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Pepperdine University
Graduate School of Education and Psychology

THE RELATIONSHIP OF RELIGIOUS SELF-IDENTIFICATION TO
CULTURAL ADAPTATION AMONG IRANIAN IMMIGRANTS AND FIRST
GENERATION IRANIANS

A clinical dissertation submitted in partial satisfaction
of the requirements for the degree of
Doctor of Psychology

by

Nazanin Saghafi

August, 2009

Joy Asamen, Ph.D. – Dissertation Chairperson

This clinical dissertation, written by

Nazanin Saghafi

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

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DEDICATION

With much gratitude, this dissertation is dedicated to my parents, Afsaneh and Farhad Saghafi; their love, devotion, support, and guidance have been vital in my life. Without their encouragement and unwavering belief in me, what I have been able to achieve and have endeavored to accomplish in life would not have been possible. And although not physically with us any longer, to my Aunt Gloria whose love, integrity, wisdom, and passion for the Iranian culture have been a source of inspiration throughout my life.

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ABSTRACT

This causal-comparative study examined if Iranian or Iranian Americans of either Islamic or Jewish religious self-identifications significantly differ in their reported level of cultural adaptation as evidenced by level of acculturation and the degree of acculturative stress, after controlling for the influence of years of residence in the United States. To conduct this investigation, 107 participants were administered the Cultural Lifestyle Inventory (Mendoza, 1989), which was adapted for use with members of the Iranian culture (Ghaffarian, 1998), and the Kerendi-Kadkhoda Acculturative Stress Scale (Kerendi, 1998). The results of the MANCOVA indicate that religious identification does significantly influence cultural adaptation. Participants who self-identified as Islamic reported significantly higher Iranian orientation of acculturation while participants who self-identified as Jewish reported significantly higher U.S. orientation of acculturation. Furthermore, participants who self-identified as Islamic reported significantly higher resistance based acculturative stress when compared to their Jewish counterparts, although no significant difference was found for immersion based acculturative stress. This study revealed the relevance of considering intra-cultural differences such as religious identification among Iranian immigrants and Iranian Americans.

Introduction

The 1979 Iranian revolution drove many Iranian families to the United States. Some people had a choice in leaving their country while many people left due to the fear of being persecuted. A person's religion, social, and economic status were factors influencing migration (Kerendi, 1998). Upon immigration to the United States, Iranians experienced extreme culture shock, alienation, frustration, and depression (Jalali, 2005). Many families had to deal with breaking ties with their family, losing their social positions and professions, and for many, migration meant breaking their strong ties with their homeland (Jalali). According to Kadkhoda (2001), voluntary migration may lead to personal growth while involuntary migration, which was not part of the immigrant's plans, may lead to stress. According to Banafsheian (2003), "Involuntary immigrants struggle between wanting to recreate the past and simultaneously having to adjust to their present living conditions" (p. 3). Furthermore, according to Ghaffarian (1998), difficulties adjusting to a new culture may lead to emotional or psychological problems.

According to Kohbod (1997), in order to better understand the psychological symptoms of Iranian immigrants, mental health professionals should explore conflicts relating to acculturation faced by Iranian immigrants. Moreover, issues regarding coping and sense of belongingness should be considered. Religious affiliation can offer individuals support as well as contribute toward conflict, and should, therefore, be considered in the assessment of an individual's mental health (Shafranske, 1996). Among Iranian immigrants in Los Angeles, there are four main religious groups: Muslim, Jewish, Bahai, and Armenians who practice Christianity (Bozorghmehr, 1992). Bozorghmehr

varying degrees between the groups, specifically that Iranian Jews exhibited the strongest ethnic identity after migration while Muslims exhibited the least. Research with Iranians and Iranian Americans, particularly among groups who were minorities in Iran prior to migration, namely Jews, Bahais, and Christians, is limited. Moreover, differences in acculturative stress experienced by the various groups within the Iranian culture have not been examined. A consequence of this dearth of research is that mental health professionals may be unfamiliar with the diversity of ethnic groups within the Iranian culture and how these ethnic differences may influence the acculturation experience of its members. Hence, a study that focuses on the intra-cultural differences may provide useful clinical information for understanding Iranian or Iranian American clients who seek mental health services.

What follows is a review of the relevant literature. For specific details of the cited references, see Appendix A.

Acculturation: An Overview

Culture is the “shared way of life of a group of people” (Berry, Poortinga, Segall, & Dasen, 1992, p.165). Berry (2001) describes cultural identity as the complex set of beliefs and attitudes people have about themselves in relation to their culture.

Researchers have distinguished culture from ethnicity. Juby and Concepcion (2005) state that “Ethnicity in psychology refers to the shared characteristics that exist among groups of individuals, which are thought to take place on both physical and subjective levels” (p. 33). Juby and Concepcion also explain that ethnic identity is the degree to which an individual identifies with one’s ethnic group. According to the authors, experiences of

experiences may also influence psychological functioning.

Acculturation is the cultural or psychological change that results from contact with a new culture (Berry et al., 1992). Berry et al. identify two key elements of acculturation; first is contact or an interaction that occurs between cultures, and second is change, which occurs at a cultural and or psychological level among the people in contact with the new culture. It is also important to note that acculturation is distinct from assimilation in that the latter experience refers to the absorption of a cultural group into the dominant social structure of the new culture regardless of the extent to which the members of the cultural group maintain or discard its original cultural system (Kohatsu, 2005).

Berry et al. (1992) define several acculturative strategies or ways in which an individual may relate to the dominant culture he or she has entered. One strategy is assimilation in which the acculturating individual does not wish to maintain his or her original cultural identity so seeks daily interactions with the new, dominant culture. The opposite strategy of separation is another alternative in which value is placed on holding onto one's original culture so interactions with the dominant culture are avoided. The acculturating person who engages in the strategy of integration maintains his or her original cultural system as well as interacts with the dominant culture thereby maintaining some degree of cultural integrity while participating as an integral part of the larger social structure. Still another strategy is marginalization in which the individual neither maintains his or her original cultural system nor attempts to interact with the new, dominant culture, perhaps due to feelings of exclusion, discrimination, and or alienation.

cultural resistance in which there is either an active or a passive resistance to the incorporation of the new culture, i.e., maintaining a high immersion in one's native culture with low immersion in the new culture. Another form of acculturation, cultural shift, entails the substitution of one's native cultural norms and practices with those of the new culture, i.e., low immersion in one's native culture with high immersion in the new culture. In contrast, the individual who falls in the cultural incorporation category is immersed in the cultural norms and practices of both the native culture and the new culture. An individual in cultural eclecticism has retained some of his or her native norms and practices (cultural resistance), substituted some of his or her native norms and practices with those of the new culture (cultural shift), and adapted some of the norms and practices from both the native and new cultures (cultural incorporation). Finally, the individual described as falling into the cultural transmutation category creates his or her unique subculture by integrating elements of both the native culture and the new culture, i.e., having low immersion in both one's native and new cultures. In order to assess the acculturation of individuals, Mendoza developed the Cultural Life Style Inventory, which takes into account the forms of acculturation and the degree of immersion in one's native and new cultures.

The experience of acculturation can be highly variable among individuals of a particular immigrant group and across various immigrant groups (Kohatsu, 2005). According to Kohatsu, the quality of acculturation for any given individual may be determined by sociocultural and racial environments. Acculturative stress is when the process of acculturation results in stress behaviors such as lowered mental health status

symptom level, and identity confusion (Berry et al., 1992). Berry et al. also observe that mental health problems often arise during acculturation although the severity of the problems one undergoes depends on the experiences of the immigrant group and how each individual reacts to such challenges.

Acculturation among Iranians and Iranian Americans

Iranians are generally found to be proud of their ethnic identity and their culture (Jalali, 2005). However, the sudden loss of their country due to the Iranian Revolution has caused Iranian immigrants to experience alienation; mostly from the loss of ties to family and a sense of loss of their native culture (Kheirkhah, 2003; Ostovar, 1997). Askari (2003) explains that Iranian immigrants face the difficulty of integrating new ways of thinking and acting into their traditional upbringing. They want to fit in with the norm, but they also experience feelings of guilt for rejecting the norms upheld by their parental figures, resulting in the experience of conflict, anomie, formlessness, depression, and anxiety. Interestingly, Kheirkhah found that Iranian immigrants report an acculturation strategy in which they maintain their native culture in the home while adopting the American culture in the work setting. According to Bozorghmehr, Der-Martirosian, and Sabagh (1996), language use is a major indicator of adaptation and approximately half of Iranian immigrants living in Los Angeles speak their ethnic language, Farsi, at home and speak English to their co-workers.

Among Iranian immigrants, being older at the time of migration correlates with more cultural resistance and less cultural shift, possibly reflecting a reluctance to let go of their cultural values and adopt new ones (Ghaffarian, 1998; Mobed, 1996; Ostovar,

more active within their religious communities (Mobed). Mobed also found that more educated Iranian immigrants were more acculturated, perhaps due to their facility with the English language that allowed them to avail themselves of American books and magazines as well as communicate more effectively with members of the new culture.

A factor relevant to the acculturation experience of Iranian immigrants is how they perceive the host culture views them. For example, Sadfar, Lay, and Struthers (2003) found a direct and positive relationship between psychosocial adjustment and interaction with the host culture in a sample of Iranian immigrants living in Canada. According to McConatha, Stoller, and Oboudiat (2001), acculturation among Iranian immigrants may be influenced by the negative perceptions of Iran among Americans resulting from the political relations between the United States and Iran. The cultural orientation of alienation may be a strong predictor of psychological well-being (Sameyah-Amiri, 1998). Sameyah-Amiri found that Iranian women who are bicultural report less symptomatology while women with an alienation orientation report more symptomatology. Hence, the author concludes that being accepted by a larger group may influence self-esteem and overall emotional well-being.

Among Iranian immigrants, there appears to be a direct relationship between cultural resistance and reported levels of depression, anxiety, somatization, and stress (Ghaffarian, 1998; Kadkhoda, 2001; Rouhparvar, 2001). According to Ghaffarian, Iranian men tend to be more acculturated than Iranian women and exhibit higher scores on measures of psychological health. Ghaffarian found that Iranian women tend to report more depression and anxiety symptoms than men. The author explains that this may be

adapt to U.S. culture. Kerendi (1998) found that Iranian women who are resistant to adopting American values, customs, norms, and beliefs tend to experience resistant-based acculturative stress while Iranian women who fully adopt the American culture tend to experience more immersion-based acculturative stress. Older Iranian women may have a particularly difficult time with acculturating since they tend to resist the host culture more. According to Ghaffarian, older immigrants rely more on their past experiences and not so much on new experiences causing them to adjust less easily to the new culture. Moreover, older immigrants spend more time in their native country compared to younger immigrants; therefore, the younger immigrants have the opportunity to learn more from the host culture.

Bicultural individuals, who maintain their own culture while incorporating aspects of American culture, exhibit less psychological distress (Ghaffarian, 1998; Rouhparvar, 2001). Jalali (2005) defines biculturation as an attempt to integrate the two cultures, where attachments to the old culture are maintained while productive adaptation of the new culture occurs; similar to what Berry et al. (1992) would refer to as integration and Mendoza (1989) as cultural incorporation. The immigrant integrates two cultures without disrupting their sense of identity (Jalali). Jalali also explains that within families, there may be members who use different acculturation strategies leading to potential intergenerational conflict. Elia (2001) found that young Iranian adults are influenced by their family environment and whether they find it supportive. They are also impacted by their ability to be a source of support for their family. Elia also found that perceived

of depression among Iranian young adults.

Differences in Cultural Values, Beliefs, and Practices

Iranian cultural characteristics are a part of Iranians' everyday lives and in their interactions with family, friends, and fellow coworkers (Jalali, 2005). According to Jalali, family is the most influential aspect of an Iranian individual's life. The family is considered to be a permanent source of support and nurturance (Kerendi, 1998). Iranian families tend to be patriarchal; fathers may make decisions for their children even when they are adults while the mother's authority is more indirect and depends on her relationship within the nuclear and extended family (Jalali). Jalali explains that in Iran, there are no nursing homes; therefore, it is a common practice for adults to provide for their elderly parents' living and sometimes have them live in their home with their own family.

According to Jalali (2005), a common belief in the Iranian culture is fate, or *Taghdir*. However, throughout the past 30 years, the experiences of Iranian immigrants in the United States have changed their views so they now believe that each individual is responsible for changing his or her own life (Jalali). Although Iran is considered a collectivistic Middle Eastern society compared to the United States, Ghorbani, Bing, Watson, Davison, and LeBreton (2003) found idiocentric values were compatible with allocentric values in both samples of American and Iranian university students. The authors explain that the compatibility of these two value systems may have implications for therapy with Iranians as people may assume idiocentric values are not important to Iranians since Iran is generally considered a collectivistic culture.

(Jalali, 2005). For example, the roles of Iranian women are increasingly changing as they seek higher education and work outside of the home, which conflicts with the patriarchal role Iranian men held in Iran (Jalali). According to a study by Hojat et al. (1999), Iranians in Iran, particularly women, held more restrictive views on premarital sex, sex education, homosexuality, and divorce than Iranians in the United States. The authors also found that the acceptability of premarital sex for men but not for women is approved more by Iranian men. The authors state that the majority of Iranians in both countries confirmed the prevalence of a double standard on sex among Iranians. As a result of adapting to the Western culture, Iranian immigrant women in the United States are adopting more flexible attitudes regarding pre-marital sex, marriage, and the family while Iranian immigrant men are holding more traditional attitudes (Hanassab & Tidwell, 1996; Hojat et al., 1999). According to Hojat et al. (2000), the gender difference in adopting new values may explain the higher rates of divorce among Iranian couples in the United States.

