethnic identity theory. *Journal of Black Psychology, 24*(1), 76-92.
- Thomas, D. C. (2006). Domain and Development of Cultural Intelligence: The Importance of Mindfulness. *Group & Organization Management, 31*(1), 78-99.
- Thomas, D. C., Elron, E., Stahl, G., Ekelund, B. Z., Ravlin, E. C., Cerdin, J. L., & Lazarova, M. B. (2008). Cultural intelligence domain and assessment. *International Journal of Cross Cultural Management, 8*(2), 123-143.
- Thomas, D.C. & Inkson, K. (2003). *Cultural Intelligence: People Skills for Global Business*. San Francisco, CA: Berrett.
- Thomas, D. C., Liao, Y., Aycan, Z., Cerdin, J. L., Pekerti, A. A., Ravlin, E. C., ... Vijver, F. (2015). Cultural intelligence: A theory-based, short form measure. *Journal of International Business Studies, 46*, 1099–1118.
- Thompson, J. (2001). Introduction: *Body image, Eating Disorders, and Obesity- An Emerging Synthesis*. In Thompson, J. K. (Ed.), *Body image, eating disorders, and obesity: An integrative guide for assessment and treatment* (pp. 1-20). Washington, DC, US: American Psychological Association.
- Thompson, J.; K., Heinberg, L. J., and Clarke, A. J. (2001). Treatment of Body Image Disturbance in Eating Disorders. In Thompson, J. K. (Ed.), *Body image, eating*

