Exploring the Cultural Experiences and Parenting Practices of Indian Immigrants in the United States

Olivet K. Neethipudi

Follow this and additional works at: https://digitalcommons.memphis.edu/etd

Recommended Citation

This Dissertation is brought to you for free and open access by University of Memphis Digital Commons. It has been accepted for inclusion in Electronic Theses and Dissertations by an authorized administrator of University of Memphis Digital Commons. For more information, please contact khggerty@memphis.edu.
EXPLORING THE CULTURAL EXPERIENCES AND PARENTING PRACTICES OF INDIAN IMMIGRANTS IN THE UNITED STATES

by

Olivet Kiranmayi Neethipudi

A Dissertation

Submitted in Partial Fulfillment of the

Requirements for the Degree of

Doctor of Philosophy

Major: Educational Psychology

The University of Memphis

May 2023
Dedication

This dissertation is dedicated:

To the loving memory of my beloved mother, Sanjeevi Padmasekhar (1948 – 2019).

To the honor of my father, Jeevaratna Rajasekhar, aunt, Mary Swarnalatha, and uncle, Rev. Samuel John, whose support helped me achieve this dream.

To the honor of my husband, Anil Prabhas, and my boys, Prannoy and Praharsh, whose unconditional love and steadfast companionship helped me to succeed in this incredible and adventurous journey.
Acknowledgments

My doctoral journey was my dream project, filled with triumphs and trials that cannot be completed without appreciating the people who walked with me. I thank my Lord and Savior, Jesus Christ, who bestowed His wisdom, grace, and mercy throughout my journey and beyond.

I truly appreciate my husband, Anil Prabhas. He encouraged me with love and compassion, stood by my side with many sacrifices, offered his shoulder to lean on to fulfill my dream, and became an emotional breakthrough when needed. I cannot thank my teenage boys, Prannoy Deep and Praharsh Swarnakanth, enough, whose support and sacrifices were invaluable to my doctoral journey.

I sincerely appreciate the help and support from my Advisor and my Dissertation Committee Chair, Dr. Winsor, without whom I wouldn’t have completed what I had started. Her intellectual guidance and emotional support were priceless to me, and I am forever grateful to her for the support she rendered to me in learning everything through a new perspective different from where I grew up.

I thank my Dissertation Committee members, Dr. Mueller, Dr. Hsueh, and Dr. Gnanadass, who nudged me and supported me intellectually throughout my doctoral journey.

I genuinely acknowledge Dr. Williams and Dr. Nordstrom's support, who helped me discern my research and work towards it. I appreciate the help from Counseling, Educational Psychology, and Research Department's Administrative Staff, Ms. Mueller and Ms. Whitwell, who always answered all my questions with much patience and wisdom. I truly acknowledge the help and support from the Center for Writing and Communication, especially Mr. Chamblee, who edited my manuscript with much tolerance and diligence.
I genuinely cherish the presence of my friends, Dr. White, Temetic Reeves, Abigail Kurtz, Chloe Fann, Juan Carlos Saavedra, Amelia Cole, and Shea Kuykendoll, who walked with me and supported me throughout this journey and whose support was a valuable addition when I was down.

I thank all my research participants and their families from the bottom of my heart, who shared their personal lived experiences with me and helped me frame my research through in-depth insights that enabled me to analyze and recommend future practices for immigrant parents.

I personally thank my beloved sisters, Ophelia, Ailen, and Eulalia, who supported me with love, humor, and fun when I was stressed out. And I equally appreciate the help from my brothers-in-law, Chandrasekhar, Charles, and Mrinal, who supported me with enough encouragement in times of need.

I am grateful to all my family and friends; without their support, I could not have completed my doctoral studies. I truly appreciate the help and support through their hilarious presence and preparation of my favorite dishes. I especially thank Dr. Nair, Dr. Grace, Mrs. Lingareddy, Mr. Maddela, Lankapalli family, Neethipudi family, Teli family, Kruse family, Kelyman family, Chalasani family, Maradana family, Penugonda family, Gudiseva family, Aiely family, Geddati family, Dixit family, Sanapala family, Aravapalli family, Peddada family, Hiremath family, and Umapathy family. I thank Dr. Busi and their family for their continued inspiration and motivation.

Finally, I thank the College of Education, the Department of Counseling, Educational Psychology and Research, and my program, Educational Psychology and Research, who allowed me to fulfill my dream with their incredible support.
Abstract

This research addressed Indian immigrant parents’ challenges when they immigrated to a new and unknown sociocultural context different from where they were raised. They struggled to parent their growing children, who were exposed to another belief system when enrolled in the United States school system. They were challenged between preserving their home culture by teaching their children and adapting their mainstream host culture by learning from their children, which are quite the opposite in their cultural perspectives. Therefore, this research investigated the challenges of Indian immigrant parents who struggled to balance their home and host cultures.

This research utilized qualitative methodology and hermeneutic phenomenological design to investigate and analyze the lived experiences of six Indian immigrant parents from a Mid-South urban area where the Indian immigrant population was increasing. This research utilized Bronfenbrenner's theoretical framework from Ecological Systems Theory (EST) as the cultural perspective was considered for the immigrant parents. Interpretive Phenomenological Analysis (IPA) was utilized to capture the hidden emotions embedded in the cognition of immigrant parents, and the analysis was done in six steps. IPA helped to interpret the transcribed data through Heidegger’s hermeneutic circles, which allowed me to capture the meaning-making structures from the research participants' hidden emotions.