In a study of Iranian immigrant women in Los Angeles, Ziabakhsh (2000) further corroborated the findings of Hojat et al. (1999) by finding the integration acculturative strategy is the most common since it allows the women to selectively adopt desirable aspects of both Iranian and American cultures. Moreover, Madjzoob (2000) found that this strategy is most common among Iranian college students in Los Angeles. For Iranian immigrants who adopt this type of acculturative strategy, the most common aspects of the Iranian culture they wish to retain relate to maintaining family closeness, hospitality, and cultural pride (Madjzoob 2000; Ziabakhsh 2000).

Bozorghmehr (1992) refers to the four major subgroups—Muslim, Jewish, Bahai, and Armenian—of Iran as internal ethnicities as these groups are unique with respect to religion, language, and regional origin. According to Bozorghmehr, the level of acculturation upon migration among these groups varies because of their different historical and political experiences. According to Zarnegar (1997), Iranian Jews have had particularly different experiences because immigration was the only choice for their survival and religious freedom.

From the results of his survey study, Bozorghmehr (1992) found that Iranian immigrants who were minorities in Iran, specifically Jews, Bahais, and Armenians, maintain their ethnic identification more than immigrants who belonged to the majority, i.e., Muslims, since these groups had a well-developed ethnic identity prior to emigration in order to survive in a nation in which they held minority status. As a consequence, these ethnic minority groups from Iran could move to the United States without experiencing a loss to their identity since they knew how to exist as a minority member of a dominant culture. In contrast, Muslim Iranians experienced a loss of ethnic identification as they had to shift from being a member of the majority group in Iran to one of a minority group in the United States as the status one held in Iran was intricately tied to one's ethnic identity.

A key consideration that distinguishes the Muslims, Jews, Bahais, and Armenians of Iran is religion. According to Bozorghmehr (1992), pre-migration religiosity is an important determinant of post-migration religiosity. Iranian Muslims appear to have a stronger identification with their Iranian nationality rather than Muslim religion

Muslims were found least likely to become more religiously identified after migration than Armenians and Jews. Shahideh found that there is a lack of cohesiveness among Iranian Muslims because of an absence of a sense of belonging to Islam, which applies to immigrants and to those currently living in Iran. Throughout Iranian history, Iranians have faced numerous invasions and they continue to face changing religious policies in Iran. In 620 A.D., the national Iranian religion of Zoroastrianism was replaced by Islam (Shahideh). These changes have diminished the sense of belonging and ownership of one's Islamic faith among Iranian Muslims despite it being the majority religion of Iran, resulting in a lack of cohesion between Iranian culture and tradition with one's religious beliefs.

An example of the separation between Iranian cultural identity and one's religious identity can be observed in the celebration of the Persian New Year, called Nowruz. The majority of Iranians, regardless of religion, celebrate Nowruz, which is a celebration of the Zoroastrian tradition. Iranian Jews also celebrate the Jewish New Year, called Rosh Hashanah; however, for the majority of Iranian Muslims, Nowruz is the primary New Year celebration, not the Islamic New Year, called Hijrah. According to Banafsheian (2003), Iranian Jews have shared 25 centuries with the Iranians; therefore, they share many values and traditions. However, Iranian Jews, unlike Iranian Muslims, are also strongly tied to their religion as they have experienced religious continuity throughout the past 2,500 years.

Iranian Jews appear to have stronger ties with other Iranian Jews in Los Angeles than they did in Iran (Bozorghmehr 1992; Kelly 1993); challenging previous findings that

According to Zarnegar (1997), many Iranian Jews did not have to adjust to change because they have maintained their social networks and cultural traditions. For example, the establishment of Iranian Jewish synagogues in Los Angeles has united the Iranian Jews through cultural and religious traditions (Kelley, 1993). In a study by Banafsheian (2003) on the relationship between acculturation and attitudes toward marriage among Iranian Jews living in Los Angeles, it was found that those individuals who scored high on cultural resistance have retained norms and values of the traditional marriage while those individuals who adopt beliefs and values of the American culture do not. Banafsheian suggests that Iranian Jewish immigrants, regardless of their level of acculturation, are in constant conflict with balancing two distinct cultures.

Famili (1997) found that Iranian immigrants, particularly Muslims, did not appear to use religion to alleviate stress due to family and cultural conflicts. The author notes that the Islamic Revolution may have impacted the Muslim Iranians perception of using their religion as a means of coping as they have experienced drastic changes in their experience and perception of their religion and country. Furthermore, a study by Kohbod (1997) found that social support and spiritual well-being appear to be predictors of psychological well-being among Iranians living in Northern California. Among this sample, the habitual coping styles (process by which individuals strive to change distressing or undesirable emotions) were greater for Iranian Jews and Bahais than for Iranian Muslims. Interestingly, Kohbod found that among the Muslims in this sample, many had converted to Christianity as a way to seek control over their lives and feel a sense of belonging. In other words, conversion to Christianity brought Muslims closer to

experienced increased anxiety, perhaps because of guilt over the decision to relinquish their Muslim faith. Those in the sample who identified as Muslim were found to have increased levels of depression, paranoid ideation, and spiritual desolation, which, according to Kohbod, may be related to an inability to express their inner spirituality in a manner that is authentic to themselves.

Research Objective

According to Shafranske (1996), there is an interrelationship between cultural identity and religious identity. Yet studies that examine adjustment, acculturative stress, and coping among Iranian immigrants (e.g., Elia, 2001; Ghaffarian, 1998; Kadkhoda, 2001; Kerendi, 1998; Rouhparvar, 2001) have not addressed the influence religion and religious identification may have on these issues, despite the fact that four major subgroups of Iran are distinguished on religious grounds. Bozorghmehr (1992) states that the “characteristics of a sizable subgroup may contaminate the experience of the whole group if it is not studied separately, thus leading to erroneous conclusions about the group as a whole” (p. 7).

As religion can influence one’s identity, mood, affect, and behavior, it is an important consideration in the assessment of an individual’s mental health (Shafranske, 1996). Therefore, it appears a study of the influence of religious identification on the cultural adaptation of Iranians and Iranian Americans as measured by their level of acculturation and degree of acculturative stress adds a valuable dimension to the treatment of this ethnically diverse population. Therefore, the objective of the study, after controlling for years of residence in the United States, was to examine if mean

of their ability to adapt culturally for Iranian/Iranian American of different religious self-identifications. More specifically, the following research questions were posed:

1. Is there a significant mean difference in cultural adaptation (as measured by acculturation and acculturative stress) for Iranians and Iranian Americans of different religious self-identifications, after removing the effect of years of residence in the United States?
2. Is there a significant mean difference in levels of acculturation for Iranians and Iranian Americans of different religious self-identifications, after removing the effect of years of residence in the United States?
3. Is there a significant mean difference in the degree of acculturative stress for Iranians and Iranian Americans of different religious self-identifications, after removing the effect of years of residence in the United States?

Participants

One-hundred-twelve immigrant or first generation Iranian Americans recruited from the Los Angeles area through psychology courses taught at a private university, social sciences courses and Iranian student organizations at community colleges, a religious educational center of the Islamic faith, and privately owned businesses that serve the Iranian community (a medical billing agency and a physician's office) served as study participants. Of the 112 participants, 54 self-identified with the Islamic faith and 53 self-identified with the Jewish faith; the remaining 5 participants identified themselves as Bahai, Christian, or with no religious affiliation. Only the data for the Islamic and Jewish participants ($N = 107$) were included for the following reasons: (a) to protect the privacy of the 5 individuals who did not identify with one of these religious groups, and (b) to meet the parametric test assumption regarding minimum sample size for the statistical analysis. Table 1 provides a demographic breakdown by religious group for the 107 participants. Moreover, Table 2 presents a breakdown of key immigration variables by religious group. Finally, Table 3 provides a breakdown of religious practices and preferences (participation in one's faith and importance of marrying someone of the same faith) by religious group.

Demographic Characteristics by Religious Group

	<i>n</i>	<i>M</i>	<i>SD</i>
Age			
Islamic	54	43	17.32
Jewish	53	32	12.32
f(%)			
	Islamic	Jewish	Total
Gender			
Male	17 (15.9 %)	20 (18.7 %)	37 (34.6 %)
Female	37 (34.6 %)	33 (30.8 %)	70 (65.4 %)
Total	54 (50.5 %)	53 (49.5 %)	
Relationship status			
Single	20 (18.7%)	36 (33.6%)	56 (52.3%)
Married/partnered	29 (27.1%)	16 (15%)	45 (42.1%)
Widowed	1 (0.9%)	1 (0.9%)	2 (1.9%)
Divorced	4 (3.7%)	0	4 (3.7%)
Total	54 (50.5%)	53 (49.5%)	

(table continues)

	<i>f</i> (%)		
	Islamic	Jewish	Total
Children			
Yes	29 (27.1%)	11 (10.3 %)	40 (37.4 %)
No	25 (23.4%)	42 (39.3 %)	67 (62.6 %)
Total	54 (50.5%)	53 (49.5 %)	
Level of education			
Less than 7 th grade	1 (0.9%)	0	1 (0.9%)
Junior high school	0	0	0
Partial high school	0	1 (0.9%)	1 (0.9%)
High school graduate	9 (8.4%)	6 (5.6%)	15 (14%)
Associate degree	9 (8.4%)	6 (5.6%)	15 (14%)
Bachelor's degree	21 (19.6%)	11 (10.3%)	32 (29.9%)
Master's degree	8 (7.5%)	18 (16.8%)	26 (24.3%)
Doctoral degree	6 (5.6%)	11 (10.3%)	17 (15.9%)
Total	54 (50.5%)	53 (49.5%)	
Occupation^a			
Homemaker	3 (3.4%)	2 (2.2%)	5 (5.6 %)
Student	9 (10.1%)	14 (15.7%)	23 (25.8%)
Retired	4 (4.5%)	0	4 (4.5%)

(table continues)

	<i>f</i> (%)		
	Islamic	Jewish	Total
<hr/>			
Occupation ^{a, b}			
Unskilled workers	1 (1.1%)	0	1 (1.1%)
Clerical, sales	5 (5.6%)	2 (2.2%)	7 (7.9%)
Technicians, semi-professionals	7 (7.9%)	8 (9.0%)	15 (16.9%)
Minor professionals	10 (11.2%)	8 (9.0%)	18 (20.2%)
Lesser professionals	3 (3.4%)	1 (1.1%)	4 (4.5%)
Major professionals	3 (3.4%)	9 (10.1%)	12 (13.5%)
Total	45 (50.6%)	44 (49.4%)	
<hr/>			

Note. Percentages may not total 100% due to rounding.

^a Only 45 of the 54 Islamic participants provided their occupation; only 44 of the 53 Jewish participants provided their occupation.

^b Occupational categories are based on the social status index of Hollingshead (1975).

Key Immigration Variables by Religious Group

	<i>f</i> (%)		
	Islamic	Jewish	Total
Where born ^a			
Iran	39 (37.9%)	32 (31.1%)	71 (68.8%)
U.S.	12 (11.7%)	18 (17.5%)	30 (29.1%)
Other	1 (1.0%)	1 (1.0%)	2 (1.9%)
Total	52 (50.5%)	51(49.5%)	
Immigration reasons ^b			
Political freedom	16 (21.3%)	16 (21.3%)	32 (42.7%)
Pursuit of education	6 (8.0%)	4 (5.3%)	10 (13.3%)
Business	2 (2.7%)	0 (.0 %)	2 (2.7%)
Joining family and friends	12 (16%)	4 (4 %)	16 (21.3%)
Other	2 (2.7%)	1 (1.3%)	3 (4.0%)
Multiple reasons	3 (4.0%)	9 (12%)	12 (16%)
Total	41 (54.7%)	34 (45.3%)	
Whether participants came directly to U.S. after leaving Iran ^c			
Yes	25 (37.9%)	15 (22.7%)	40 (60.6%)
No	11 (16%)	15 (22.7%)	26 (39.4%)
Total	36 (54.5%)	30 (45.5%)	

(table continues)

		<i>f</i> (%)	
	Islamic	Jewish	Total
Countries resided in before coming to U.S. ^d			
Austria	1 (4.3%)	5 (21.7%)	6 (26.1 %)
Germany	2 (8.7%)	2 (8.7%)	4 (17.4 %)
Italy	0	3 (13%)	3 (13%)
Switzerland	0 (.0%)	1 (4.3%)	1 (4.3%)
Turkey	3 (13%)	2 (8.7%)	5 (21.7%)
Multiple	4 (17.4%)	0	4 (17.4%)
Total	10 (43.5%)	13 (56.5%)	
	<i>n</i>	<i>M</i>	<i>SD</i>
Age left Iran ^e			
Islamic	38	21.18	14.56
Jewish	31	12.18	11.48
Age immigrated to U.S. ^f			
Islamic	36	25.75	13.26
Jewish	27	11.72	9.7

(table continues)

	<i>n</i>	<i>M</i>	<i>SD</i>
Length of residence in U.S. ^g			
Islamic	50	24.28	9.28
Jewish	50	23.38	5.51

Note. Percentages may not total 100% due to rounding.

^aNot all participants provided their place of birth.

^bParticipants born in the U.S. did not respond to this item.

^cParticipants born in the U.S. did not respond to this item and not all participants who responded indicated whether they came directly to the U.S. or not.

^dParticipants born in the U.S. did not respond to this item and not all participants who responded indicated nations of residence prior to the United States.

^eParticipants born in the U.S. did not respond to this item and not all participants who responded indicated the age they left Iran.

^fParticipants born in the U.S. did not respond to this item and not all participants who responded indicated the age they immigrated to the United States.

^gNot all Islamic and Jewish participants provided the length of residence in the United States.