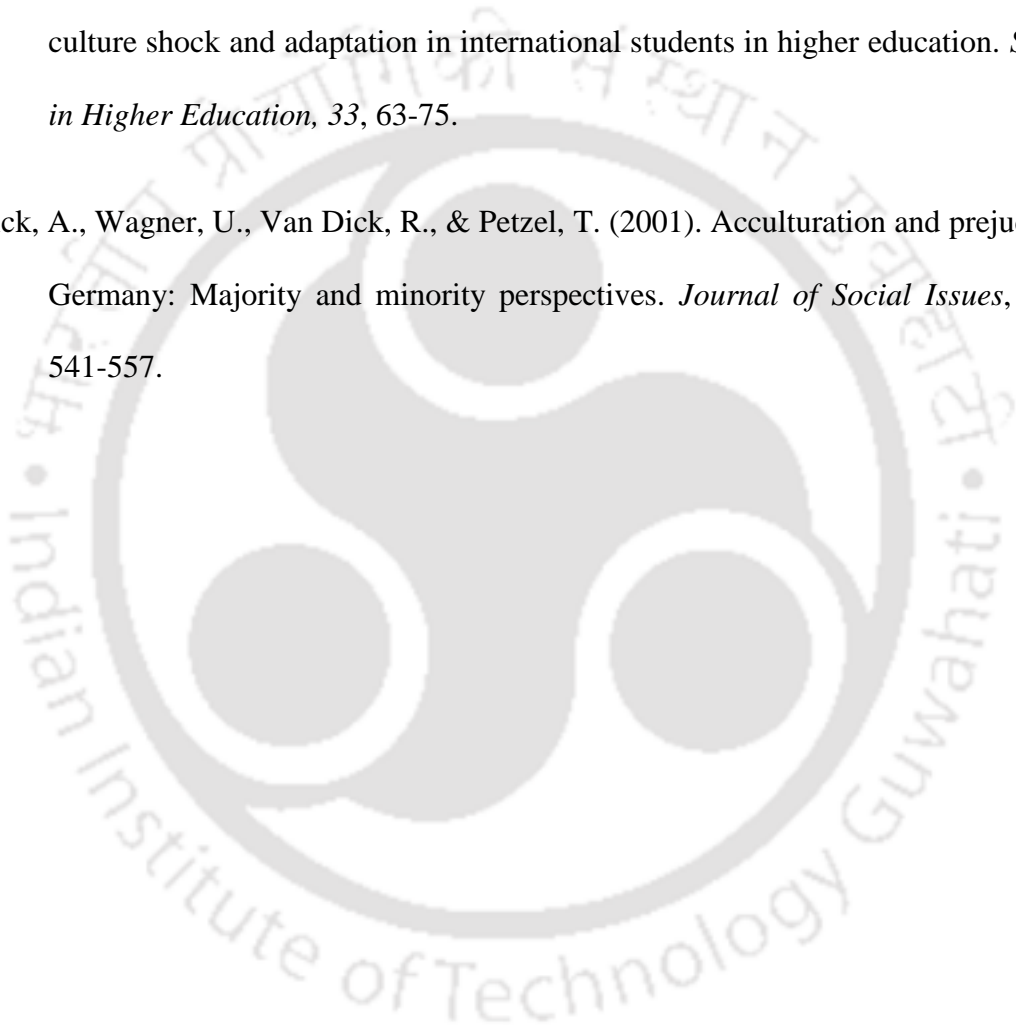
- disorders, and obesity: An integrative guide for assessment and treatment* (pp. 303-319). Washington, DC, US: American Psychological Association.
- Thorndike, R.L. (1936). Factor analysis of social and abstract intelligence. *Journal of Educational Psychology*, 27(3), 231–233.
- Trimble, J. E. (2003) Introduction: Social Change and Acculturation. In K. M. Chun, P. B. Organista & G. Marin (Eds.), *Acculturation: Advances in Theory, Measurement, and Applied Research* (pp. 3-14). Washington, DC: American Psychological Association.
- Tucker, L. A. (1981). Internal structure, factor satisfaction, and reliability of the Body Cathexis Scale. *Perceptual & Motor Skills*, 53, 891–896.
- Turnage, B. F. (2005). Influences on adolescent African American females' global self-esteem: Body image and ethnic identity. *Journal of Ethnic and Cultural Diversity in Social Work*, 13(4), 27-45.
- Turner, J. C., Hogg, M. A., Oakes, P. J., Reicher, S. D., & Wetherell, M. (1987). *Rediscovering the social group: A self-categorization theory*. Oxford, UK: Basil Blackwell.
- Turner, J. C., & Oakes, P. J. (1986). The significance of the social identity concept for social psychology with reference to individualism, interactionism and social influence. *British Journal of Social Psychology*, 25(3), 237-252.
- Van Dyne, L., Ang, S., & Koh, C. (2008). Development and validation of the CQS: The Cultural Intelligence Scale. In S. Ang & L. V. Dyne (Eds.), *Handbook of cultural*

- intelligence: Theory, measurement, and application* (pp. 16–38). New York, NY: M. E. Sharpe.
- Van Dyne, L. V., Ang, S., Ng, K. Y., Rockstuhl, T., Tan, M. L., & Koh, C. (2012). Sub-Dimensions of the Four Factor Model of Cultural Intelligence: Expanding the Conceptualization and Measurement of Cultural Intelligence. *Social and Personality Psychology Compass*, 6(4), 295-313.
- Van Oudenhoven, J. P. (2006) Immigrants. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology* (pp. 163-180). New York: Cambridge University Press.
- Van Oudenhoven, J. P., & Van der Zee, K. I. (2002). Predicting multicultural effectiveness of international students: The Multicultural Personality Questionnaire. *International Journal of Intercultural Relations*, 26(6), 679-694.
- Vedder, P. H., & Horenczyk, G. (2006). Acculturation and the school. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology*. (pp. 419-438). New York: Cambridge University Press.
- Vedder, P., Horenczyk, G., Liebkind, K., & Nickmans, G. (2006). Ethno-culturally diverse education settings; problems, challenges and solutions. *Educational Research Review*, 1(2), 157-168.
- Verkuyten, M. (2005). Ethnic group identification and group evaluation among minority and majority groups: Testing the multiculturalism hypothesis. *Journal of Personality and Social Psychology*, 88, 121–138.