Research findings revealed that due to the juxtaposition among immigrant parents in navigating two different sociocultural contexts, psychological disturbances were intensified when they immigrated to a new sociocultural context. Those disturbances of immigrant parents impacted their children who reside in close proximity to them. Research participants struggled with
psychological disturbances when they tried to balance the two sociocultural contexts, India and the United States, for themselves and their children exposed to the host cultural belief system. Implications included educational, theoretical, and methodological implications on how immigrant parents and their children can be helped in an easy transition from one culture to the other. Recommendations included future practices for the Indian immigrant parents to navigate the unknown sociocultural contexts without much confusion and struggle. Future research can proceed with any other topics where immigrants struggle to navigate two different socio-cultural contexts.
# Table of Contents

Table of Contents .................................................................................................................. vii

List of Tables .......................................................................................................................... x

List of Figures .......................................................................................................................... xii

CHAPTER 1 .............................................................................................................................. 1

Introduction .............................................................................................................................. 1

Positionality .............................................................................................................................. 10
Problem Statement .................................................................................................................. 10
Research Purpose .................................................................................................................... 12
Research Questions .................................................................................................................. 13
Introduction to the Theoretical Framework ............................................................................. 14
Introduction to the Methodological Framework ...................................................................... 15
Significance of the Study .......................................................................................................... 16
Conclusion ............................................................................................................................... 18

CHAPTER 2 .............................................................................................................................. 20

Literature Review ...................................................................................................................... 20

Introduction .............................................................................................................................. 20
Theoretical Framework .............................................................................................................. 21
Review of the Literature ............................................................................................................ 30
Collectivistic and Individualistic Cultures ................................................................................. 31
Home Cultural Values of the Indian Immigrant Parents ......................................................... 36
The Gap in the Literature .......................................................................................................... 39
Juxtaposition Among the Immigrant Parents ........................................................................... 40
Conclusion ............................................................................................................................... 45

CHAPTER 3 .............................................................................................................................. 47

Research Method ...................................................................................................................... 47

Methodology and Design ........................................................................................................... 47
Method ..................................................................................................................................... 54
Instrumentation ........................................................................................................................ 56
Study Procedure ......................................................................................................................... 59
Data Analysis ............................................................................................................................. 62
Conclusion ............................................................................................................................... 73

CHAPTER 4 .............................................................................................................................. 75

Results ...................................................................................................................................... 75
Research Questions (RQs) ........................................................................................................ 76
Trustworthiness of Data ........................................................................................................ 77
Reporting the Findings ........................................................................................................... 80
Demographic Information ..................................................................................................... 80
Identification of Codes ......................................................................................................... 82
Evaluation of Codes and Categories .................................................................................... 85
Thematic Description ............................................................................................................. 87
Hidden Emotions Captured through Hermeneutic Circles ..................................................... 96
Conclusion ............................................................................................................................ 100
CHAPTER 5 .................................................................................................................................. 102

Discussions .............................................................................................................................. 102

<table>
<thead>
<tr>
<th>Summary of the Essence of all RPs</th>
<th>Implications</th>
<th>The Essence of Research Findings</th>
<th>Limitations</th>
<th>Recommendations for Future Research</th>
<th>Recommendations for Future Practice</th>
<th>Conclusion</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Appendices ............................................................................................................................ 137

<table>
<thead>
<tr>
<th>Appendix A</th>
<th>Appendix B</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Interview Protocol .............................................................................................................. 138

<table>
<thead>
<tr>
<th>Research Question 1</th>
<th>Interview Questions:</th>
<th>Appendix C</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Interview Protocol .............................................................................................................. 140

<table>
<thead>
<tr>
<th>Research Question 2</th>
<th>Interview Questions:</th>
<th>Appendix D</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Interview Protocol .............................................................................................................. 142

<table>
<thead>
<tr>
<th>Interview 3</th>
<th>Research Question 3</th>
<th>Interview Questions:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
List of Tables

Table 1 Interpretive Phenomenological Analysis in Six Step .................................................. 63
Table 2 Code A Example ........................................................................................................... 65
Table 3 Stage 2 Coding Example .............................................................................................. 66
Table 4 Categorization from Codes .......................................................................................... 67
Table 5 Step 3 Analysis in Two Stages ...................................................................................... 68
Table 6 Patterns Across all Participants ................................................................................... 68
Table 7 One Hidden Emotion Across All Participants .............................................................. 70
Table 8 Step 5 in Two Stages ................................................................................................... 71
Table 9 Analysis Through Hermeneutic Circles ..................................................................... 72
Table 10 Research Findings ..................................................................................................... 80
Table 11 Demographic Information of the Research Participants .......................................... 81
Table 12 Identification of Codes ............................................................................................... 83
Table 13 Four Categories ......................................................................................................... 87
Table 14 Themes Across Participants ...................................................................................... 96
Table 15 Captured Hidden Emotions ....................................................................................... 99
Table 16 Definitions of Psychological Disturbances ................................................................ 99
Table 17 Psychological Disturbances from the RQs Identified Through EST ..................... 99
Table 18 Identification of Codes Across Participants ............................................................... 146
Table 19 Coding and Unpacking of their Inner Meanings ..................................................... 154
Table 20 Identification of Themes from Each RQ ................................................................. 157
Table 21 Two Themes Across Participants ............................................................................ 159
Table 22 Hidden Emotions Across Participants ..................................................................... 161
Table 23 Hidden Emotions Captured and their Inner Meaning Uncovered .................................. 162
Table 24 Psychological Satisfaction Across Participants ........................................................................ 165
Table 25 Psychological Struggle Across Participants ........................................................................ 165
Table 26 Psychological Distress Across Participants ......................................................................... 166
List of Figures

Figure 1 Immigrant Parent's Transition Through EST .......................................................... 25
Figure 2 Visual Representation of IPA in Action ..................................................................... 65
Figure 3 Identification of Codes from RQ 1 ........................................................................ 84
Figure 4 Identification of Codes from RQ 2 ........................................................................ 85
Figure 5 Identification of Codes from RQ 3 ........................................................................ 85
Figure 6 Themes Emerged from Research Questions .......................................................... 89
Figure 7 Hermeneutic Circle observed for RP5 ................................................................. 97
Figure 8 Psychological Satisfaction/Disturbances in Research Finding 1 ................................. 167
Figure 9 Figure to Show the Research Finding 2 .................................................................. 168
Figure 10 Figure to Show Research Finding 3 ...................................................................... 169
CHAPTER 1

Introduction

Holding our three-month-old son, my husband and I traveled to a different place from where we were born and raised. We were so excited to travel and enjoyed packing our stuff to move to another place. I quit my high school biology teacher job because my husband had a highly paid job opportunity on which both of us could depend and raise our infant. After landing in that destined place, Delhi, the capital city of India, thousands of miles away from our hometown, Visakhapatnam, a city in the southern part of India, we realized the change. Then, we became aware that we had come to a place with new challenges. We understood that we must overcome those obstacles by ourselves without the support of our families, in contrast to how we used to depend on our extended families in our hometown.