Religious Practices and Preferences by Religious Group

	<i>f</i> (%)		
	Islamic ^a	Jewish	Total
Participation in religious faith			
Strongly agree	5 (4.7%)	8 (7.5%)	13 (12.3%)
Agree	14 (13.2%)	16 (15.1%)	30 (28.3%)
Neither agree or disagree	20 (18.9%)	22 (20.8%)	42 (39.6%)
Disagree	9 (8.5%)	6 (5.7%)	15 (14.2%)
Strongly disagree	5 (4.7%)	1 (0.9%)	6 (5.7%)
Total	53 (50%)	53 (50%)	
Consideration of one's religious faith in a marital or committed relationship			
Strongly agree	6 (5.7%)	22 (21%)	13 (12.3%)
Agree	21 (20%)	17 (16.2%)	30 (28.3%)
Neither agree or disagree	12 (11.4%)	10 (9.5%)	42 (39.6%)
Disagree	13 (12.4%)	2 (1.9%)	15 (14.2%)
Strongly disagree	1 (1.0%)	1 (1.0%)	6 (5.7%)
Total	53 (50%)	53 (50%)	

Note. Percentages may not total 100% due to rounding.

^aQ.1-52, f.1-54 Islamic religious practices and preferences

The instruments that were used for this study were the personal history questionnaire designed for this study, the Cultural Life Style Inventory (CLSI; Ghaffarian, 1998; Mendoza, 1989), and the Kerendi-Kadkhoda Acculturative Stress Scale (K-KASS; Kerendi, 1998).

Personal history questionnaire (see Appendix B). A questionnaire was developed for the purpose of this study that consists of general sociodemographic questions, including religious identification, immigration status, education, occupation, gender, and age. There are also questions that relate to an individual's religious practices and preferences, such as the importance of marrying someone from the same faith. The questionnaire was available in Farsi and English (using translation to Farsi and back-translation to English).

Cultural Life Style Inventory. Mendoza's (1989) Cultural Life Style Inventory (CLSI) was used to measure acculturation in this study. This measure, which was originally designed to measure acculturation in Mexican Americans, was adapted for use with Iranian Americans by Ghaffarian (1998). The CLSI is a paper-and-pencil self-report inventory designed to measure type and degree of acculturation. It consists of 29 items that measure cultural familiarity, cultural preference, and behaviors related to various Iranian and Anglo-American customs (Ghaffarian). It may be administered to an individual or in a group setting. The CLSI is available in both English and Farsi. The Farsi version of the CLSI was translated using the translation-back translation method (Kerendi, 1998).

dimensions: (a) intra-family language usage, (b) extra-family language usage, (c) social affiliations and activities, (d) cultural familiarity and activities, and (e) cultural identification and pride (Mendoza, 1989). The instrument generates separate estimates of cultural resistance, cultural incorporation, and cultural shift; and it identifies dominant or non-dominant cultural lifestyle tendencies (Mendoza). The original version of the CLSI was tested for validity by Mendoza. Internal consistency was assessed using Cronbach's alpha, and reliability for the five dimensions ranged from .84 to .89. The validity of the CLSI was assessed using Pearson r and the scale was associated with generationality ($r = .47, p < .05$). Construct validity was assessed through the correlations of the scale with contact and exposure to the mainstream U.S. culture through work place, school, and neighborhood environments. An overall multiple correlation of $r = .32$ was found (Mendoza).

The Cronbach's alpha for the versions administered to Iranian immigrants in the U.S. (Ghaffarian, 1998) and Iranian Jews from Los Angeles (Banafsheian, 2003) yielded alphas of .71 and .82, respectively, for the 29 items. Also using Cronbach's alpha, Ghaffarian assessed the reliability of the five dimensions and reported the following alphas: .33 for the intra-family language dimension, .74 for the extra-family language dimension, .47 for the social affiliation and activities dimension, .61 for the cultural familiarity and activities dimension and .70 for the cultural identification and pride dimension. Although three out five of dimensions yielded lower alpha levels than desired, the reasonable alphas obtained for the full 29 items argues for the reliability of the modified CLSI for Iranians (Ghaffarian).

Acculturative Stress Scale (K-KASS; Kerendi, 1998) was used to measure acculturative stress. This measure was designed to measure stress associated with acculturation among non-clinical samples of Iranians in the United States and was standardized with Iranians living in Los Angeles (Kerendi). On this measure, individuals are asked to rate 16 Likert scaled statements of situations, feelings, and thoughts that are associated with acculturative stress among Iranians. Response options range from *never stressful* through *almost always stressful*, and participants can also indicate *not applicable* if appropriate. Eight items are associated with immersion-based acculturative stress (IBAS) and eight items are associated with resistance-based acculturative stress (RBAS).

Kerendi (1998) conducted a pilot study to develop the K-KASS. One hundred Iranian immigrant participants from the Los Angeles area were given a packet containing a demographic questionnaire, the CLSI, and an open-ended question asking for three items related to being an Iranian in the United States that are stressful for the person. Responses were placed into categories representing acculturative stress. Five Iranian psychologists rated the responses to determine their belongingness in a specific category. The eight most frequent responses to the open-ended question given by individuals experiencing cultural shift were used to measure immersion-based acculturative stress: *difficulty communicating in English, overprotective parents, loneliness, lack of family values in American culture, unable to communicate with family members because their thinking is too Persian, too much freedom emphasized in American culture, and not having independence due to parents being traditionally Iranian*. The eight most frequent responses to the open-ended question given by individuals experiencing cultural

Iran, Iranians saying negative things about Americans, being far from family back in Iran, dating outside of Iranian community, thoughts of children's future in U.S., gender expectations, feeling family members are too American, and differences in values between family members and non-Iranian friends. The 16 items selected for the scale occurred in at least 50% of the response sets given by the individuals in either the cultural shift or the cultural resistance group.

Internal consistency of the K-KASS was assessed by Kerendi (1998) using Cronbach's alpha. Alpha values of .84 and .83 were found for the IBAS and RBAS, respectively. Alpha was highest with no items deleted (Kerendi). Kadkhoda (2001) also tested the internal consistency of the K-KASS using Cronbach's alpha and found alpha values of .91 for all the items, and .86 and .85 for IBAS and RBAS, respectively. Construct validity was assessed by correlating the K-KASS to an 8-item stress and anxiety scale found in the Florida Health Study Scales (Schwab, Bell, & Warheit, & Schwab, 1979). The Pearson product-moment correlations for the 8-item scale with the IBAS and RBAS were .30 ($p < .001$) and .22 ($p < .05$), respectively. Support for convergent validity was found by Kadkhoda (2001) as the relationship between acculturative stress and both depression and anxiety was assessed using the K-KASS, Beck Depression Inventory-II (Beck, Steer, & Brown, 1996), and Beck Anxiety Inventory (Beck & Steer, 1990). Kadkhoda's study revealed a significant positive relationship between resistance and immersion based acculturative stress and levels of depression and anxiety. The internal consistency of the Farsi version of the BDI-II was assessed with a non-clinical Iranian university student sample by Ghassemzadeh,

alpha value of .87; a test-retest reliability coefficient of .74 was also found. Furthermore, the Farsi version of the BDI-II was correlated with the Automatic Thoughts Questionnaire-Persian, a depression measure, which resulted in a concurrent validity coefficient of .77. The Farsi version of the K-KASS was translated using the translation-back translation method (Kerendi).

Reliability coefficients for CLSI and K-KASS derived with dissertation sample.

The internal consistency of the CLSI was assessed using Cronbach's alpha, yielding a reliability coefficient of .85. For the K-KASS, the following Cronbach's alphas were found: resistance based acculturative stress = .92 and immersion based acculturative stress = .92. These reliability coefficients imply that both the CLSI and K-KASS have adequate internal consistency.

Design and Procedures

This study utilized a causal comparative research approach in which the independent variable was religious self-identification (an inherent characteristic) and the dependent variables were level of acculturation and degree of acculturative stress as indices of cultural adaptation (Mertens, 2005). To minimize the potential influence of length of residence in the U.S., this variable was statistically controlled by entering it as a covariate.

After approval was obtained to conduct the study from the Pepperdine University Graduate and Professional Schools Institutional Review Board (GPS-IRB) and the recruitment sites, the investigator provided a scripted overview of the study to groups of individuals that was available in Farsi and English (see Appendix C). A recruitment

were in attendance (see Appendix D). The study announcement welcomed individuals to share the brochure with other individuals who may be eligible for the study and who may be interested in completing the survey. In addition to providing a written description of the study, the brochure included the investigator's contact information in the event an individual had questions or wished to have a survey mailed to him/her. Although approval was obtained to conduct group administrations of the survey, none were required as requesting the survey by mail was the preferred procedure for study participation. Furthermore, in settings where an overview could not be offered, copies of the brochure were left in locations that were readily visible to individuals who frequented these sites, i.e., the business settings and college libraries.

The survey packet mailed to potential participants contained an informed consent form (see Appendix E) that fully described the investigation and the person's rights as a study participant (the consent form was available in Farsi and English). A cover letter, which was available in Farsi and English, accompanied the consent form that highlighted the key elements of the document and participants were asked to contact the investigator if they had questions (see Appendix F). Although not used, in the event a group administration was required, a script was prepared to highlight the key elements of the consent form (see Appendix G). The participants were asked to sign the consent form and return it to the investigator. The participant was provided with an addressed, stamped envelope in which to return the consent form and survey to the investigator.

Participants were encouraged to contact the investigator if they experienced any discomfort with completing the survey. Furthermore, a list of mental health referrals that

felt the need to further discuss his or her concerns with someone other than the investigator (See Appendix H). Furthermore, participants who were interested in receiving a summary of the findings were asked to complete a postcard and mail it back to the investigator separate from the survey (see Appendix I). These postcards will be destroyed immediately after the summary is sent out to the participants.

When the consent form and survey were returned to the investigator, she first checked to make sure the consent form was appropriately executed, and if it was appropriately signed and dated, the consent form was separated from the survey so the name of the participant could not be linked to his or her data. If the consent form was not appropriately executed, the survey was destroyed. The consent forms are stored in a locked file cabinet separate from the survey data. Each survey was assigned an identification number for data entry. The surveys are going to be kept for a minimum of 3 years in a locked file cabinet to which only the investigator will have access. The computer data files are kept on a computer that is password protected, and only the investigator has access to the password. When the data are no longer required for research purposes, the data will be destroyed.

Results

In this multivariate between-group design, the independent variable was religious self-identification (Islamic vs. Jewish) and the dependent variables were level of acculturation and degree of acculturative stress (i.e., cultural adaptation). Only the participants who self-identified as Islamic or Jewish were entered into the analysis since so few of the remaining religious groups were represented in the sample.

Given the assumption that acculturation (Iranian orientation, U.S. orientation, and multicultural orientation) and acculturative stress (resistance-based and immersion-based) are theoretically related and contribute to cultural adaptation, the multivariate analysis of covariance (MANCOVA) was used to examine if mean differences exist on the level of acculturation and degree of acculturative stress (as indices of cultural adaptation) between the two religious groups (Mertler & Vannatta, 2002). This statistical test allowed for removing the potential influence of years of residence in the United States, which may correlate significantly with both the acculturation and acculturative stress variables, affecting the ability to detect mean differences.

The results of the MANCOVA indicated that years of residence in the U.S. did not significantly associate with the cultural adaptation process (*Wilks' λ = .97, F [4, 93] = .61, $p = .657$). But religion, when controlling for length of residence in the U.S., makes a difference in the Iranian/Iranian American adaptation process (*Wilks' λ = .83, F [4, 93] = 4.69, $p = .002$). More specifically, when controlling for the years of residence in the U.S., participants' Iranian acculturation orientation, U.S. acculturation orientation, and resistance-based acculturative stress significantly differ based on their religion (F [1, 96]**

Furthermore, participants who self-identified as Islamic, reported a higher Iranian orientation of acculturation and resistance-based acculturative stress, while participants who self-identified as Jewish, reported a higher U.S. orientation of acculturation. Table 4 presents the adjusted and unadjusted means for acculturation level and acculturative stress for the two religious groups.

Table 4

Adjusted and Unadjusted Means for Cultural Adaptation Variables

	Islamic		Jewish	
	Adjusted	Unadjusted	Adjusted	Unadjusted
<i>Acculturation</i>				
Iranian orientation	.431	.429	.290	.292
U.S. orientation	.285	.287	.416	.415
Multicultural orientation	.283	.284	.294	.294
<i>Acculturative stress</i>				
Resistance based stress	1.51	1.50	.853	.858
Immersion based stress	1.63	1.63	1.63	1.63

Note. The MANCOVA only allowed the entry of complete cases into the analysis (i.e., no missing data for the covariate or the dependent variables), hence, only the data of 49 Islamic cases and 50 Jewish cases were analyzed.

acculturative stress for both the Islamic Iranians and the Jewish Iranians, an interesting anecdotal observation was noted. Although the scores for the two groups did not appear to differ on immersion based acculturative stress, it appeared within-group differences may exist. In other words, among Islamic Iranians, the scores for resistance based and immersion based acculturative stress appear minimal, whereas the difference between these two types of acculturative stress appeared significant among Jewish Iranians. To further investigate this observation, paired t tests were conducted in which the difference between resistance based and immersion based acculturative stress were examined among each religious group. The findings of the paired t tests corroborated the observation that within-group differences exist for Jewish Iranians ($t [52] = -5.16, p < .001$; resistance based: $M = .89, SD = .99$; immersion based: $M = 1.62, SD = 1.05$) but not Islamic Iranians ($t [52] = -1.11, p = NS$; resistance based: $M = 1.58, SD = .79$; immersion based: $M = 1.70, SD = .96$). Furthermore, the Jewish Iranians scored significantly higher on immersion based acculturative stress than resistance based acculturative stress.