- Ward, C. (1996). Acculturation. In D. Landis & R. Bhagat (Eds.), *Handbook of Intercultural Training* (pp.124-147). Newbury Park: Sage Publications.
- Ward, C. (2006). Acculturation, identity and adaptation in dual heritage adolescents. *International Journal of Intercultural Relations*, 30(2), 243-259.
- Ward, C. (2008). Thinking outside the Berry boxes: New perspectives on identity, acculturation and intercultural relations. *International Journal of Intercultural Relations*, 32(2), 105-114.
- Ward, C., & Fischer, R. (2008). Personality, cultural intelligence, and cross-cultural adaptation. In S. Ang and L.V. Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications*, (pp.159-173). New York: M. E. Sharpe.
- Ward, C., Fischer, R., Lam, F. S. Z., & Hall, L. (2009). The convergent, discriminant, and incremental validity of scores on a self-report measure of cultural intelligence. *Educational and Psychological Measurement*, 69 (1), 85-105.
- Ward, C., & Kagitcibasi, C. (2010). Introduction to “Acculturation Theory, Research and Application: Working with and for Communities”. *International Journal of Intercultural Relations*, 34(2), 97-100.
- Ward, C., & Kennedy, A. (1993a). Psychological and Socio-cultural Adjustment during Cross-cultural Transitions: A Comparison of Secondary Students Overseas and at Home. *International Journal of Psychology*, 28(2), 129-147.
- Ward, C., & Kennedy, A. (1993b). Where’s the “culture” in cross-cultural transition? Comparative studies of sojourner adjustment. *Journal of Cross-Cultural Psychology*, 24(2), 221-249.

- Ward, C., & Kennedy, A. (1994). Acculturation strategies, psychological adjustment, and sociocultural competence during cross-cultural transitions. *International Journal of Intercultural Relations, 18*(3), 329-343.
- Ward, C. & Rana-Deuba, A. (1999). Acculturation and adaptation revisited. *Journal of Cross-Cultural Psychology, 30*, 422–442.
- Ward, C., & Leong, C. H. (2006). Intercultural relations in plural societies. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology*. (pp. 484-503). New York: Cambridge University Press.
- Williams, C. L., & Berry, J. W. (1991). Primary prevention of acculturative stress among refugees: Application of psychological theory and practice. *American Psychologist, 46*(6), 632-641.
- Williams, L. K., Ricciardelli, L. A., McCabe, M. P., Waqa, G. G., & Bavadra, K. (2006). Body image attitudes and concerns among indigenous Fijian and European Australian adolescent girls. *Body Image, 3*(3), 275-287.
- Williams, M. E. (2008). *Individual differences and cross-cultural adaptation: A study of cultural intelligence, psychological adjustment, and sociocultural adjustment*. (Doctoral dissertation, Trident University International University). Retrieved from <https://www.worldcat.org/title/individual-differences-and-cross-cultural-adaptation-a-study-of-cultural-intelligence-psychological-adjustment-and-sociocultural-adjustment/oclc/586309441>
- Wouters, J. J., & Subba, T. B. (2013). The “Indian Face,” India's Northeast, and “The Idea of India”. *Asian Anthropology, 12*(2), 126-140.

- Yeh, C., & Inose, M. (2002). Difficulties and coping strategies of Chinese, Japanese, and Korean immigrant students. *ProQuest Education Journals*, 37(145), 69-82.
- Zhou, M. (1997). Segmented assimilation: issues, controversies and recent research on the new second generation. *International Migration Review*, 31, 975–1008.
- Zhou, Y., Jindal-Snape, D., Topping, K., & Todman, J. (2008) Theoretical models of culture shock and adaptation in international students in higher education. *Studies in Higher Education*, 33, 63-75.
- Zick, A., Wagner, U., Van Dick, R., & Petzel, T. (2001). Acculturation and prejudice in Germany: Majority and minority perspectives. *Journal of Social Issues*, 57(3), 541-557.