On top of changing the location, we changed our roles; I turned my role as a teacher into a new mother, and my husband acclimated to his new job as well as to his new role as a father to an infant. We had to redefine our roles and relationships to adjust to subtle (e.g., we as new parents had to figure out what to feed our infant, how much to feed, and how often to feed, as such, our infant remained underweight for almost two years) and not-so-subtle changes (e.g., we took a long time to figure out that men can also cook, and help in household chores which were not acceptable in the society where we were raised and learned and realized that fact only after getting separated from our extended family). This was just another different place from our birthplace in the same country.

Apart from these changes, I remember that the place was different, with strangers talking in different languages. Despite crowded streets, we used to hear at least ten other languages besides English, and it became hard for us to communicate even in a grocery shop. Their food
was different; we never got the regular food that we were used to in our hometown. Their dress code was different; men and women dressed utterly different from where we were born. For example, the same traditional Indian saree worn by women was tied in a reverse mode in the new location. I still wonder how they tied their saree. During this transition time, we experienced a cultural shock! Every day we were faced with a new question and searched for the answer while caring for our growing and ever-changing infant.

We lived by learning and adjusting to that different cultural context until our son was eleven months old when we moved to Singapore. My husband and I struggled once again to adapt and resolve our confusion while communicating with others, commuting, and even finding places to shop, eat, or worship. Starting then, we traveled and lived in various countries with different cultures and wondered how we raised our two boys to their teens by looking back on our journey. Currently, our elder son, who was 3 months old when we first left our hometown, is nineteen years old, and our younger son is fifteen years old.

According to Rogoff (2003), a culture can be defined as understanding and participating in the standard ways of a community by an individual and practicing things based on the community’s approach to living. Each country/place has its cultural values accepted by its society and passed down to the following generations. An individual raised to become an adult in a community learns and follows acceptable contextual and cultural values from society. These learned and acquired values cannot be detached from an individual, even though that individual is taken out of that context (Winsor et al., 2018). When people travel to a different place to live rather than just visiting, they carry their acquired cultural values and prefer to retain them (Perez et al., 2019).
Moving to a different country to live permanently can be defined as immigration. Immigrant families bring their acquired cultural values to the new place. Indians from South Asia who immigrated to the United States due to various reasons such as their job transfer or to procure higher education to either change their way of life (Atkin et al., 2018) or to improve their socioeconomic status (Bhalla, 2008), brought their cultural values along with them. India is a South Asian country located in the Eastern parts of the world that follows Eastern cultural values known as collectivistic cultural values (Perez et al., 2019). Collectivistic cultures emphasize interdependence, relatedness, and sacrificing their sense of self to show obedience to their parents and elders (Kim et al., 2017). Indian immigrants brought their collectivistic cultural values to their new immigrant location, which has a different socio-cultural context from where they were raised.

When people from a different place immigrate to a new location for better living, they try to adapt and adjust to the new culture while facing challenges (Kim et al., 2017; Lui & Rollock, 2019), which can lead them to stress and anxiety (Berry, 2005). Still, people migrate and adapt to new contexts for better living. However, if this migration is from Eastern collectivistic cultures to Western cultures, which are also called individualistic cultures (Park et al., 2016), the struggles would multiply because individualistic cultures emphasize independence and autonomy with an emphasis on developing a personal sense of self (Pinquart & Kauser, 2018) in contrast with collectivistic cultural values. My husband and I immigrated from Malaysia to the United States of America when our son was 4 years old, which means we immigrated from collectivistic to individualistic cultures. Each time at a new place in our parenting journey, our experiences were filled with confusion. However, we learned and adapted to the changing contextual landscapes as we moved to different places with different cultural values.
Considering collectivistic cultures alone without looking at individualistic cultures, we can observe numerous deviations within collectivistic cultures as there are many countries in the Eastern part of the world. Every country has its own way of framing its cultural values and abiding by them. Bandura (2002) stated that cultures have diverse values with changing systems that cannot be generalized under one definition as they are not static monoliths. Ultimately, despite differences, based on contemporary researchers, collectivistic cultural values can be boiled down to unquestioning loyalty, obedience toward elders, and interdependency among their family members, which allows younger people to sacrifice their sense of self for the sake of others, especially elders (Choi et al., 2013; Kaduvettoor & Inman, 2012; Perez et al., 2019; Pinquart & Kauser, 2018; Segal, 1991). Parents who immigrate from collectivistic cultures try to preserve their ethnic/home culture despite the challenges (Sen Das, 2018; Lui & Rollock, 2019; Perez et al., 2019). These collectivistic cultural values and their central tenets are explained in the literature review.

United States of America, from the Western part of the world, emphasizes individualistic culture which highlights autonomy (i.e., independence) and developing a personal sense of self where the decision-making of an individual depends on personal choices rather than other members of the family (Choi et al., 2013; Pinquart & Kauser, 2018; Rubin & Chung, 2006). Autonomy or independence is the main characteristic of individualistic cultures where individuals can make their own decisions instead of depending on others, as in collectivistic cultures. Likewise, according to Vansteenkiste et al. (2020), autonomy required for psychological well-being also contradicts cross-culturally when an individual wants to make independent choices or depend on others for any decision-making choices. In both cases, an individual must be autonomous and self-sufficient whether to decide by themselves or depend on
others, making this basic psychological need for satisfaction controversial across cultures. On the other hand, India, from the Eastern part of the world, emphasizes collectivistic culture that practices interdependence and sacrifices a personal sense for the sake of others. After immigration, immigrant parents from collectivistic cultures experienced individualistic cultural practices in a different socio-cultural context. Therefore, the immigrant parents’ interdependence, developed through social interactions before their immigration, is challenged with internal conflicts, and these immigrant parents are at stake when they are exposed to a different socio-cultural context and experience social interactions from the other belief system. The concept of autonomy and independence in this research is used with a similar meaning and are interchanged as needed to emphasize cultural practices or implications of parenting practices.