Overview

The purpose of this causal-comparative study was to examine if Iranian/Iranian Americans who self-identify as either Islamic or Jewish significantly differ in their reported level of cultural adaptation as evidenced by level of acculturation and the degree of acculturative stress, after controlling for the influence of years of residence in the United States. The results of the MANCOVA indicate the following:

1. Religion, when controlling for length of residence in the U.S., does significantly influence cultural adaptation.
2. Participants who self identify as Islamic reported significantly higher Iranian orientation of acculturation while participants who self-identify as Jewish reported significantly higher U.S. orientation of acculturation.
3. Participants who self-identify as Islamic reported significantly higher resistance based acculturative stress when compared to participants who self-identify as Jewish, but no significant difference was found for immersion based acculturative stress.

Interpretation of Findings

In comparing Islamic Iranian immigrants and Iranian Americans to their Jewish counterparts, the results of this investigation appear to provide evidence that there are, in fact, differences in how these two groups are adapting to life in the United States. It appears that Islamic Iranians are inclined to maintain an Iranian oriented lifestyle and, in fact, report the source of their stress is related to *resisting* the culture of the host nation

into an American lifestyle with more ease.

Two major interconnected considerations may explain these intragroup differences among Iranians. The first has to do with whether the individual identifies more strongly with his or her ethnic culture or religious culture. It has been observed that Islamic Iranians connect with their Iranian nationality (language and culture) over Islam, whereas Jewish Iranians identify with Judaism over the nation of Iran (Bozorghmehr, 1992; Kelley, 1993; Shahideh, 2002). Furthermore, in a nation where the dominant religion is Islam, whether one is actively engaged with the religion or not, there is less psychological separation between the nation and the religion among Islamic Iranians. In contrast, Jewish Iranians held minority status in Iran, and although they lived relatively peacefully among Muslims during the reign of Reza Shah prior to the 1979 revolution (Kelly, 1993), their worldview was heavily influenced by their Judaic lifestyle.

The second major consideration for understanding the observed intragroup differences is the political and religious upheaval that resulted from the 1979 revolution in Iran that forced Iranians to swiftly leave the nation of Iran to escape the radicalism of the new Islamic regime (Kelly, 1993; Kerendi, 1998). The result of this forced emigration left Islamic Iranians feeling a profound loss for a nation that was fundamental to their very existence. Jewish Iranians were faced with the ethnocentrism of the Islamic extremists that denied them the right to maintain their Judaic lifestyle. Hence, migration was the only option for both of these groups. Although the migration of both groups was precipitated by the same historical event, what occurred once the Iranians immigrated to

observations appear supported by the results of this investigation.

For the Islamic Iranians whose identity is profoundly tied to their nation, a nation they would not have elected to leave, the ability to adapt in a new cultural context is not only challenging but perceived as an aversive experience. Migration to the U.S. for Islamic Iranians required a substantial psychological shift from one as members of the majority culture with the concomitant power to one of minority status. For this group, the intense nationalistic conviction not only maintains an orientation toward the Iranian culture, but these individuals could actually be characterized as psychologically opposing adaptation to the new host nation, hence, resulting in the resistance based acculturative stress reported by the study participants. Moreover, the negative perception of Iran among Americans and the strained political relations between the U.S. and Iran (McConatha et al., 2001) further contributes to a sense of alienation that has implications for the psychological well-being of this community (Sameyah-Amiri, 1998).

In comparison, Jewish Iranians who are deeply identified with their Judaic worldview, a minority religious view in Iran, were well practiced in adapting in a context that afforded them limited religious freedom and in which they were subject to the discrimination often experienced by religious minority cultures. Therefore, migration to a nation in which they are, again, a minority religious culture, was not unlike their lives prior to immigrating to the United States. But unlike their lives in Iran, Jewish Iranians experienced more religious freedom in the U.S. when compared to their experience in Iran, which strengthened their religious identity as Jews (Bozorghmehr, 1992). What may have also aided Jewish Iranians in their adjustment is the ability to join existing Jewish

contrast, Islamic Iranians found themselves geographically dispersed upon migration, creating barriers to establishing communities with others who shared their worldview. Moreover, some might argue that the less tense relations between Israel and the U.S. may ease the immigration experience for Jewish Iranians. However, for Islamic Iranians, the strained relations between Iran and the U.S. may contribute to experiences of oppression. Hence, Jewish Iranians may be less subject to acculturative stress associated with actively resisting the American culture since there appears to be more of a willingness to adapt to what the culture offers (Ghaffarian, 1998; Rouhparvar, 2001).

Although a difference was found between Islamic Iranians and Jewish Iranians for resistance based acculturative stress, no difference was found for immersion based acculturative stress. The latter form of acculturative stress focuses on challenges met with trying to belong to the American culture. It is important to note that it should not be presumed that this form of acculturative stress does not exist, but both groups simply experience it to a similar degree. Interestingly, although both groups scored similarly on immersion based acculturative stress, the Islamic Iranians reported a comparable degree of resistance based and immersion based acculturative stress, while the Jewish Iranians clearly reported significantly more immersion based acculturative stress. In other words, Islamic Iranians are challenged both with their desire to adapt to the American culture as well as their ability to fit into the culture, whereas Jewish Iranians do not appear to resist adapting to the American culture but are meeting with challenges in their attempt to belong.

Iranians are a relatively new yet rapidly growing immigrant population in the U.S. (Bozorghmehr et al., 1996). However, most Americans are unfamiliar with the Iranian culture and the “tremendous diversity within this minority group” (Bozorghmehr et al., p. 346). This investigation focused on one element of diversity found within the Iranian immigrant and Iranian American community—the relevance of religious self-identification. Shafranske (1996) maintains that religion is an important cultural consideration for understanding the psychological well-being of many clients. And this view appears supported by the findings of this investigation. To fully appreciate the clinical needs of clients, therapists must explore the relevance of culture to the presenting problems. And for the Iranian population, assessing for the religious self-identification of the client and what this identification means to the client appear important contextual considerations for understanding the client’s adaptation to the host culture and associated psychological needs. Although previous research has suggested a positive relationship for cultural resistance and reported levels of depression, anxiety, somatization, and stress among Iranians (Ghaffarian, 1998; Kadkhoda, 2001; Rouhparvar, 2001), this investigation provides a new layer of reflection that has not been previously examined.

Hence, the intake assessment process should involve more than simply checking a box that indicates a client’s religious affiliation. For Iranians, the religious identification of the client may be tied to a host of cultural, historical, and socio-political experiences that require thoughtful consideration for a valid assessment of the client’s presenting problems and psychological status. Moreover, information on the migration experience of

adaptation process.

Two cautions are also warranted. First, it is important to acknowledge that one should not presume that all stressors experienced by Iranian immigrant or first generation Iranian Americans are attributable to culture differences. Hence, taking into account the client's cultural context does not imply a clinician should neglect the client as an individual and fail to acknowledge the potential existence of universal stressors. And second, it is important to not pathologize a client's behaviors and attitudes without fully understanding the contextual issues that may have precipitated the behaviors and attitudes. In fact, it may be argued in some instances that the behaviors and attitudes are functional and offer the client psychological protection in the face of adversity.

Limitations and Future Directions

There are two major methodological issues that warrant mention. The first issue was the use of instruments that are still in the early stages of development. Although general stress and anxiety scales exist, none target immigrant populations and acculturative stress specifically. Furthermore, well researched instruments that are culturally valid for use with the Iranian population are non-existent. Although the investigator assessed the benefit of using the selected measures outweighed the potential cost for this investigation, the further development of culturally relevant and sensitive instruments is clearly an area in which further research is vital.

Perhaps a more fundamental issue related to the development of culturally relevant instruments is the concept of acculturative stress, in and of itself, and the assumption that what immigrants experience is necessarily pathological rather than a

In other words, researchers are encouraged to challenge the construct validity of measures such as the K-KASS in which convergent validity has been established with instruments such as the Beck Depression Inventory and the Beck Anxiety Inventory, which assume pathology. Rather, it is recommended that a stronger emphasis be placed on more fully understanding the protective factors that empower immigrants as they negotiate the adaptation process.

The second methodological issue is the lack of religious diversity among the study participants, which was likely due to the areas from which potential participants were recruited—the Westside of Los Angeles and San Fernando Valley. These regions are heavily populated by Islamic and Jewish Iranians (Bozorghmehr 1992; Kelly 1993). Future research should be more proactive in recruiting a religiously diverse sample that includes Christianity (Armenian Iranians), Bahai, and Zoroastrianism. What was observed in regards to cultural adaptation among the Islamic and Jewish Iranians may not apply or apply to the same degree for individuals who identify with these other religions.

A question that arises from this investigation is whether therapy should abate or eliminate the stress associated with resisting against a hostile host nation's culture for someone who religiously identifies as Islamic. And although challenging, might resistance based acculturative stress serve a helpful purpose in the adaptation process for members of this cultural group if not experienced at a debilitating level? Hence, a more in-depth understanding of acculturative stress is warranted and is suggested for future research.

complexity of the cultural adaptation process provide rich opportunities for engaging in research that cannot only benefit the population but be of practical value to therapists who serve this population. Hence, psychological research with this population, in general, is strongly encouraged.

Conclusions

Iranian immigrants and Iranian Americans are faced with the challenges of being a relatively new immigrant population in a country where knowledge about them is limited and perhaps even hostile. In characterizing the Middle Eastern immigrant experience in the U.S., Bozorghmehr et al. (1996) says the following:

Most Americans, lacking adequate knowledge of the Middle East and unfamiliar with these new immigrants, cannot distinguish Middle Easterners by country of origin and are unaware of the tremendous diversity within this minority group. Much of the public thinks of Middle Easterners as a single nationality (such as Iranian or Israeli) or a single ethnic group (for example, Arab or Armenian).

Whenever anti-American sentiments surge in the Middle East, all Middle Easterners in the United States are victimized. (p. 346)

The assumptions to which Bozorghmehr et al. refer, when practiced by therapists, are not only unprofessional but unethical. If we are to effectively and sensitively serve immigrant clients from nations afar, therapists must have a lifelong professional commitment to working on our multicultural competence. And it was the intent of this study to provide some preliminary psychological insight for one such population—the Iranian culture.

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Appendix A

Literature Review Spreadsheets

Introduction

Author/ Year	Research Questions/ Objectives	Sample	Variables/ Instruments	Research Approach/Design	Major Findings
Banafsheian, R. (2003).	Examines the relationship between acculturation and attitudes toward the marriage process among Jewish Iranians. The specific question was to see if there would be a significant relationship between degree of acculturation and attitudes toward the marriage process.	The sample consisted of 126 Jewish Iranian men and women residing in Los Angeles who ranged in age from 18-78. Participants were ascertained through professional, university, and religious organizations, as well as through informal gatherings and colleges.	Acculturation was measured by the 29-item Cultural Life Styles Inventory. A 31-item Marriage Process Scale was designed for this study to measure the attitudes towards the marriage process among Jewish Iranian immigrants. A demographic questionnaire was also given to the participants. All measures were translated to Farsi using the back translation method and participants had the option of choosing a packet in English or Farsi	Correlational (non-experimental cross-sectional design)	Results showed a significant positive relationship between cultural resistance and attitudes toward the marriage process. As cultural resistance increased, traditional attitudes towards the marriage process increased. A significant negative relationship was found between cultural shift and attitudes towards the marriage process. As cultural shift increased, traditional attitudes towards

					<p>the marriage process decreased. No significant relationship was found between cultural incorporation and attitudes toward the marriage process. The author notes an implication of this study is that regardless of the degree of acculturation, Jewish Iranians in the United States are in constant conflict between two distinct cultures. This study may also benefit therapy with this population as it may provide a better understanding of their customs and</p>
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					beliefs.
Bozorghmehr, M. (1992).	This study uses survey data to examine the internal ethnicity (presence of ethnic groups within an immigrant group) of Iranian immigrants. It is hypothesized that in the destination country, the immigrant subgroups who were already minorities in the country of origin maintain their ethnicity more so than the immigrant subgroup that was part of the majority population. Ethnicity of the Muslim majority is compared with that of Armenian, Bahai, and Jewish ethno-religious minorities from	A probability sample of 671 Iranians in Los Angeles. Of the sample, 195 were Armenian, 87 Bahai, 188 Jewish and 201 Muslims.	The survey consisted of a questionnaire that examined pre-migration origins, the migration process, post-migration ethnicity, and economic activity. A demographic questionnaire was also used.	Survey research and Qualitative (interviews)	Immigrants who were members of minorities in the country of origin maintain their ethnicity more so than immigrants who belonged to the majority; this is mostly because minorities in Iran had a well-developed ethnicity prior to emigration. As the majority, Muslims lacked a similar ethnic identity in Iran and in the US they are the minority for the first time. Some loss of ethnicity occurs in the course of the development of a minority identity among Muslim Iranians. The

	Iran.				<p>minority subgroups (i.e. Jews) do not have to develop a minority identity as it is already developed upon resettlement. Thus they are less susceptible to losing their ethnicity. Most Muslim Iranian immigrants were not religious in Iran or the US. Pre-migration religiosity is an important determinant of post-migration religiosity. The carry-over of religiosity is least marked for Muslims. Iranian Muslims are found to have a strong identification with nationality</p>
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					<p>rather than religion. Only 34% of Muslims who were religious in Iran were also religious in the US compared to 90% for Jews and 82.4% for Bahai's. Bahai's and Muslims were found to be least likely to become more ethnic after migration than Armenians and Jews. A surprising finding is the apparent rise in the ethnicity of social ties of Jews from Iran to the U.S. Specifically; Iranian Jews have stronger informal ties with other Iranian Jews in Los Angeles than</p>
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					they did in Iran. This finding challenges the theoretical prediction that ethnicity among immigrants is weakened after resettlement. The author states the Iranian Jewish experience is complex and requires further research and analysis.
Ghaffarian, S. (1998).	Ghaffarian explored the relationships between acculturation and mental health, age, gender, level of education, and length of residence.	The participants were 238 Iranians (130 men and 108 women) from Los Angeles, California. The ages ranged from 25 to 72 with a mean age of 39. The participants were ascertained through Iranian clubs, professional or social groups, and in Iranian restaurants	Acculturation was measured by the 29-item Mendoza Cultural Life Style Inventory, which measures cultural familiarity, cultural preference, and actual usage of various Iranian and Anglo-American customs. This inventory also measures cultural shift, cultural	Correlational Method	The results showed a significant but slight relationship between acculturation and mental health. Cultural resistance was found to be negatively correlated with better mental health. Cultural incorporation and