# Appendix A

Indian Institute of  
Technology Guwahati



## A Survey of Life and Culture of northeast Indian diaspora in India

I am a research scholar of the Dept. of Humanities & Social Sciences, IIT Guwahati, under the supervision of Dr. Dilwar Hussain (Associate Professor, Psychology). This survey is administered as a part of my PhD research work.

**About the study:** The current research intended to assess the abilities, beliefs and experiences of northeast Indian people living in cities outside the northeast Indian region. Information provided by you will be kept strictly confidential and used for research purpose only.

**Please respond to each and every question of the survey.**

The survey has 6 sections. Please read the instructions for each section of the survey.

*Thank you in advance for your time and cooperation.*

.....

I voluntarily agree to participate in this survey and understand that information provided by me will be kept confidential and used for research purpose only.

.....  
Signature of the Respondent

**Kindly provide some personal details about yourself.**

1. Name (optional):
2. Gender & Age :

3. Marital status :
  
4. Educational qualification:
 

a. Undergraduate	c. Post graduate
b. Graduate	d. Post masters (M.Phill, PhD)
  
5. Which state in northeast India do you belong to?  
 .....
  
6. Which city outside the northeast- Indian region do you currently live in?  
 .....
  
7. How long have you lived in this city?
 

a. Less than 1 year	c. 4-6 Years	b. 1-3	e. 10 years or more
Year d. 7-9 years			
  
8. Why did you decide to move to this city? Tick the appropriate option.
 

a. Education			
b. Job			
c. Marriage			
d. Other reason:	.....		
  
9. What is your present status in this city? Tick the appropriate option.
 

a. Student			
b. Full time working professional			
c. Student and working part-time			
d. Other:	.....		

**Please respond to every question in all the sections of the survey starting on the following page.**

**SECTION A:** Read each statement and select the response that BEST describes your capabilities. Circle the appropriate response. **USE THE FOLLOWING ANSWER KEY:**

SD: Strongly disagree

A: Agree

SLD: Slightly disagree

SLA: Slightly agree

D: Disagree

SA: Strongly agree

N: Neutral

1. I check the accuracy of my cultural knowledge as I interact with people from different cultures.	SD	SLD	D	N	A	SLA	SA
2. I know the rules (e.g., vocabulary, grammar) of other languages.	SD	SLD	D	N	A	SLA	SA
3. I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.	SD	SLD	D	N	A	SLA	SA
4. I am confident that I can socialize with locals in a culture that is unfamiliar to me.	SD	SLD	D	N	A	SLA	SA
5. I know the cultural values and religious beliefs of other cultures.	SD	SLD	D	N	A	SLA	SA
6. I am sure I can deal with the stresses of adjusting to a culture that is new to me.	SD	SLD	D	N	A	SLA	SA
7. I know the marriage systems of other cultures.	SD	SLD	D	N	A	SLA	SA
8. I know the arts and crafts of other cultures.	SD	SLD	D	N	A	SLA	SA
9. I enjoy interacting with people from different cultures.	SD	SLD	D	N	A	SLA	SA
10. I vary the rate of my speaking when a cross-cultural situation requires it.	SD	SLD	D	N	A	SLA	SA
11. I enjoy living in cultures that are unfamiliar to me.	SD	SLD	D	N	A	SLA	SA

12. I know the rules for expressing nonverbal behaviors in other cultures.	SD	SLD	D	N	A	SLA	SA
13. I am confident that I can get accustomed to the shopping conditions in a different culture.	SD	SLD	D	N	A	SLA	SA
14. I alter my facial expressions when a cross-cultural interaction requires it.	SD	SLD	D	N	A	SLA	SA
15. I know the legal and economic systems of other cultures.	SD	SLD	D	N	A	SLA	SA
16. I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.	SD	SLD	D	N	A	SLA	SA
17. I am conscious of the cultural knowledge I apply to cross-cultural interactions.	SD	SLD	D	N	A	SLA	SA
18. I change my nonverbal behavior when a cross-cultural situation requires it.	SD	SLD	D	N	A	SLA	SA
19. While talking, I use pause and silence differently to suit different cross-cultural situations.	SD	SLD	D	N	A	SLA	SA
20. I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.	SD	SLD	D	N	A	SLA	SA