Immigrant parents from collectivistic cultures emphasized their collectivistic cultural practices to raise their children without knowing what their children experience outside of their homes. When parents raise their children with collectivistic cultural practices in an individualistic society, they can be confused and may struggle psychologically. Unknowingly in an attempt to stick to their own cultural practices, immigrant parents’ expectations pushed their children into that confusion as well. Immigrant parents struggled with communication, language barriers, transportation, and food preferences in the new socio-cultural context, and they found themselves in conflicting situations in every social or cultural context they encountered.

Apart from this, their parenting skills differed as there was a considerable difference in Eastern and Western parenting styles. Raising children is a journey where children’s growth and development depend on parenting practices. The only parenting style known to the immigrant parents from India was the one that was passed down from their own parents during their childhood. Based on Chao’s (1994) research, parental practices are identified as culturally guided
parental controls that can be divided into parental autonomy support practiced in Western cultures and parental controls practiced in Eastern cultures. Parental autonomy support can be defined as helping a child to develop independence, while parental controls can be defined as hindering a child to develop independence or guiding a child to develop a dependency on others.

Chen et al. (2021) stated that parental autonomy support and parental controls define a child’s growth and development. This statement advocated that parents play a prominent role in a child’s life in all contexts children are placed in. At the same time, it also depended on the parents’ known culture and their adapted parenting practices influenced based on the culture they were raised in. In another research, Mousavi et al. (2016) argued that Eastern collectivistic and Western individualistic cultures differently define parental controls and play a prominent role in raising their children. Thus, parenting strategies are considered as important in raising children.

Immigrant parents are exposed to different cultures while experiencing challenges in living with collectivistic cultural values in an individualistic culture. When children of immigrant parents are admitted into US schools, they are exposed to mainstream United States culture, different from their parent’s home/ethnic culture. Two cultures with different values and principles became two different social and cultural contextual platforms for immigrant parents to raise their children (Kagitcibasi, 2013). Immigrant parents teach their collectivistic cultural values to their children at home, contrary to the teacher’s teaching practices at school, which confuses the immigrant children.

There was a considerable difference in educational systems in both cultures. The age at which their children were admitted into schools was different, and the strategies the parents used to help their children adjust to the school cultures were entirely different. Without knowing that their children are exposed to a different belief system, immigrant parents are forcing their
children to follow Indian immigrants’ ethnic or home-cultural values through parental controls. After realizing the differences, parents and their children would be confused about every step they take. Especially immigrant parents struggle to choose between preserving their known home culture and practicing the unknown mainstream culture.

Immigrant parents will learn the mainstream American culture mostly from their school-going children and try to stick to their known home cultural values. Immigrant parents try to inculcate those cultural values into their children and retain their known parenting practices while raising them. Children are significantly impacted by these known and unknown parenting practices of immigrant parents. Raising children with immigrant parents’ home cultural values after admitting them into the mainstream culture’s educational system demands a significant balance between the cultures that question the immigrant parent’s self-motivation and enthusiasm for better living in a different culture.

Immigrant parents insist on their home cultural values on their children instead of teaching them naturally. When their children resist learning their parents’ home cultural values (Neethipudi & Winsor, 2022), immigrant parents force those values on them.

The other difference between collectivistic cultures and individualistic cultures is parenting style. Based on previous research, high parental controls is observed through authoritarian parenting in collectivistic cultures (Pinquart & Kauser, 2018). In authoritarian parenting, immigrant parents force their children toward immigrant parents’ home-cultural values through unquestioning loyalty towards them. Ethnic or home cultural values are the learned or acquired cultural values from their home country, India, for the Indian immigrant parents. This concept of parental control by immigrant parents can hinder the autonomous development of an individual (Soenens & Vansteenkiste, 2010). According to Barber (1996), this
type of controlled parenting (e.g., strict rules and discipline) can manipulate a child’s behavior and hinders their autonomy.

Immigrant parents socialize with their immigrant ethnic minority group and develop close connections with them in the new sociocultural context. These close connections can be easily formed because of their learned interdependency from the society they had been raised in, i.e., a collectivistic society. Although they experience confusion between two oppositely valued cultures, immigrant parents are forced to incline toward learned cultural values due to the fear of rejection from their closely knitted society in wanting to retain their ethnic conformity (Iwamoto et al., 2013). Immigrant parents from India demand that their children learn their acquired cultural values. Immigrant parents force their home cultural values by using adapted parental practices of parental controls to impress the immigrant society to which they belong after immigration.

In this process of adherence to their culture, immigrant parents are challenged with internal conflicts as their children resist learning their parent’s home culture when exposed to a different belief system (Neethipudi & Winsor, 2022). These internal conflicts frustrate Indian immigrant parents because of the fear of rejection by their immigrant ethnic society and their inner feeling of guilt that their children are not listening to them (Khera & Ahluwalia, 2019). So, they try to teach these values to their children forcefully through their psychological parental controls.

Immigrant parents wanted to retain their home culture as if living in their native country, forcing their children to unrealistic expectations of following their home cultural values. Although the immigrant parents had been taken out of the context they were raised in, they practice the same interdependency, loyalty, and respect towards their elders and parents, which
are the core cultural values of the immigrant parents' home culture from collectivistic culture. Because of this, immigrant parents’ independence (i.e., autonomy) is hindered on the one hand, and on the other hand, relatedness, which requires a connection or collaboration with others in an individualistic society (Soenens & Vansteenkiste, 2010), is challenged with dependency on their parents and elders from collectivistic cultures.