			<p>incorporation, and cultural resistance. Mental health was measured by a 12-item Anxiety Scale, an 11-item Depression Scale, and a 16-item Psychosocial Dysfunction Scale. The participants had the option of choosing English or Farsi versions of the measures, which were translated through the method of back translation.</p>	<p>cultural shift were positively correlated with better mental health. Older Iranians were found to be more culturally resistant. Results also showed Iranian men had higher levels of cultural shift, lower levels of cultural resistance, and higher scores of better mental health when compared to Iranian women in this sample.</p> <p>A major implication of this study as noted by the author is that bicultural or culturally incorporated immigrants may</p>
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					have an advantage over culturally resistant or culturally shifted immigrants as they fit into both Iranian and U.S. societies.
Jalali, B. (2005).	Chapter that discusses Iranian migration in the U.S., the family structure and relationships of Iranians, Adaptation to migration, and changes to Iranian culture over the past 20 years.	N/A	N/A	N/A	Iranians experienced extreme culture shock, alienation, frustration, and depression upon immigration. Many families had to deal with breaking ties with their family, losing their social positions and professions, and their strong ties with their homeland made them reluctant to settle and acculturate. Iranian cultural characteristics are

					<p>a part of Iranians everyday lives and in their interactions with family, friends, and fellow workers. A history of political instability and turmoil over centuries lead to self-preservation among Iranians. Iranians have a strong sense of cultural, historical, and individual pride. Family is the most influential aspect of an Iranian individual's life. Iranians are generally mistrustful of others; they fear that others will take advantage of them.</p>
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<p>Kadkhoda, B. (2001).</p>	<p>The author's objective was to examine the relationship between type of acculturation and acculturative stress as related to levels of depression and anxiety in Iranian immigrants.</p>	<p>The sample consisted of 115 male and female Iranian immigrants living in Los Angeles. Age ranged from 18 to 81 years old with a mean age of 43. The religious preference for 95 participants was Judaism, 11 participants identified Islam, 5 participants identified Christianity, and 3 participants marked <i>other</i>.</p>	<p>Acculturation was measured by a 29-item Cultural Life Styles Inventory and acculturative stress was measured by a 16-item Kerendi-Kadkhoda Acculturative Stress Scale. Depression was measured by a Beck Depression Inventory and anxiety was measured by a Beck Anxiety Inventory. A demographic questionnaire was also given to the participants.</p>	<p>Correlational method</p>	<p>The author did not find a significant relationship between cultural shift and an increase in depression. A significant relationship between cultural incorporation and depression was also not found. A significant relationship between an increase in cultural resistance and an increase in depression was found. The results did not show a significant relationship between cultural shift and anxiety. In support of the author's prediction, results showed an</p>
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					<p>increase in cultural resistance is related to an increase in anxiety. The results showed a significant positive relationship between immersion-based and resistance-based acculturative stress and an increase in depression. A significant positive relationship between immersion-based and resistance-based acculturative stress and anxiety was also found. There was no significant relationship between cultural</p>
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					<p>shift and acculturative stress.</p> <p>This study appears to show that as this sample of Iranian immigrants shift towards the host culture, levels of depression and anxiety tend to decrease.</p>
Kerendi, F. (2001).	Examines the role of acculturation and gender attitudes as related to acculturative stress in Iranian immigrant women.	The sample consisted of 178 first-generation and second-generation Iranian women from Los Angeles. One-hundred-thirty-eight were Jewish, 38 were Muslim, and 5 were Bahai.	29-item Cultural Life Styles Inventory and a 20-item Traditional Egalitarian Sex Role scale were used. Acculturative stress was measured by a 16-item Kerendi-Kadkhoda Acculturative Stress Scale. A demographic questionnaire was also given to the participants.	Correlational Method	The author notes an important implication of the study involves Iranian women feeling alienated due to holding traditional egalitarian gender role attitudes. The author also notes older Iranian women may have a more difficult time with acculturation compared to

					younger Iranian women because they tend to resist the host culture more and they also tend to have more traditional egalitarian gender role attitudes.
Kohbod, A. (1997).	Examines interrelationship of acculturation, social support, spiritual well-being, coping, English proficiency, and locus of control to psychological and Iranian depressive symptoms among Iranian immigrants.	The sample consisted of 80 Participants from the San Jose and San Francisco area, between the ages 25-60. The sample was comprised of Jewish, Muslim, Bahai, and Christian Iranians.	Measures used to test various variables included the Personal Information Questionnaire, Ways of Coping Questionnaire, Brief Symptom Index, Spiritual Well-Being Questionnaire, and the Locus of Control I-E Questionnaire.	Correlational Method	Significant relationships were found between English proficiency and coping, and between religious groups and coping. Level of social support from spouses and spiritual well-being appears to be a predictor of psychological and Iranian well-being. The relationship between locus of control and psychological and Iranian depressive

					<p>symptoms is moderated by acculturation (Iranians with more internal locus of control have more symptoms). Bahais used more reappraisal coping strategies and Jews used more confrontive coping strategies. Bi-cultural groups had more external locus of control.</p> <p>Jewish and Bahai Iranians are found to have more habitual coping styles while Muslim Iranians, in which many have converted to Christianity to find a sense of control and belonging, had an increase in</p>
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					underlying anxiety and depression.
Shafranske, E. P. (1996).	The author discusses the consideration of religion in the practice of clinical psychology.	N/A	N/A	N/A	Religion should be considered as a significant influence in the mental health of a person. Religion influences identity, moods, affects, and behavior. Author states that faith provides a sense of meaning, coherence, and courage during times of confusion and suffering. Religion can provide affiliation and support, as well as, conflict. Traditions and rituals in cultures highlight religious sentiments that provide social

					affiliation. Moreover, there is an interrelationship between cultural identity and religious identity.
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Acculturation: An Overview

Author/ Year	Research Questions/ Objectives	Sample	Variables/ Instruments	Research Approach/Design	Major Findings
Berry, J.W. (2001).	Berry seeks to develop a conceptual framework for studying immigration by finding themes in immigration research. Two main domains examined are acculturation and intergroup relations.	Twenty-one articles regarding immigration research	The articles are grouped into three categories: orientations in the larger society, adaptations of immigrants, and various interactions between immigrants and the larger society.	Qualitative study (phenomenological)	Common issues found in the articles relate to acculturation and identity strategies.
Berry, J. W., Poortinga, Y. H., Segall, M. H., & Dasen, P. E. (1992).	The authors provide a comprehensive overview of cross-cultural theory and applications.	N/A	N/A	N/A	Acculturation is a form of culture change that is due to contact with other cultures.

					<p>Continuous and firsthand contact or interaction between cultures is necessary. The result is cultural or psychological change among the people in contact with the new culture. The ways in which an acculturating individual relates to the dominant society is termed acculturative strategies. The assimilation strategy is when the acculturating individual does not wish to maintain culture and identity and seeks daily interaction with the dominant society. The opposite of this strategy is</p>
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					<p>separation, which is when there is value placed on holding onto one's original culture and interaction with other cultures is avoided. The integration strategy is when there is an interest in both maintaining one's original culture and interacting with the dominant culture, therefore the individual maintains some degree of cultural integrity while participating as an integral part of the larger social network. The final strategy is marginalization, which is when there is little interest in cultural</p>
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					<p>maintenance and in relations with others, possibly due to exclusion or discrimination.</p> <p>“Culture and individual behavior are affected by influences stemming from culture contact in the sociopolitical context of one’s group” (p. 13). Acculturative stress is a kind of stress that results from the process of acculturation and results in stress behaviors such as lowered mental health status (particularly anxiety and depression), feelings of marginalization</p>
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					and alienation, heightened psychosomatic symptom level, and identity confusion. Authors explain mental health problems often do arise during acculturation but they depend on the immigrant group and individual characteristics.
Juby, H. L. & Concepcion, W. R. (2005).	A chapter within a handbook of racial-cultural psychology discussing the definitions of ethnicity.	N/A	N/A	N/A	Ethnicity in psychology refers to the shared characteristics that exist among groups of individuals, which are thought to take place on both physical and subjective levels (Juby & Concepcion, 2005, p. 33). Ethnic identity is

					the degree to which an individual identifies with one's ethnic group and can influence psychological functioning and experiences of oppression or discrimination can influence one's ethnic group identification.
Kohatsu, E. L. (2005).	Author conceptualizes acculturation and discusses measurement issues.	N/A	N/A	N/A	The experience of acculturation can be highly variable among individuals of a particular immigrant group and across various immigrant groups. The sociocultural and racial environments in which acculturation

					<p>takes place can also determine the quality of acculturation for any given individual.</p> <p>Enculturation refers to a process by which the individual is socialized in his or her own ethnic group's culture. Enculturation can therefore represent one aspect of the acculturation process. Enculturation describes the influences on behavior change as a result of one's own culture and not from cultural change.</p> <p>Kohatsu explains that assimilation</p>
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					<p>is different from acculturation in that assimilation refers to the acceptance and inclusion of a particular cultural group into the dominant social structure.</p> <p>Kohatsu explains that acculturation is frequently confounded with ethnic identity and racial identity when conceptualized and when measured. As a result of confounding acculturation with racial-cultural variables, the importance of socio-racial variables and processes has gone unnoticed.</p>
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					<p>Acculturation has been treated by researchers as the primary variable influencing a non-dominant group member's sense of self while it should be conceptualized within a broader framework of various factors composing one's identity. Factors that influence the diverse environments that most individuals and local communities interact with on a daily basis should be taken into consideration when conducting acculturation research.</p>
Mendoza, R. H. (1989).	The author defines acculturation as a multicultural				The author proposes five different types of

	<p>process involving different levels of immersion into both the native culture and the new culture. Individuals should be measured in terms of their adaptation to the host culture's customs and in terms of their retention of their native culture's customs.</p>				<p>acculturation: cultural resistance, cultural shift, cultural incorporation, cultural eclecticism, and cultural transmutation. Cultural resistance is defined as either an active or passive resistance to the incorporation of the new culture, with a statistical tendency to be high on immersion into the native culture and low on immersion into the new culture. Cultural shift is defined as the substitution of one's norms and beliefs with those</p>
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					<p>of the new culture, with a statistical to be low on immersion into one's native culture and high on immersion into the new culture. Cultural incorporation is one's adaptation to both native and host cultural customs and norms, with a statistical tendency to be high on immersion into both one's native culture and the new culture.</p> <p>Cultural eclecticism is defined as the retention of some values from one's native culture, substitution of some values from</p>
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					<p>the native and the new culture, and adaptation of some values from both the native and new cultures with a statistical tendency to display high cultural resistance on some sets of cultural customs, high cultural shift on other sets of cultural customs, and high cultural incorporation on a third set of cultural customs. Cultural transmutation is the creation of a unique subcultural existence by altering certain elements of both cultures, with a statistical tendency to be low on immersion</p>
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					into both one's native culture and the new culture. To measure both type and degree of acculturation among individuals, Mendoza developed the Cultural Life Style Inventory.
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Acculturation among Iranians and Iranian Americans

Author/ Year	Research Questions/ Objectives	Sample	Variables/ Instruments	Research Approach/Design	Major Findings
Bozorghmehr, M., Der-Martirosian, C., & Sabagh, G. (1996).	The authors describe the characteristics of middle eastern immigrants in Los Angeles. Historical backgrounds, ethnic diversity among the middle eastern immigrants, economic, education, population,	Survey and census information are collected from Armenian, Arab, Iranian, and Israeli immigrants living in Los Angeles during 1970-1990.	See sample.	Survey method	Language use is a major indicator of ethnicity among immigrants and of ethnic change among native born children. Of Iranian immigrants, 84% speak Farsi at home and Iranian householders speak Farsi

	<p>residential segregation, language use, and intermarriage are census and survey variables discussed.</p>				<p>outside the home with close friends. On the other hand, about half the Iranians speak English to their co-workers, reflecting their participation in ethnically mixed work settings. The one and half generation is just as likely as their parents to speak Farsi at home and English outside the home. Iranian males are found to have the highest levels of education when compared to other Middle Eastern groups, while Iranian females have only a slightly higher level. Reflecting their higher level of education, the</p>
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					<p>Iranians have more managers and professional than any other group.</p> <p>Given the overall high levels of education, occupation, and English language proficiency of Middle Eastern groups, it is surprising that they have remained relatively <i>unassimilated</i>. An explanation is the level of premigration ethnic solidarity. Overall, Middle Easterners are the newest immigrants in Los Angeles. Discrimination is a problem particularly for</p>
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					<p>Arabs and Iranians because of negative stereotypes. Unlike many other immigrants, Middle Easterners, with the exception of the Israelis, did not come to Los Angeles for economic reasons. Iranians and Armenians are mainly exiles and refugees. These two groups typify family migration and Iranians and Armenians have come to Los Angeles to be with family members. The massive influx of immigrants created ethnic communities in Los Angeles has</p>
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					revived ethnicity and retarded assimilation.
Elia, C. (2001).	The relationship between depression, perceived social support, family conflict, and acculturation was explored in young Iranian adults.	The sample consisted of 94 young Iranian adults (36 male, 58 female) between the ages 20-30. Participants presented a range of SES.	A demographic questionnaire, Mendoza's Cultural Life Style Inventory (CLSI) was adapted in a pilot study to a Child and Perceived Parental Cultural Lifestyle Inventory. A 20-item Perceived Social Support scale, a Beck Depression Inventory, and a Family Conflict Scale was used.	Within Group and Between Group Correlational Design	Of the Demographic data, living arrangements, marital status, family income, and whether or not the participant was born in the US was not an assumption for normality. No significant relationship was found between demographics and depression. No relationship was found between perceived family support and demographic data. It was found that females reported more perceived social support and those who were single