**SECTION B:** This section has 6 items followed by 2 options (marked as A and B). Please state how much you agree or disagree to the statements about your membership to your ethnic community and membership to the national (Indian) population group. Circle the appropriate response. **USE THE FOLLOWING ANSWER KEY:**

SD: Strongly disagree    D: Disagree    N: Neutral    A: Agree    SA: Strongly agree

<b>1. I have spent time trying to find out more (such as its history, traditions, and customs) about :</b>					
A. my ethnic group from my home state in northeast India	SD	D	N	A	SA
B. my national group of India as a whole	SD	D	N	A	SA
<b>2. I have a strong sense of belonging to :</b>					
A. my ethnic group from my home state in northeast India	SD	D	N	A	SA
B. my national group of India as a whole	SD	D	N	A	SA
<b>3. I understand pretty well what:</b>					
A. my ethnic group membership means to me	SD	D	N	A	SA
B. my national (Indian) group membership means to me	SD	D	N	A	SA
<b>4. I have often done things that will help me understand better:</b>					
A. my ethnic background	SD	D	N	A	SA
B. my national background	SD	D	N	A	SA
<b>5. I have often talked to other people in order to learn more about:</b>					
A. my ethnic group from my home state in northeast India	SD	D	N	A	SA
B. my national group of India as a whole	SD	D	N	A	SA
<b>6. I feel a strong attachment towards:</b>					
A. my ethnic group from my home state in northeast India	SD	D	N	A	SA
B. my national group of India as a whole	SD	D	N	A	SA

**SECTION C:** This section has 7 questions about your life in the city (you currently live in) outside of northeast India. Each question has 4 different statements (marked as A, B, C, D). Please state how much you agree or disagree to the each of the 4 statements. You can give similar response to the different options of each question.

Circle the appropriate response. **USE THE FOLLOWING ANSWER KEY:**

SD: Strongly disagree    D: Disagree    A: Agree    SA: Strongly agree

<b>1. To communicate with others, I will:</b>				
<b>A.</b> Try not to use my own state's dialect/ language to communicate with anyone at all as I think I have become a part of the local city and should take up their language.	SD	D	A	SA
<b>B.</b> Use my own state's dialect/ language to communicate with people from my home state as well as other local people of the city. This gives me a sense of belonging.	SD	D	A	SA
<b>C.</b> I'm not sure if I should still use my state's dialect/ language for communication. Therefore, I try not to talk to anyone in a group event.	SD	D	A	SA
<b>D.</b> I try to understand the uniqueness and specialties of the common language of this city as well as my own state's language. I use them in situations appropriate for using each language.	SD	D	A	SA
<b>2. I always think that:</b>				
<b>A.</b> Although I am living in this city, I try to keep my old life style of my home state.	SD	D	A	SA
<b>B.</b> What I had expected from this city is not at all the reality. I can neither adapt to the present life style in this city nor live my life the way it was in my home state.	SD	D	A	SA
<b>C.</b> I am living in this city now and so I will live my life according to this city's life style.	SD	D	A	SA
<b>D.</b> People in this city have their unique style of living. I will not force myself to follow their lifestyles, but I will consider it as a reference for my living.	SD	D	A	SA