Based on Kagitcibasi’s definitions, autonomy in an individualistic society is developed through an independent self that lacks relatedness, while relatedness in a collectivistic society is developed through an interdependent self that lacks autonomy (Kagitcibasi, 2013). Immigrant parents who have acquired interdependence through their ethnic/home culture practice the same after immigration and emphasize interdependence over independence practiced in individualistic cultures (King & McInerney, 2016). With these differences in cultural perspectives, immigrant parents struggle to find a balance.

Indian immigrant parents struggled to find a balance between their learned home culture before immigration and the new culture after their immigration. They are confused about whether to practice their learned interdependency from collectivistic cultures or to learn and practice autonomy with independence as in individualistic cultures. They must be determined and psychologically strong to raise a child with these struggles in a different culture, which can be obtained only by satisfying immigrant parents’ psychological needs for their well-being.

It was challenging for first-generation Indian immigrant parents who do not know much about the American culture and how the psychological needs of individuals in the mainstream culture are met. Despite these struggles of first-generation immigrants, even after a few generations raised in the mainstream American culture, people with roots from Indian immigrant
backgrounds from collectivistic cultures can struggle to adapt and meet their contradicting psychological needs (Khera & Ahluwalia, 2021).

**Positionality**

This phenomenological research started with me facing challenges in different socio-cultural contexts when I first immigrated to a new location. My experiences regarding transition, relationships, and parenting were challenged with confusion, struggles, and adaptations to the new context with compromises and adjustments. These experiences, along with the literature on Indian immigrants’ cultural perspectives, became the data sources for this research. My intention was to gather immigrant parents’ lived experiences who underwent the challenges of immigrating to a new location and those who struggled in raising their children in a new socio-cultural context. I intended to investigate and explore their lived experiences through a phenomenological approach. These experiences were analyzed through interpretive phenomenological analysis to capture the in-depth meaning-making structures embedded in their cognition while bracketing my personal biases.

**Problem Statement**

The problem that was addressed in this research is that Indian immigrant parents struggle psychologically, culturally, socially, and emotionally when they relocate their family, by choice or by necessity, to the United States (Berry, 2005; Atkin et al., 2018). These psychological, cultural, and social struggles impacted immigrant parents to raise their children effectively with limited resources in a new socio-cultural context. Since the immigrant parents have immigrated to a new socio-cultural context, there were struggles and confusion in their social interaction (for example, language and communication), their cultural context (e.g., depending on others), as well as in their psychological coping (e.g., how determined and strong the immigrant parents can
be). They do not know how to deal with many aspects unless told by someone familiar with the customs.

Autonomous functioning is generally characterized by a lack of internal conflict, greater flexibility, and higher well-being (Roth et al., 2019). As immigrant parents are confused with internal struggle regarding interdependent and independent cultures in a broader sense, their children are impacted to a greater extent when exposed to two different socio-cultural contexts. Although the psychological needs of autonomy, relatedness, and competence from SDT are viewed culturally, motivational learning occurs only when these psychological needs are met in every context an individual is exposed (King & McInerney, 2016).

As King and McInerney (2016) argued, children come to school from different socio-cultural backgrounds that influence their learning process, which requires further research. As there is a gap in how the psychological needs are met in an individual from different cultural backgrounds, research from the cultural perspective of the individual is required. As parenting practices influence children to a greater extent, parenting in a different socio-cultural background is explored in this research. To understand Indian immigrant parenting, Indian immigrant parents lived experiences are investigated to explore their home culture and parenting practices.

As the collectivistic cultural tenets of interdependence and sacrificing their sense of self are embedded in the lives of Indian immigrant parents, they raised their children with those cultural tenets. When immigrant children learn individualistic cultural values of autonomy or independence with an emphasis on a personal sense of self after being admitted to U.S. schools, the immigrant families struggle as the cultural issues collide (Yook, 2013). Indian immigrant parents raised in a dependent culture are confused about raising their children in an independent culture. If a cultural perspective and an individual sense of self are considered, interdependence
is emphasized by the immigrant parents through their home cultural values, whereas independence, emphasized in the mainstream culture, forms a confusing platform for the learning and development of children with immigrant backgrounds.

**Research Purpose**

The purpose of this qualitative hermeneutic phenomenological research was to explore the lived experiences of Indian immigrants who struggled to cope individually and as a family in a different socio-cultural context. The cultural sense practiced by individualistic and collectivistic societies and the individual sense of self practiced by immigrant parents seems juxtaposed (Kagitcibasi, 2013). On the other hand, the satisfaction of the psychological needs of immigrant parents is at risk, which in turn affects their children when admitted into U.S. schools.

This research investigated how an immigrant parent’s psychological needs satisfaction was accomplished through their lived experiences. Investigating immigrant parents lived experiences through a cultural perspective to gain further insight into how they moved forward independently away from their interdependent families was the problem this research explored. First-generation Indian immigrant parents are raising their children by emphasizing these collectivistic cultural values. Immigrant parents' parenting practices are crucial for their children’s development and understanding and adjustment to the environment. This proved that the home culture of immigrant children from individualistic cultures helped them adjust to the U.S. school culture. In contrast, the home culture of immigrant children from collectivistic cultures failed to enable them to adapt to the U.S. schools leading to a higher percentage of immigrant children from collectivistic cultures to psychological and emotional distress.

The sample for this research was recruited from a large Mid-South urban area in the United States as the demographics of the Indian immigrant population at that location was 2% of
the total population and still increasing (Thamotharan et al., 2016). Based on the 2023 census data available online, the current Indian immigrant population has increased to 2.91% in the area where the research has been conducted (Zip Atlas, 2023). A semi-structured interview guide was utilized to investigate the lived experiences of Indian immigrant parents. Semi-structured interviews through phenomenological inquiry helped me understand immigrant parents' lived experiences. Interpretive Phenomenological Analysis (IPA) of those experiences helped me to capture the hidden meaning structures of immigrant parents’ cognition and how they adjusted themselves to the context. This research explored how Indian immigrant parents made sense of their transition into a new socio-cultural context with their cognitively embedded home cultural values while raising their children successfully who were exposed to two different socio-cultural contexts.