					<p>reported higher social support than those who were married. A significant relationship was found between conflict with mother and living arrangements. It was found that females were more acculturated than males and those who were single were more acculturated than those who were married. Those with more education were also more acculturated. Approximately one-quarter (6.5%) of the adults in the sample reported depressive symptoms.</p>
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					<p>The author notes a significant finding is that young Iranian adults are mostly impacted by their family environment and whether they find it supportive as well as their ability to be a source of support for their family. Perceived family support was the only variable that uniquely contributed to the variance in rate of depression among Iranian young adults. Perceived difference in acculturation level between Iranian young adults and their parents was not significantly related to</p>
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					perceived family support, family conflict, and depression.
Ghaffarian, S. (1998).	See Introduction.				
Kadkhoda, B. (2001).	See Introduction.				
Kheirkhah, S. (2003).	Examines cultural change and adaptation in Iranian immigrants, specifically how Iranians maintain a cultural duality after expatriation.	Seventeen Iranian immigrants who were forced out of Iran during the 1979 Revolution participated in this study. All had established careers in Iran and there was a balanced ratio of men and women. The participants represented a high SES.	A semi-structured interview method and a general interview guide looking for adaptation themes were used. Content analysis was used to describe when and why the participants left Iran and their situation before they left as well as their current situation in the US. Responses were further categorized by content that reflected adaptation. Responses were also sorted	Qualitative (Phenomenological and Constructivist)	Results show the participants reported alienation, suffering mostly from loss of ties to family and loss of authenticity which they feel they had in Iran. The author notes an important finding is that majority of the participants reported an acculturation strategy that maintains their Iranian culture at home but adopts an American

			according to Berry's acculturation theory that states immigrants use four strategies (integration, assimilation, segregation or separation, and marginalization).		culture at work (<i>separators</i>). <i>Integrators</i> behave more uniformly in all settings. The findings also indicate both groups to be generally well adjusted for the most part. The absence of stress reported by participants utilizing the strategy of segregation stands in sharp contrast to existing research commonly predicting emotional suffering for this acculturation strategy.
McConatha, J. T., Stoller, P., & Oboudiat, F. (2001).	This study examines the ways in which older Iranian immigrant	The sample includes 19 Iranian immigrant women over the age of 65	The interviews were conducted in the participant's homes and in Farsi.	Qualitative/Collective Case	Analysis of the interviews showed most women expressed

	<p>women, who spent their youth and middle adult years in Iran, have adapted to life in the United States.</p>	<p>and between ages 65-85 with a mean age of 71. The participants were from metropolitan areas of Philadelphia and Washington D.C.</p>	<p>The interviews were informal and open-ended in order to illicit as much information about the participant's memories of the past, feelings about present life experiences, future goals and plans, coping strategies, sources of support, and life satisfaction. The interviews took approximately two hours for each participant and were tape-recorded. The tapes were translated by two of the authors who were fluent in both English and Farsi. Adaptation was defined by labeling strategies (withdraw, insular, assimilative). The interviews were coded for narrative</p>		<p>positive feelings about themselves and expressed a sense of satisfaction with the transitions in their lives. Considerable individual differences were found related to ways in which the women adapt and cope with their new environment.</p> <p>The authors note although the sample is a small non-random sample, the findings suggest there is a need to give more consideration to factors that effect the adjustment and life satisfaction of older immigrant women. The</p>
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			tone, positive and negative feelings, analysis of sources of satisfaction, influence of past memories, and the identification of patterns of adjustment to new cultural circumstances.		acculturation of Iranian immigrants may be influenced by the negative perceptions of Iran in American culture due to the political relations between the United States and Iran.
Mobed, S. (1996).	This study examines acculturation of Iranians and provides a review of Iranian culture and country.	The sample consisted of 133 Iranians (65 females and 66 males) from five different states (Washington D.C, Alabama, Texas, Florida, and California)	Acculturation was measured by the Iranian Cultural Cohesion Scale (ICCS) which was modified from a scale used with Asian populations. There are two subscales: Family Life and Social and Religious Life	Correlational method	Results show education and a younger age of immigration correlates with more acculturation. Three subgroups were found: <i>traditionals</i> 13% (those committed to their culture), <i>moderators</i> 73% (those not traditional but not very assimilated), and <i>assimilated</i> 14% (least committed to

					<p>culture). Iranians who responded as more traditional were more active in Iranian organizations, including temples and mosques.</p> <p>Iranians with more education are more acculturated and this may have to do with being more mindful about learning a new culture and possibly had an easier time learning a new language.</p> <p>Learning a new language may make acculturation an easier process as the immigrant has more access to books, magazines, and</p>
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					general communication with the new culture.
Ostovar, R. (1997).	This study examines the relationship between type of acculturation (cultural resistance, cultural incorporation, and cultural shift) and age of entry into the US, immigrant status (immigrant vs. refugee), and the current level and cultural source of perceived social support.	The sample consists of 126 Iranian men and women ages 16-64 with an average age at immigration of 18.8 years. Those who reported they were forced out of Iran were categorized as refugees while others were categorized as immigrants. Of the sample, 100 were Muslim, 3 were Jewish, 9 were Bahai, and 8 were other.	The three predictor variables are time of immigration, perceived social support, and immigrant or refugee status. Age of entry and immigrant status was measured by a demographic questionnaire. Perceived social support was measured by an Interpersonal Support Evaluation List (ISEL). The criterion variable was measured by a Mendoza Cultural Life Style Inventory (CLSI). The tests for the reliability of the Persian versions of the CLSI and ISEL	Correlational method	Results show that immigrants with a higher age at the time of entry have more cultural resistance and lower cultural shift. In the refugee sample, they were found to have more cultural resistance than cultural shift. Results on perceived social support indicate that as levels of available social support increase, cultural resistance decreased and cultural shift increased, even if the support was from the Iranian community. The results do indicate

			<p>indicated strong reliability for both instruments.</p>		<p>that those who receive most of their social support from the Iranian community present a negative correlation between social support and cultural resistance. No significant relationships were found between immigrant or refugee status and acculturation type.</p> <p>The overall cultural resistance of this sample was very high. According to the author, this may be because the average age of entry was 18.8. For these Iranians they may have</p>
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					<p>been reluctant to let go of their native values and customs and adapt to American culture. The author notes that this sample of Iranians may feel good about their ethnic identity and their culture, however, they are dealing with a sense of loss of their native culture due to the Revolution and the ten year war with Iraq and they may feel that life in the US is not permanent.</p>
Rouhparvar, A. (2001).	This study explores the relationship between acculturation and somatization as they relate to gender and age among Iranian	The sample consisted of 91 participants, 46 males and 45 females between the ages 18-85 years old. Majority of the participants	A demographic questionnaire was used with a brief personal history questionnaire. Mendoza's Cultural Lifestyle Inventory and a Brief	Correlational Method (non-experimental cross-sectional design)	A high mean was found for this sample when compared to non-patient adult norms of the BSI. As the level of cultural resistance

	immigrants.	were Jewish, followed by Muslim.	Symptom Inventory (BSI) were used to measure acculturation and somatization.		<p>increased the level of somatization increased. Results also suggest that less acculturated individuals exhibit more psychopathology, such as depression. Gender and age individually were not found to be significantly related to somatization. Similarly, the interaction between age and gender in relation to somatization was found to be non-significant.</p> <p>The results of this study support previous studies that bicultural individuals (maintaining own</p>
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					culture while incorporating aspects of American culture) exhibit less psychological distress.
Sadfar, S., Lay, C., Struthers, W. (2003).	This study examined three goals of immigrants in a multicultural society: maintenance of heritage culture, participation in the host society, and maintenance of psychological and physical health using a multidimensional individual difference acculturation model.	The sample consisted of 85 Iranian males and 81 Iranian females living in Ontario, Canada.	The instruments to measure the variables consisted of a 24-item hassles inventory, an 18-item psychological well-being measure, an 11-item bicultural competence questionnaire, a nine-item social support measure, a 21-item Family Allocentrism Scale, a 15-item ethnic identity scale, a 20-item Acculturation Attitudes Scale, a six-item scale measuring in-group and out-group behavior, a Beck Depression	Correlational method	The authors found family allocentrism to be high and the psychological well-being of the Iranian sample was found to be in the relatively high range. Psychosocial adjustment was directly and positively linked to out-group behavior and negatively related to psychophysical distress. Connectedness was also directly related to all three predictor variables.

			Inventory, a 20-item health problems inventory, and an 18-item Stress Symptoms checklist.		Contrary to the authors' predictions, they did not find immigrants who use the separation mode of acculturation to have more depressive symptoms.
Sameyah-Amiri, E. (1998).	This study examines the role of cultural orientation and coping style as predictors of psychological symptomatology among Iranian female immigrants.	The sample consisted of 133 Iranian women (ages 17-69) residing in Los Angeles, recruited from various colleges, universities, community establishments, and events.	Coping style and cultural orientation were the predictor variables. A Symptom Checklist (SCL-90-R), an objective measure of current psychological symptomatology was used. A Ways of Coping Scale which measures how people respond to stress was used. And a Cultural Orientation measure was adapted for	Correlational (non-experimental cross-sectional design)	Analysis of the demographic data shows age, education, income, and employment status were significantly related to symptomatology but not to marital status and number of years living in the US. Women with higher income and higher education report less symptomatology.

			<p>Iranians. It is an objective self report that helps to distinguish between assimilation, affirmation, bicultural, and alienation. A demographics questionnaire was also given. All measures were available in Farsi and English.</p>		<p>Consistent with previous research women who are bicultural report less symptomatology and women with an alienation orientation report more symptomatology. The author notes the cultural orientation of alienation may be a strong predictor of mental health. It is assumed that women who are not part of a larger group or community and lack a sense of cultural identity are the most at risk. This suggests that the nature of a person's connections or</p>
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					lack of may be a critical component of cultural orientation. Being accepted by a larger group may influence self-esteem and overall emotional well-being.
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Differences in Cultural Values, Beliefs, and Practices

Author/ Year	Research Questions/ Objectives	Sample	Variables/ Instruments	Research Approach/Design	Major Findings
Ghorbani, N., Bing, M. N., Watson, H., Davison, K., & LeBreton, D.L. (2003).	Compatibility of individualistic and collectivistic values in Iran and in the U.S.	The sample consisted of 127 female and 90 male Iranians, 128 females and 85 Americans. Sample university students from both countries.	Individualistic and Collectivistic scales, Interpersonal Reactivity Index, Identity Scale, Attributional Complexity Scale, Perceived Stress Scale, and Commitment Scale.	Both societies display the same correlation in Individualistic and Collectivistic values.	Compatibility of allocentric and idiocentric values in both Iranian and American students. The compatibility of these two values may have implications for therapy with

			The scales were translated into Farsi using the back translation method.		Iranians as people may assume idiocentric values are not important to Iranians.
Hanassab, S. & Tidwell, R. (1996).	Examines the extent to which young Iranian women in Los Angeles have held onto their traditional Iranian beliefs regarding sex roles and intimate relationships.	The sample consisted of 81 Iranian women living in Los Angeles between the ages 17-32 years.	To measure sexual attitudes, the Sexual and Premarital Attitude Inventory was used. A shortened, 25-item Attitude Toward Women Scale was used as well as a demographic questionnaire.	Correlational method	<p>The data shows that educational level is related to their attitudes about sex role and intimacy. Data also shows that the longer the participant was away from Iran the more permissive her attitudes were.</p> <p>The younger the participant was when they left Iran, the more modern her attitudes towards sex role and intimate relationships were. The author</p>

					notes that this finding is consistent with previous research of immigrants that states immigrants who come to the US at a young age assimilate more than adolescents and adults.
Hojat et al., (1999).	The authors compare attitudes on premarital sex, child rearing, and family among Iranian men and women in Iran and in the U.S.	97 Iranians (55 men, 42 women) in Iran were compared to 160 Iranian immigrants in the United States (61 men, 99 women).	A 25-item sexual, marital, and family inventory in Farsi was used. The questionnaire was distributed in Iranian communities and social events. A copy was also printed in an Iranian magazine with subscribers mostly in the northeastern United States.	Causal-comparative	Iranians in the U.S., particularly women expressed more permissive attitudes toward premarital sex, sex education, tolerance toward homosexuality, and divorce. Iranian women in Iran held more restrictive views on premarital sex than Iranian women in the United States. The acceptability

					of premarital sex for men but not for women is significantly higher among Iranians in Iran, and is approved more by Iranian men in Iran. The authors state that the majority of Iranians in both countries confirmed the prevalence of a double standard on sex among Iranians.
Hojat et al., (2000).	Examines gender differences in traditional attitudes toward marriage and the family in Iranian immigrants.	The sample consisted of 160 Iranians (61 men, 99 women) between the ages 20-50 with an average age of 37 from California, New York, Pennsylvania, and Indiana.	A 10-point scale measuring attitudes towards pre-marital sex, child-rearing, marriage, divorce, and parenting was developed.	Correlational. Gender differences were analyzed using descriptive statistics (t-test, analysis of covariance, two-way analysis of covariance).	Results show Iranian male immigrants in this sample were more likely than females to view pre-marital sex, marriage, and the family from a traditional Iranian culture

					<p>perspective. Female Iranian immigrants in this sample viewed pre-marital sex, marriage, and the family from a more mainstream American perspective.</p> <p>The authors note these findings may have important implications for therapy with Iranian individuals and families. The authors also note the reasons behind this gender difference should be further investigated.</p>
Jalali, B., (2005).	See Introduction.				
Madjzooob, G. (2000).	The objective of this study is to investigate the background	The sample consisted of 165 Iranian students from the Los	Acculturation was measured by an Acculturation Scale and academic and	Correlational and Qualitative	Results of the quantitative analysis did not show significant