<b>3. I always think that:</b>				
<b>A.</b> I should keep the good side of my lifestyle from my state in northeast India while also learn to adopt the strengths of the local city people to form my life in this city.	SD	D	A	S A
<b>B.</b> I don't have the desire or the ability to pick up the lifestyle of the city, but neither do I want to keep my past life style as I have settled down in this city now. I feel confused about my thoughts and it is a real pressure for me.	SD	D	A	S A
<b>C.</b> Although I live in this city, I still conserve my lifestyle and culture from my state. That is where I belong to and those traditions are irreplaceable.	SD	D	A	S A
<b>D.</b> As I live in this city, I should give up my old lifestyle and quickly pick up the local culture and reasoning to become a perfect entity of the local community.	SD	D	A	S A
<b>4. About my appearance, I always think that:</b>				
<b>A.</b> It does not bother me whether I look like a local city person or northeast Indian person. I think each type of appearance has its unique beauty, and learning to show appreciation to each other is more important.	SD	D	A	S A
<b>B.</b> I won't care if people in this city recognize me as northeast Indian. I will try and maintain my distinct appearance.	SD	D	A	S A
<b>C.</b> I will be very pleased to have the same appearance as local city people.	SD	D	A	S A
<b>D.</b> I am always worried about my appearance. Whichever way I am dressed, neither the local city people nor the northeastern people would treat me as one of them.	SD	D	A	S A
<b>5. If I am having a discussion about some issue:</b>				
<b>A.</b> I understand the way people think and reason in this city, and I will try to adapt myself to their points of view.	SD	D	A	S A
<b>B.</b> I understand and accept the way people think and reason in this city. I respect their opinion about issues but I also have my own distinct opinions.	SD	D	A	S A

<b>C.</b> My opinions are different from my local friends'/colleagues'. We both have our own points of view and are not able to communicate with each other.	SD	D	A	S A
<b>D.</b> I will always only stand by my personal opinions about issues regardless of the local friends'/colleagues' points of view which are always different from mine.	SD	D	A	S A
<b>6. I always think that:</b>				
<b>A.</b> I live in this city and I belong to this city.	SD	D	A	S A
<b>B.</b> I live in this city but belong to my state in northeast India.	SD	D	A	S A
<b>C.</b> There are good and bad aspects of both the life in this city and my home state. I'll live my life in my own way while respecting the other people in the city's way of life.	SD	D	A	S A
<b>D.</b> I am different from the local people in this city. I neither belong to the local community in this city nor to the community in my home state. I don't know which group I belong to.	SD	D	A	S A
<b>7. While making important decision in the city:</b>				
<b>A.</b> Although I have become a member of the local community, I am still confused about the standard I should use to measure others' opinions. I get very overwhelmed by the situation.	SD	D	A	S A
<b>B.</b> Being a resident of this city, I support and use local people's opinions and points of view.	SD	D	A	S A
<b>C.</b> I understand that the points of view of local city people and northeastern people are different, but I could use the strengths of both sides to arrive at a decision.	SD	D	A	S A
<b>D.</b> Being an immigrant from the northeast India, I support and use the opinions and points of view of northeastern people only.	SD	D	A	S A

**SECTION D:** Please state how "adjusted" or "unadjusted" you are to the following life issues in the city you currently live in. Circle the appropriate response. **USE THE FOLLOWING ANSWER KEY:**

TU: Totally unadjusted

SA: Somewhat adjusted

SU: Somewhat unadjusted

TA: Totally and well adjusted

N: Neutral

**Note:** In the item nos. 8 to 11 the term 'host individuals' refer to the people who are from the city where you currently reside and may also be from other Indian region outside of northeast Indian region.

1. Living conditions in general	TU	SU	N	SA	TA
2. Housing conditions	TU	SU	N	SA	TA
3. Food	TU	SU	N	SA	TA
4. Shopping	TU	SU	N	SA	TA
5. Cost of living	TU	SU	N	SA	TA
6. Entertainment/recreation facilities and opportunities	TU	SU	N	SA	TA
7. Health care facilities	TU	SU	N	SA	TA
8. Socializing with host individuals ( <i>people who belong to the city you are living in or other regions outside of northeast India</i> ) outside of work/college/university environment.	TU	SU	N	SA	TA
9. Interacting with host individuals on a day to day basis.	TU	SU	N	SA	TA
10. Speaking with host individuals outside of work/college/university environment.	TU	SU	N	SA	TA
11. Interacting with host individuals outside of work/college/university.	TU	SU	N	SA	TA