**Research Questions**

To investigate the Indian immigrant parents' lived experiences and to capture their in-depth meaning-making structures in the transition to a new socio-cultural context, their relationships with their spouse and extended family, and their parenting strategies after immigration, I have chosen phenomenological inquiry to answer the following research questions.

**RQ1**

What are the early experiences of Indian immigrant parents when they first transition to the United States of America in terms of meeting their daily needs?

**RQ2**

How do Indian immigrant parents describe their relationship with their extended family and spouse before and after immigration?
**RQ3**

How do Indian immigrant parents describe their parent-child relationship in a new socio-cultural context, and what strategies do they follow in raising their children while balancing two socio-cultural contexts after immigration?

**Introduction to the Theoretical Framework**

Immigrant parents from India acquired their cultural skills successfully from their ethnic societies. Immigrant parents try to retain these cultural values acquired by their home culture before immigration and strengthened by the ethnic community’s culture after immigration which is embedded within their cognition and observed through their behaviors to the point of raising their children.

Ecological Systems Theory (EST) by Bronfenbrenner (1979) explained the social interactions between the individual being studied and their immediate environment. EST talks about different systems nested within one another and how these systems impact the individual being studied. Each system, which is micro, meso, exo, macro, and chrono systems, interacts with the individual through the environment where the individual was placed and explains the impact of the environment on the individual. The cultural values acquired by the Indian immigrant parents are from collectivistic cultures as they were raised in a collectivistic culture, and this collectivistic culture is the contextual background from which they have migrated.

Since this research utilizes the cultural perspective of immigrant parents, Bronfenbrenner’s EST is employed in this research. EST explains how the changing environment interacts with the changing and developing individual. EST explained not only the environmental impact on a developing individual but also the impact of cultural values that
prevailed in the society where the individual was raised. Those acceptable values that prevailed in society were encrypted unto an individual's cognition and have shaped that individual.

If a cross-cultural perspective is considered, an individual’s self is studied either by emphasizing it as in individualistic cultures or sacrificing it as in collectivistic cultures (Kagitcibasi, 2013). As the self is contradictory through cultural perspective, it needs further explanation. Therefore, EST by Bronfenbrenner, which can explain social interactions and environmental influences, is utilized in this research as its theoretical framework.

**Introduction to the Methodological Framework**

This research utilized qualitative methodology to capture the participants’ worldview and to understand their experience from an emic perspective (Savin-Baden & Major, 2013). To bring what was encrypted in their minds, Indian immigrant parents lived experiences were investigated through the qualitative methodology. The immigrant parents’ lived experiences and their adaptations to a new socio-cultural context were explored to get their inner meaning structures. Lived experiences were investigated on how they utilized their behavior, cognition, and environmental influences to transform themselves from collectivistic to individualistic cultures while maintaining a strong connection to their ethnic culture through the immigrant community.

Heidegger’s hermeneutic or interpretive phenomenological approach (Peoples, 2021) was utilized in this research to capture the inner meaning structures from the research participant’s lived experiences. As van Manen (2014) explained, the phenomenological design avoids opinions, beliefs, or perceptions of immigrant parents; instead, it investigates their experiences as they lived through them. The lived experiences of Indian immigrant parents were investigated to capture their hidden emotions, silences, and confusion in navigating challenges while transforming themselves with time and space into a new socio-cultural context. The data
was gathered from six immigrant parents from India through semi-structured interviews. The collected data was analyzed using phenomenological design to get the inner meaning and meaning-making structures (Aspers, 2009) from the participant’s lived experiences. This research was analyzed through an interpretive phenomenological approach to capture the research participant’s meaning structures through the Ecological Systems Theory’s (EST) focal lens from the theoretical framework.

**Significance of the Study**

In the East, most parents raise their children through collectivistic cultural values of interdependence and obedience, which their children acquire. When these children become parents and immigrate to Western or individualistic cultures emphasizing autonomy or independence, they try to preserve their learned cultural values and simultaneously integrate with the mainstream socio-cultural context. These different and opposite cultural values caused confusion and conflicts among immigrant parents and strained their relationships with their children. First-generation Indian immigrant parents were recruited to conduct semi-structured interviews and inquire about their experiences.

Atkin et al. (2018) and Bradley et al. (2016) indicate that their parents’ expectations pressurized adolescents and emerging adults from immigrant backgrounds. Lui (2018) and Mousavi et al. (2016) had similar findings but emphasized the psychological distress of adolescents and emerging adults after moving away from their parents. Although these children generally try to live up to their parent’s expectations in their parents’ households, they cannot overcome their internal conflict after they become separated from their parents. Parents promoted interdependency and forced their children to follow the same while their children resided with them.
Previous research mentioned that psychological distress and suicidal ideation are higher among immigrant children of collectivistic cultural backgrounds from Asia than immigrants from individualistic cultural backgrounds (Mousavi et al., 2016). Immigrants’ cultural connections with their families of origin helped them gain psychological needs satisfaction and guided them to understand the details of coping, decision-making, and determination. As these connections were not established in the Indian immigrant’s children, psychological need satisfaction and understanding of these coping, decision-making, and determination were also lacking.

Adaptation to the socio-cultural context is cognitive and encrypted by the culture of the society where the individual has been raised. Indian cultural values dictated specific gender roles in Indian society and predefined roles for women and men within their family boundaries (Bhalla, 2008). These cultural values demanded that both husband and wife redefine their roles, relationships, and parenting practices after immigration. After immigration, women started to share the family’s financial burden and men the household chores, which would not have happened if they had not immigrated because of their loyalty towards their elders and societal values (Goyal, 2016; Radhakrishnan et al., 2017). Those closely tied cultural constraints contradicted many Indian immigrants after immigration and formed a barrier. They struggled to maintain the relationship between spouses on the one hand and to parent their children, on the other hand, in a socio-cultural context different from where they were born and raised. This condition has shaken their predefined self in any decision-making process.