	<p>characteristics, academic characteristics, and acculturation levels of Iranian students in the United States.</p>	<p>Angeles Community College District. Various campus sites and general education classes were approached to ascertain participants who may volunteer to participate.</p>	<p>career goals were measured by question items on a questionnaire. Following the quantitative data collection, 20 volunteer students and their parents were contacted for semi-structured interviews. Interviews were taped and transcribed for analysis. Interviews were conducted in both Farsi and English.</p>	<p>findings for the relationship between background variables and academic goals, for gender differences in career goals, and for gender differences in acculturation levels. Qualitative analysis showed the students had a preference for both Iranian and American culture but still maintain family ties and Iranian cultural traditions.</p> <p>The author notes an important finding was the identification of a group of students called <i>mid-cultural</i>, who are <i>caught</i> between</p>
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					both cultures. The author states it may be beneficial to the educational community to better understand this group's characteristics in order to serve the needs of the students better.
Ziabakhsh, S. (2000).	This study examines the relationship between self and culture and its effect on the individual's adaptation across cultures specifically in Iranian women residing in Los Angeles.	The sample consisted of 55 Iranian women living in Los Angeles, between the ages 20-68, with a mean age of 42. Thirty women were classified as first generation immigrants and 25 were one-and-half generation (moved from Iran during teenage years or young adulthood.)	<i>Cultural heritage maintenance</i> and <i>inter-cultural contact</i> was measured by an acculturative attitude survey (AAS), which was slightly tailored to reflect Iranian culture and was named the Iranian acculturative attitude survey (IAAS). Sense of self was measured through an open-ended Possible Selves Questionnaire.	Quantitative (correlational) and Qualitative	Results show that the women scored highest on the Integration scale of the IAAS. The results of the interview also support the Integrationist strategy. Aspects of the Iranian culture that women would like to retain was varied however the most frequent traits mentioned were family closeness, traditional values,

			<p>Coding categories were developed to assign a <i>hoped for self</i> and a <i>feared self</i>. Self-monitoring was measured. With a 13-item Self-Monitoring scale. A 20-item Life Satisfaction Index and a demographic questionnaire were also used. The interview segment asked the participants open-ended questions about <i>who they are, how others see them, and Iranians in general</i>.</p>	<p>hospitality, and cultural pride. Aspects of American culture they would like to adopt were openness, freedom, lack of cultural restrictions, and acceptance (open-mindedness). Data on sense of self shows Iranian women identify with the <i>parental role</i> and <i>self-growth role</i>. Results also show the women allow a separation of their private and public self.</p> <p>According to the author, the results support previous research namely, John Berry's work on acculturation.</p>
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					Specifically the Iranian women fit into the Integration type of acculturation strategy which is the selective adoption of certain desirable characteristics of both traditional and adoptive cultures. The author notes this is a healthy type of acculturation strategy.
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Religious Differences among Iranian/Iranian Americans

Author/ Year	Research Questions/ Objectives	Sample	Variables/ Instruments	Research Approach/Design	Major Findings
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Askari, G. (2003).	The purpose of this study is to provide background information and to develop clinical guidelines for mental health professionals who treat Iranian women and their families. Another goal of this study is to provide historical background on the effects of religion (Muslim, Jewish, Zoroastrian, and Bahai) on the striving for freedom and liberation.	Acculturation, Ethnic Identity, Elements of Mental Health, Historical Review of Iran and Women's Rights, Historical Review of Religion, Iranian Culture, Social Class, and Treatment Issues are Key Concepts.	N/A	Qualitative	Iranians who have immigrated face the difficulty of integrating new ways of thinking and acting into their traditional upbringing. On the one hand, they want to fit in with the norm, but on the other, they experience feelings of guilt and self-derogation for rejecting the norms upheld by their parental figures. The immigrant faces a state of role conflict, anomie, formlessness, depression and anxiety. Role conflict and anxiety are more prevalent in women than in men due to their
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					history of exploitation and abuse.
Banafsheian, R. (2003).	See Introduction.				

Bozorghmehr, M. (1992).	See Introduction.				
Famili, A. (1997).	The major purpose of this study was to explore the relationships among acculturative stress, coping styles and mode of acculturation in the Iranian immigrant population living in the United States.	The sample consisted of 104 Iranian males and 97 Iranian females with a mean age of 39 years old. Majority of participants were Muslim.	A demographic questionnaire, an immigrant version of the Hispanic Stress Inventory (to assess psychosocial stress), a Cultural Lifestyles Inventory modified for Iranians, and a coping scale. All scales were available in Farsi and English.	Correlational Method	<p>A linear relationship between stress, coping, and acculturation was not found. Results showed that Iranians use different coping styles depending on the type of stress and the coping styles were not necessarily related to a type of acculturation. Women were found to use more coping styles than men but no sex differences in acculturative stress were found.</p> <p>The author notes the majority of Iranians did not</p>

					<p>appear to use religion to alleviate stress due to family or cultural conflict or immigration. The majority of the participants in this study were Muslim. Therefore this finding can not be generalized to other religions. The author notes that the Islamic Revolution may have impacted the Muslim Iranians perception of using their religion as a means of coping as they have experienced drastic changes in their experience and perception of their religion and country.</p>
Kelley, R. (1993).	Book exploring the	N/A	N/A	N/A	Los Angeles, CA.

	<p>experience of Iranians in Southern California after the mass exodus of Iranians from Iran due to the 1979 Iranian Revolution. The Diversity among Iranians is captured through pictures and interviews. Iranian culture and politics are explored as they relate to different ethnic groups.</p>				<p>is the largest community of Iranians in the United States. The diversity among Iranians is made up by Muslims, Jews, Bahai's, Armenians, and Zoroastrians. Most Iranian Muslims are not religious but may follow Muslim traditions for marriage and funeral ceremonies. Muslim Iranians identify more with their language and national culture rather than religion. The Jewish community is particularly close knit. Establishment of</p>
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					Iranian synagogues focused the cultural and religious activities of Iranian Jews. Through the use of television programs, Iranians as entire group could focus on the homeland, Iranian nationalism, cultural authenticity, secularism, and the monarchy while disavowing the Islamic government in Iran.
Kohbod, A. (1997).	See Introduction.				
Shafranske, E.P (1996).	See Introduction.				
Shahideh, L. (2002).	This study explores the identity of Iranian professionals who	Eleven participants, who were all professionals (college professors,	Conversations and narratives are analyzed according to the Iranian's	Qualitative Study (interviews)	Through research conversations and analysis of interviews the

	<p>came to the US after the 1979 Revolution through understanding past history, and current cultural and professional experiences.</p>	<p>presidents of organizations) between the ages of 37 and 60, were interviewed.</p>	<p>understanding of themselves, interpretation of power, capacity to act, and the question of cohesiveness. The conversations are analyzed and presented according to research categories of time, narrative identity, oneself as another, mimesis, and autopoiesis.</p>		<p>results show (a) Time is instrumental in constructing narrative identity, (b) capacity to act is interrelated with the sequence and/or the continuity of historical events, (c) reflection, participation, meaning, and imagination are essential in development of Iranians' sense of community, (d) language plays an important role in constructing Iranians' identity, and (e) the lack of Iranian cohesiveness is not a new phenomenon; however, its absence has become</p>
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					<p>illuminated in a new environment.</p> <p>One of the primary foreign elements which have caused conflict with the Iranian's sense of identity is Islam. There appears to be a lack of Iranian Cohesiveness. Iranians, particularly Muslim Iranians are still questioning their sense of identity. There is an absence of a sense of belonging to Islam, which applies to immigrants and to those currently living in Iran. Iranians are still trying to come to</p>
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					an understanding of the dialect between their cultural, national, and religious identities. In order to have an understanding of the self and connectedness to others, individuals must first feel connected with themselves through interpretation and reinterpretation of their historical background.
Zarnegar, G. (1997).	This study examines the family structure of Jewish Iranians, the level of parental acculturation, and level of self-esteem in second-generation immigrant children. Other variables	The sample consisted of a total 240 participants consisting of 80 family units. Eighty children (37 male, 43 female), 80 fathers, and 80 mothers of these children. All were from intact Jewish	A demographic questionnaire, a Mendoza Cultural Lifestyle Inventory (modified by Ghaffarian 1989), a 111-item self report Family Adaptability and Cohesion Scales (FACES) designed to	Correlational Design (non-experimental cross-sectional design)	The results show that the parent's ability to maintain emotional bonding with their family members represents a more meaningful measure of children's self-

	<p>considered are family income, length of residence in United States, children's gender, and parents' levels of education and degree of religiosity</p>	<p>Iranian families. The children were from 7-12 years old. Families were selected from three Hebrew schools in the Los Angeles area.</p>	<p>measure family functioning, and a Coopersmith Self-Esteem Inventory</p>	<p>esteem. The results of this study do not support previous research (Ghaffarian, 1989) that more acculturated Iranians will have higher levels of self-esteem. Another finding is that the families' scores on the FACES were similar to Anglo-American scores, which contradicts the stereotype that Jewish Iranian families are enmeshed.</p> <p>The author notes that an explanation to the results may be that Jewish Iranian immigrants have incorporated an</p>
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					<p>optimal level of adaptability as a result of their accommodation to pervasive religious and political turmoil experienced. Many Iranian Jews have kept to their own social networks and Persian Cultural traditions therefore did not have to adjust too much change within their subcultural system. The author notes that acculturation in Jewish Iranians may differ from Muslim Iranians due to the different political and religious persecution experienced by the Jews. The</p>
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					<p>author notes the importance of measuring the level of Jewish identity instead of measuring shift into mainstream culture. It is possible that Iranian Jewish families' sense of pride may have increased significance to compensate for feelings of alienation from their host culture. The author notes the importance of examining Jewish Identity and Iranian Ethnic Identity as separate predictors of family structure and self-esteem.</p>
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Appendix B

Personal History Questionnaire

Personal History Questionnaire

The following questions are designed to obtain information about your background. Please read each question carefully and provide your response by writing out the requested information or by placing an X in the appropriate space.

1. What is your age? _____
2. What is your gender? _____
3. What is your current marital/relational status?
 Single
 Married/partnered
 Widowed
 Divorced
4. Do you have any children?
 Yes
 No
5. Where were you born?
 Iran
 United States (Please skip to question #10)
 Other (Please specify: _____)
6. If you were born in Iran, how old were you when you left Iran? _____
7. What were the reasons for why you left Iran? (Check **all** that apply)
 Political freedom
 Pursuit of education
 Business
 Joining family and friends
 Other (please specify: _____)
8. After leaving Iran, did you come directly to the U.S.?
 Yes (If "Yes," skip to item #8)
 No
 - 8a. If "No," in what country(ies) did you reside before coming to the U.S.?

 - 8b. How long did you reside in each country?

9. If you were born in Iran, how old were you when you moved to the U.S.?

10. How long have you lived in the U.S.? _____

11. With which religious faith do you identify?

Islam

Judaism

Christianity

Zoroastrianism

Bahai

Other (please specify: _____)

None (If "None," skip to question #13)

12. I actively participate in my religious faith, e.g., attend a place of worship and pray regularly. (Please check the **one** response that best describes you.)

Strongly agree

Agree

Neither agree or disagree

Disagree

Strongly disagree

13. In a marital or committed relationship, the religious faith of the person is an important consideration. (Please check the **one** response that best describes you.)

Strongly agree

Agree

Neither agree or disagree

Disagree

Strongly disagree

14. What is the **highest** level of education you have completed? (Please check only **one** response)

Less than 7th grade

Junior high school (through 9th grade)

Partial high school (10th or 11th grade)

High school graduate or completed G.E.D.

Associate degree (A.A., A.S.), completion of technical training, at least 1 year towards a bachelor's degree

Bachelor's degree

Master's degree

Doctoral degree (Ed.D., J.D., M.D., Ph.D., Psy.D., etc.)

Other (please specify: _____)

15. What is your occupation? _____

Appendix C

Script for Study Announcement

Announcement of Study

Hello, everyone. My name is Nazanin Saghafi and I am a doctoral student in the clinical psychology program at Pepperdine University, Graduate School of Education and Psychology. As part of my doctoral program, I must complete a dissertation, which is supervised by Joy Asamen, Ph.D., who is a Professor of Psychology at Pepperdine.

The reason that I am here today is because I am in need of volunteers who will help me with my study. I am studying culture and stress among Iranians who immigrated to the United States and first generation Iranian Americans. I have brought brochures for you to review to see if this is something that you might be interested in doing. I want to make sure you know that participating in my survey is *strictly voluntary* and has no effect on [your relationship with *insert organization name here* **or** your grade in this course]. If you do decide this is something you are interested in doing, please [join me at one of the meetings listed on the insert page in the brochure or contact me for a copy of the survey by mail (*when in school settings*) **or** contact me for a copy of the survey by mail (*when at ICBH*)].

Are there any questions? I have also included my contact information on the brochure in the event you think of questions after I leave. If you know of friends or family members who may qualify for this study and who might be interested in participating, please feel free to share the brochure with them.

Thank you for taking the time to listen. I hope to hear from you or see you at one of the meetings [**or** I hope to hear from you].

Appendix D
Recruitment Brochure

WHAT IF I HAVE QUESTIONS?

If you are interested in finding out more about the study or have questions, please do not hesitate to contact me. The following is my contact information.

Nazanin Saghafi, M.A.
Pepperdine University
Graduate School of Education and
Psychology
6100 Center Drive
Los Angeles, CA 90045
(877)-778-9393
Nazanin.Saghafi@pepperdine.edu

You may also contact Dr. Asamen who supervises my research project. Below is her contact information.