**SECTION E:** Please state how much you agree or disagree to the following statements about your life in this city you currently live in. **USE THE FOLLOWING ANSWER KEY:**

SD: Strongly disagree    D: Disagree    N: Neutral    A: Agree    SA: Strongly agree

1. In most ways my life in this city is close to my ideal.	SD	D	N	A	SA
2. The conditions of my life in this city are excellent.	SD	D	N	A	SA
3. I am satisfied with my life in this city.	SD	D	N	A	SA
4. So far I have gotten the important things I want in life from this city.	SD	D	N	A	SA
5. If I could live my life in this city over again, I would change almost nothing.	SD	D	N	A	SA

**SECTION F:** Indicate how often you agree with the following statements about your body and appearance. Circle the appropriate response. **USE THE FOLLOWING ANSWER KEY:**

N: Never    S: Sometimes    O: Often    A: Always

1. I like what I look like in pictures.	N	S	O	A
2. Other people consider me good looking.	N	S	O	A
3. I am proud of my body.	N	S	O	A
4. I am preoccupied with trying to change my body weight.	N	S	O	A
5. I think my appearance would help me get a job.	N	S	O	A
6. I like what I see when I look in the mirror.	N	S	O	A

7. There are lots of things I would change about my looks if I could.	N	S	O	A
8. I am satisfied with my weight.	N	S	O	A
9. I wish I looked better.	N	S	O	A
10. I really like what I weigh.	N	S	O	A
11. I wish I looked like someone else.	N	S	O	A
12. People my own age like my looks.	N	S	O	A
13. My looks upset me.	N	S	O	A
14. I am as nice looking as most people.	N	S	O	A
15. I am pretty happy about the way I look.	N	S	O	A
16. I feel I weigh the right amount for my height.	N	S	O	A
17. I feel ashamed of how I look.	N	S	O	A
18. Weighing myself depresses me.	N	S	O	A
19. My weight makes me happy.	N	S	O	A
20. My looks help me get dates.	N	S	O	A
21. I worry about the way I look.	N	S	O	A
22. I think I have a good body.	N	S	O	A
23. I am looking as nice as I would like to.	N	S	O	A

## END OF SURVEY

For any query please contact: [namrata.sharma@iitg.ernet.in](mailto:namrata.sharma@iitg.ernet.in)



## Appendix B

Indian Institute of  
Technology Guwahati



### Information & Interview Consent Form

Name (optional):

Length of residence in city:

Gender & Age:

Educational Qualifications:

Marital Status:

I volunteer to participate in a research project conducted by Ms. Namrata Sharma, Research Scholar, IIT Guwahati. I am aware that the project is designed to understand the experiences of northeast Indian people living in cities of India outside the northeastern region.

1. I confirm that I have understood the explanations given to me for the interview and have had the opportunity to ask questions and clear my doubts.
2. I understand that my participation in the interview is voluntary and that I am free to withdraw at any time, without giving reason.
3. I understand that I have the right to decline to answer any question.
4. I agree to the interview being audio recorded.
5. I understand that all information revealed by me will be used only for research purpose and kept strictly confidential.
6. I voluntarily agree to take part in this interview.

.....  
Signature of the Respondent

Date:

.....  
Signature of the Investigator

**namrata.sharma@iitg.ernet.in**



## Appendix C

### Qualitative Interview Schedule

- Do you feel your culture from your home is different from what is here? In what ways?
- Do you want to go back and settle down in north east? Why or why not?
- Do you face any significant problems living here in this city?
- Can you explain how you try to deal with the problems?
- How do you think these problems affected you?
- Do you think problems are same for men and women migrants from northeast India?
- Do you feel other migrants in the city from other Indian states also face same kind of problems?
- Can you befriend and trust local people easily?
- How do you think your classmates/colleagues perceive you? Why?
- Do you try to follow your ethnic traditions and culture in this city? In what ways?
- Do you try to show your local friends/colleagues the way of life and culture of your ethnic group? Things like your food habits, festivals, folk culture, music etc.