To bring out what was hidden in an individual’s cognition and to explore their adjustment to a context, this research investigated the lived experiences of Indian immigrant parents. By analyzing their lived experiences, I captured the hidden meaning of whether they utilized their
previous collectivistic cultural values, their new individualistic cultural values, or combined both to make meaning to their lives in their new socio-cultural context. By analyzing their life experiences, I interpreted how they perceived their children’s growth and development when exposed to two different socio-cultural contexts and how the immigrant parents navigated them without internal confusion or conflicts. Immigrant parents' experiences were investigated using Bronfenbrenner’s (1979) EST as the theoretical framework for this research. According to Kagitcibasi (2013), Eastern cultures emphasize competence through relatedness, and Western cultures emphasize competence through autonomy, making the two cultures different and opposite.

By understanding this cultural difference and learning about how immigrants were raised before immigration and raising their children after immigration, this research helped to interpret and address the conflicts and struggles of immigrant parents while filling the gap in the literature about the home culture of Indian immigrants. This research exploration and its recommendations can be helpful in reducing the internal struggles or issues that build up among Indian immigrant parents and their children raised by them with different socio-cultural values and expectations unknown to the children. With the interpretations from this study, future immigrant parents can be benefitted by learning about the different socio-cultural contexts they entered after immigration and can support their growing children by looking through their children’s perspectives.

**Conclusion**

This research investigated the lived experiences of Indian immigrant parents through interpretive phenomenological inquiry. Immigration is a complex process of traveling and living permanently in a different place where immigrants encounter a different socio-cultural context.
Indian immigrant parents, after immigration, struggled to raise their children in a new and unknown socio-cultural context to them as they were born and raised in a different cultural and contextual background. Differently defined cultural values and parental practices confused Indian immigrant parents. Their parenting skills pushed their children to conflicts and struggles as they were exposed to two different socio-cultural contexts.
CHAPTER 2

Literature Review

Introduction

This research investigated lived experiences of immigrant parents from India using a theoretical framework that draws on Ecological Systems Theory (EST) and phenomenology. The problem that was addressed in this research is that Indian immigrant parents struggle psychologically, culturally, and socially when they decide to relocate their family to the United States. The purpose of this qualitative hermeneutic phenomenological research was to explore the lived experiences of Indian immigrants who struggled to cope individually and as a family in a different socio-cultural context.

I used the University of Memphis electronic library to search for my topics of interest. In the beginning, I searched the literature with collectivistic cultures, individualistic cultures, and their characteristics. After learning the differences between the two cultures, I narrowed my search to Indian immigrants and their families. There was much literature immigrated adolescents, college students, and adults from India, but the literature on Indian immigrated parents, and their young children were limited. The search was refined to Indian immigrants' cultures and found literature on quantitative analysis but not much on qualitative research. When I still narrowed my search about parenting practices, I found the gap that helped me develop my research topic. The University of Memphis databases I searched included ERIC, Psych Info, Sage, Routledge, and Google Scholar for seminal, theoretical, and methodological literature. I looked for recent literature on immigrant populations from the last 5 years and their related topics, which dated back almost 25 years ago. I searched with keywords of collectivistic cultures, individualistic cultures, parenting practices, college students and emerging adults from
immigrant backgrounds, and the struggles of immigrants. Along with this search, I borrowed a few physical books from the University of Memphis libraries on theory and analysis related to my research. For example, I borrowed Rogoff’s (2003) book to learn the role of culture in human development, Bronfenbrenner’s (1979) book to learn the EST, and van Manen’s (2014), Vagle’s (2014), Smith and Nizza’s (2022) books to learn about the phenomenological approach.

This literature review chapter discussed the literature that studied different aspects of collectivistic and individualistic cultures, Indian cultural values, parenting practices of both cultures and other related topics to the current research. Thus, the overview of this chapter includes the theoretical framework, Collectivistic and Individualistic cultures, Indian immigrants, home cultural values of the Indian immigrant parents, gap in the literature, juxtaposition among the immigrant parents, and conclusion.

**Theoretical Framework**

This research investigated the lived experiences of immigrant parents from India through a theoretical framework of ecological systems theory (EST). Social interactions and environmental influences can shape individuals to learn and acquire knowledge and to live and thrive in any environment. These social interactions are built on human behaviors and functioning. Bandura (2002) explained that human behaviors are socially situated and conditionally expressed through human functioning in any situation. EST by Bronfenbrenner (1979) explained the social interactions between the individual being studied and their immediate environment. For this research purpose, the individual being studied is the research participant or an Indian immigrant parent (IIP). Indian immigrant parents successfully acquired cultural skills through social interactions in their ethnic/home societies. Indian immigrant parents’ home/ethnic
culture represented their home country, Indian cultural values, and their host culture represented
the mainstream American cultural values to which they immigrated.

For example, loyalty, perfectionism, and high-standard family expectations are constant
concerns among immigrants from India, according to research by Methikalam et al. (2015).
These expectations are internalized cognitively by the immigrants, especially by those immigrant
parents who were associated closely with the Indian ethnic community after their immigration.
Due to the social and cultural interactions and socializations within this closely knitted ethnic
community, the behaviors of Indian immigrants are impacted and cognitively strengthened by
observing the previously immigrated generations as their models. Apart from the cognitive
strength achieved by the members of the Indian immigrant community, IIPs also internalized
perfectionism due to the societal pressure of that Indian ethnic community in the U.S.

This research emphasized IIP and was interchanged with 'research participants'
throughout this study. Bronfenbrenner (1979) explained that the ecological environment, where
the nested systems from microsystem to chronosystem, were arranged structurally within one
another from the innermost circle to a broader sense. The research participant is situated in the
innermost circle, and how these environmental structures impacted that research participant was
analyzed in this research. EST described these structures as micro, meso, exo, and macrosystems
and how they were nested within one another. These systems, along with social interactions,
impacted the individual being studied.

The microsystem of this theory forms the immediate environment of the individual being
studied or the IIP; the mesosystem represents the interrelations of that individual where the
individual actively engages with the environment; the exosystem includes the linkages between
that individual and the environment in which the individual may or may not participate (Keating
et al., 2019). According to the EST, the macrosystem represents that individual's culture, and the chronosystem was added later to represent the time.