Joy Asamen, Ph.D.
Pepperdine University
Graduate School of Education and
Psychology
6100 Center Drive
Los Angeles, CA 90045
(310) 568-5654
joy.asamen@pepperdine.edu

HOW DO I LET YOU KNOW IF I WANT TO PARTICIPATE?

If you found out about the study because I visited your school, I have scheduled meetings for completing the survey. PLEASE SEE THE INSERT PAGE FOR THE DATES, TIMES, AND LOCATION. If you prefer, you can contact me at (877)-778-9393 or Nazanin.Saghafi@pepperdine.edu to have a survey mailed to you.

For all other individuals who might be interested in completing the survey, please contact me at (877) 778-9393 or Nazanin.Saghafi@pepperdine.edu to have a survey mailed to you.

Feel free to share this brochure with friends or family members who might be interested in completing the survey.

PARTICIPATION IS STRICTLY VOLUNTARY.

Pepperdine University GPS-IRB
stamp here.

Pepperdine University

Graduate School of Education and Psychology

Acculturation and Acculturative Stress among Immigrants from Iran and First Generation Iranian Americans



Volunteers Are Needed to Complete a Survey

WHO IS CONDUCTING THE STUDY?

My name is Nazanin Saghafi, and I am a doctoral student in clinical psychology at Pepperdine University, Graduate School of Education and Psychology. As part of my education to become a psychologist, I have to complete a research project.

My research project is being supervised by Joy Asamen, Ph.D., Professor of Psychology.

WHAT IS THE STUDY?

Although a number of Iranians have immigrated to the United States, the field of psychology knows relatively little about their experiences of acculturating to life in a new nation. Research with other immigrant groups has discussed various challenges

associated with immigration. The challenges of acculturating have also been observed among the first generation members who are often balancing their close ties to the culture of origin with their experiences as citizens of the United States. For the purpose of this study, acculturation is defined as the changes in customs, beliefs, and behaviors that occur in individuals from one culture who come into contact with a new culture. Research on the acculturation of Iranians in the United States may help the field of psychology become more familiar with the challenges Iranians face in their everyday lives.

WHO CAN PARTICIPATE?

To participate in the study, you must be:

- An immigrant from Iran or first generation Iranian American.
- 18 years of age or older.

WHAT IS INVOLVED?

If you decide to participate in the study, it will involve the completion of a four-part survey.

The survey asks for:

- background information about yourself such as gender, age, religion, education and occupation level, and age at immigration.
- information about your cultural customs, beliefs, and behaviors.
- information about situations in your life that you experience as stressful.

The survey should take no more than 45 minutes to complete.

Appendix E
Informed Consent Form

Informed Consent for Participation in Research Activities

Acculturation and Acculturative Stress among Immigrants from Iran and First Generation Iranian Americans

I authorize Nazanin Saghafi, M.A., a doctoral student in the clinical psychology program at Pepperdine University, Graduate School of Education and Psychology, to include me in a research project examining acculturation and acculturative stress among Iranians in the United States. The research project is being supervised by Joy Asamen, Ph.D., Professor of Psychology.

Although a number of Iranians have immigrated to the United States, we know relatively little about their experience of acculturating to a life in a new nation. For the purpose of this study, acculturation is defined as the changes in customs, beliefs, and behaviors that occur in individuals from one culture who come into contact with a new culture.

Research on the acculturation of Iranians in the United States may help the field of psychology become more familiar with the challenges Iranians face in their everyday lives. Please read the remainder of this form carefully as it provides information that will help you decide whether you are interested in completing the survey.

I understand the completion of the survey is **strictly voluntary**. I also understand that I am free to choose to not complete all items on the survey or to discontinue the survey at anytime without penalty. In other words, if I am a student, my grades will not be affected; if I am a member of an organization, my relationship with the organization will not be affected.

I have been asked to participate in this study because I am an immigrant from Iran or a first generation Iranian American. I understand my participation in this study will involve the completion of a three-part survey concerning my background characteristics (e.g., gender, age, religion, education and occupation levels, age at immigration); my cultural customs, beliefs, and behaviors; and my ratings of how stressful various situations are. The survey should take less than 45 minutes to complete.

I understand that this study involves no more than minimal risk. However, I have been informed that some of the questions that I will be asked may make me feel uncomfortable. If this occurs, I may speak with the researcher immediately, or I may contact her by phone (877) 778-9393 following the meeting. I may also discontinue participating in the study if I feel too uncomfortable. The researcher may also ask that I not continue completing the survey if she feels it is in my best interest. In addition, I have been provided with a list of services where I can talk further about my personal concerns.

Although I may not directly benefit from completing the survey, the answers to the survey may help individuals who study and work in the field of psychology to better understand the challenges associated with the acculturation process faced by members of the Iranian culture. Such knowledge may help psychologists to more effectively provide services to members of this cultural group.

To protect my privacy, I have been asked to **not** write my name or other information that can identify me on the survey. It is possible that the findings of this study may be published or presented at professional conferences. When the findings are presented, only the information that describes the group as a whole will be provided; no information of individual participants will be disclosed. Only the researcher will have access to the surveys. The information that is collected will be kept for at least 3 years in a secure manner, and will be destroyed by Nazanin Saghafi when it is no longer required for research purposes.

I understand the information that I provide will be treated in a confidential manner. In other words, no one will be told what I have disclosed in the survey. Under California law, there are some exceptions to confidentiality. These exceptions are the suspected abuse or neglect of a child; abuse or neglect of an elder or dependent adult; or if a person wishes to inflict serious harm to him/herself, to someone else, or to someone's property that would involve harm to others. In these cases, the researcher is required to report the situation to the proper authority.

I understand that I may request a summary of the study findings by providing the researcher with my address.

If after leaving I have questions concerning this study, I understand that I may contact Nazanin Saghafi at (877) 778-9393 or via email at Nazanin.Saghafi@pepperdine.edu. I may also contact Joy Asamen, Ph.D., at the following for answers to my questions: Pepperdine University, Graduate School of Education and Psychology, 6100 Center Drive, Los Angeles, CA 90045; (310) 568-5654. If you have any questions about your rights as a participant in this study, please contact Stephanie Woo, Ph.D., Chairperson of the Graduate and Professional Schools Institutional Review Board, Pepperdine University, Graduate School of Education and Psychology, CA ; 24255 Pacific Coast Highway Malibu, CA 90263-4608; (310) 506-8554.

I have read the information provided in this form and understand what my study participation will entail. I am 18 years or older and voluntarily agree to participate in this research project.

Name of Participant (please print): _____

Participant's signature

Date

Appendix F

Cover Letter for Mailed Surveys

Date

Thank you for being interested in participating in my dissertation research. Included with this letter are the following materials:

1. Two copies of the form entitled, *Informed Consent for Participation in Research Activities*.
2. The survey packet.
3. Postcard to request a summary of the study findings.

Please read over the Informed Consent form carefully. If you have questions about its contents, do not hesitate to contact me by telephone (877)-778-9393 or email (Nazanin.Saghafi@pepperdine.edu). If you agree to the terms of the study, please sign and date ONE copy of the form and **return it** with the completed survey. The second copy of the form is for you to keep.

To participate in the study, you must be 18 years of age and an immigrant from Iran or a first generation Iranian American.

The following are the key elements of the Informed Consent form that I feel it is important to highlight.

- Your participation in the study is **strictly voluntary**.
- You may elect to discontinue completing the survey at any time or refuse to answer questions you prefer not to answer without penalty.
- The survey asks questions pertaining to your background, such as your age, religion, education and occupation levels, age at immigration; your cultural customs, beliefs, and behaviors; and your ratings on how stressful various situations are.
- The survey should not take more than 45 minutes to complete.
- The study poses no more than minimal risk, but some questions may make you feel uncomfortable. If this should happen, you may call me or my chairperson, Dr. Asamen, to talk about your uneasiness. I have also provided a list of services where you can talk further about your personal concerns.
- You will not directly benefit from participating in this study, but the findings may help psychologists better understand how acculturation may pose stressful challenges for members of the Iranian culture.
- To protect your privacy, you are asked NOT to put your name of the survey. If the findings are published or presented at professional conferences, I will only present for the group as a whole, not information about individuals.
- I will keep the surveys locked in a file cabinet to which I will be the only person who has access.
- The information you provide is treated confidentially so it will not be released to others, unless such disclosure is required by law. These exceptions are the suspected abuse or neglect of a child; abuse or neglect of an elder or dependent adult; or if a person wishes to inflict serious harm

to him/herself, to someone else, or to someone's property that would involve harm to others.

If you are interested in receiving a summary of the study findings, please complete the postcard and mail it back to me separately from the survey.

Again, I want to thank you for being interested in participating in my study.

Sincerely,

Nazanin Saghafi, M.A.
Doctoral Student
Pepperdine University
Graduate School of Education and Psychology
(877)-778-9393
Nazanin.Saghafi@pepperdine.edu

Appendix G

Script for Reviewing Informed Consent Form

Script for Reviewing Informed Consent Form

Hello everyone. I want to thank you for your interest in participating in my dissertation project, which is called “Acculturation and Acculturative Stress among Immigrants from Iran and First Generation Iranian Americans.”

Now I would like to ask everyone to read over the consent form to themselves. Once everyone has had a chance to read it over, I want to highlight some important things for you to consider before you decide whether you want to complete the survey or not. If at any time you decide not to participate, do not hesitate to leave. (*Provide attendees with opportunity to read over the consent form*)

Okay, now that everyone has had a chance to read over the form, I want to highlight the key elements of the form that you just finished reading. These are the things I feel it is important for you to keep in mind before you decide whether or not you want to participate in my study.

- To participate in the study, you must be 18 years of age or older and an immigrant from Iran or a first generation Iranian American.
- Your participation in the study is **strictly voluntary**.
- You may elect to discontinue completing the survey at any time or refuse to answer questions you prefer not to answer without penalty. In other words, [*Insert information appropriate for context: your grades will not be affected or your relationship with the organization will not be affected*] if you decide not to continue.
- The survey asks questions pertaining to your background, such as your age, religion, education and occupation levels, age at immigration; your cultural customs, beliefs, and behaviors; and your ratings on how stressful various situations are.
- The survey should not take more than 45 minutes to complete.
- The study poses no more than minimal risk, but some questions may make you feel uncomfortable. If this should happen, you may call me or my chairperson, Dr. Asamen, to talk about your unease. I have also provided a list of services where you can talk further about your personal concerns.
- You will not directly benefit from participating in this study, but the findings may help psychologists better understand how acculturation may pose stressful challenges for members of the Iranian culture.
- To protect your privacy, you are asked NOT to put your name of the survey. If the findings are published or presented at professional conferences, I will only present information for the group as a whole, not information about individuals.
- I will keep the surveys locked in a file cabinet to which I will be the only person who has access.
- The information you provide is treated confidentially so it will not be released to others, unless such disclosure is required under California law. These exceptions are the suspected abuse or neglect of a child; abuse or neglect of an elder or

dependent adult; or if a person wishes to inflict serious harm to him/herself, to someone else, or to someone's property that would involve harm to others.

Are there any questions or comments about the information that I just reviewed with you? For those of you who have decided to go ahead and complete the survey, will you please sign and date one copy of the informed consent form and place it back in the envelope. Please keep the second copy of the form for your own records. If you have decided that you are no longer interested in completing the survey, I want to thank you for coming by and finding out more.

For those of you who are interested in completing the survey, please use the pencil enclosed with the materials and begin completing the survey. After you complete the survey, just place it in the envelope with your signed informed consent form and drop the envelope in the box in the back of the room. Please keep the second copy of the informed consent form since it has information on how you can contact me in the event you have questions after you leave here. If you are interested in receiving a summary of the study findings, please complete the enclosed postcard and drop it in the box labeled "Postcards", and I will send the summary to you in about 1 year after my study is completed.

If you have questions while completing the survey, please let me know, and I will be happy to come speak with you. Thank you for taking the time to participate in this study.

Appendix H
List of Referrals

Referrals for Mental Health Services

Cedars-Sinai Medical Center: Thaliens Mental Health Center
8730 Alden Dr # C212
Los Angeles, CA. 90048
310- 423-3506

Didi Hirsch Community Mental Health Center:
4760 South Sepulveda Blvd.
Culver City, CA. 90230
310-390-6612

Edelman Westside Mental Health
11080 W Olympic Blvd
Los Angeles, CA 90064
(310) 966-6500

Los Angeles Counseling Services
8632 S Sepulveda Blvd
Los Angeles, CA 90045
310-337-7754

Los Angeles County Department of Mental Health
1633 Purdue Ave
Los Angeles, CA 90025
(310) 312-6550

Los Angeles County Department of Mental Health
12021 Wilmington Ave
Los Angeles, CA 90059
310- 668-4326

Neighborhood Counseling Center, Encino:
5535 Balboa Blvd
Encino, CA 91316
Phone: 818-788-2738

Southern California Counseling Center:
5615 W. Pico Blvd.
Los Angeles, CA 90019
323- 937-1344

The Maple Counseling Center
9107 Wilshire Blvd., Lower Level
Beverly Hills, CA. 90210
310-271-9999

Appendix I

Postcard to Request Study Summary

Acculturation and Acculturative Stress among Immigrants from Iran and
First Generation Iranian Americans

فرهنگ پذیری و فشارهای روانی آن در بین مهاجران ایرانی و اولین نسل ایرانی امریکائی

I request a summary of the study results. The following address is where the summary
can be sent.

خواهشمند است در صورت امکان خلاصه ای از تحقیق را به آدرس زیر ارسال نمایند.

Please note that it will be about 12 months before the summary is available.

لطفاً توجه داشته باشید که نتیجه تحقیق سال دیگر قابل دسترس خواهد بود.

Address

آدرس

City

کد پستی

State

استان

Zip

شهر