Based on these definitions, if this research was viewed through the EST focal lens, then each system of the immigrant parent consisted of two different sub-systems with opposite perspectives; for example, the microsystem of IIP consisted of the home where spouse and children reside, and the workplace where social interactions with colleagues happen. Then the mesosystem was the interrelation of the immigrant parent with their immediate family and work colleagues, again with different perspectives. The exosystem was the immigrant parent's extended family and the work colleague's family, again forming two different systems with opposite values within the same exosystem. Macrosystem became the immigrant parent's ethnic/home culture on the one hand and the mainstream American culture with the opposite belief system to which they have immigrated on the other hand. At the same time, the chronosystem represented changes over time before and after immigration.

After their immigration, due to this societal pressure, Indian immigrant parents are bound by their ethnic community’s acceptable behaviors established in the host culture. Based on those expectations, the immigrant parents used parental controls and socialization goals shaped by the ethnic immigrant community to raise their children (Sen Das, 2018). The immediate environment of IIP is being shaped. Based on Barnhart et al. (2013) research, Indian immigrants raise their children with parental controls and authoritarian parenting styles to inculcate their home cultural values of respect and obedience towards their parents and elders.

Indian immigrant parents wanted their children to retain their home cultural values and ethnic immigrant community’s cultural norms and values while raising their children in a different socio-cultural context (Neethipudi & Winsor, 2022). Anything below the expected
standard can be unacceptable as they are more interdependent with their home culture and ethnic community after immigration. Immigrant parents try to retain these cultural values acquired in their home culture before immigration and strengthened by the ethnic community’s culture after immigration which was embedded within their cognition and observed through their behaviors to the point of raising their children. This immediate environment and its linkages within their environment that involved cultural values and the interactions with other people in their environment helped in understanding the immigrant parent's perspective and meaning structures. EST identified the elements influencing the research participant to adapt to the environment (Hill, 2020). These influencing elements contextualize the environment from the research participant's perspective, as this research investigated the IIP to learn about their immediate environment from their perception.

This research investigated the relationships of immigrant parents with their spouses, children, and extended family and how they navigated their parenting strategies when their children were exposed to a different cultural perspective. Learning occurs through the proximal or immediate social interactions in the environment where an individual is being raised. The target research participants of this research, IIP, learned their cultural perspective before immigrating from their home country India. Therefore, one microsystem of IIP, where they reside in the United States, represented their home with their known cultural values, and another microsystem represented their workplace that emphasized unknown mainstream American cultural values. Research participants' or the IIP connections and the linkages or the interactions between their systems and people represented meso and exosystems. For example, if we are looking at an immigrant family from India, their home culture is inclined towards their learned cultural values that formed the proximal or the immediate environment and represented one
mesosystem. However, if their workplace was considered, it again illustrated the proximal or immediate environment that inclined towards the mainstream American culture and formed another mesosystem. Through this example, I observed confusion among the immigrant parents as they were simultaneously challenged culturally, socially, psychologically, and emotionally with two opposite belief systems from two different cultural perspectives.

A family is crucial for building children's socialization, strengthening adult relationships, and sustaining financial and emotional support and cooperation (Forrest et al., 2021). As the EST formed the framework of this research, it explored the proximal environments of the research participant and helped design and investigate this research. As an IIP represented the research participant in this research, and all the systems represented the linkages or interactions with IIP being actively involved, this research utilized EST as its theoretical framework.

Figure 1 Immigrant Parent's Transition Through EST

Based on this theoretical framework, IIP’s immediate environment of microsystem and their interactions through other systems consisted of two differently developed belief systems.
This theory explains what was learned and carried by the immigrants through their past culture and how they learn and adapt to the new culture to the present and future. The socio-cultural context of collectivistic cultures shaped the immigrant parent before immigration, and dotted lines denoted them as it was their past. Solid lines denoted the socio-cultural context in the individualistic culture after immigration as that would be the present and future of IIP. For e.g., the microsystem of IIP in collectivistic culture has interdependence, and their microsystem in individualistic culture consists of independence. Likewise, their meso and exo systems consisted of sacrificing self in collectivistic cultures and emphasizing personal self in individualistic cultures. Indian immigrant parents’ macro system in collectivistic cultures practices loyalty, and they practice autonomy in their individualistic cultures. These differences were explored and investigated in this research by considering an in-depth understanding of both collectivistic and individualistic cultures.

**Ecological Systems Theory Incorporated in the Research**

The IIP, raised in a collectivistic culture, learned to sacrifice their sense of self, based on Triandis et al. (1988) research. Triandis’s research described both collectivistic and individualistic societal characteristics and their differences. The research explained that in collectivistic cultures, individuals shape their personalities by understanding and accepting their family norms from their environmental context with a fear of rejection for not following the family's cultural norms, which was encrypted in their minds by their family and society before immigration. As the individuals' cognition rests on their behavioral acceptance of family norms shaped by their environment, this research utilized Ecological Systems Theory (EST) which explained the interactions of the environment and the people living in that environment. Immigrants with close ties to their ethnic culture do not want to offend their elders and do
everything possible to impress their parents and extended family (Kim et al., 2017), which can help them to sacrifice themselves for the sake of their families.

An individual learns these cultural values of their society that can be explained through EST. When Indian immigrants with predefined cultural values migrate to a different geographical location and parent their children, they emphasize their learned cultural values. Although living in a different socio-cultural context with different values, expect their children to follow the immigrant parents learned cultural values (Neethipudi & Winsor, 2022). Thus, immigrant parents follow their acquired and encrypted cultural values and expect the same from their children while raising them. Immigrant parents teach their children to be obedient to those cultural values through their parental controls learned previously.

In contrast, when exposed to a different socio-cultural context at school, children with immigrant backgrounds struggle between their home and school cultures (Iyengar & Smith, 2016). Thus, making the cultural perspective a critical aspect when informing the IIP and their children in academic pedagogies. Individuals define satisfaction of their psychological needs and redirect their personal development according to the satisfaction of their psychological needs. Since these psychological needs satisfaction is impacted through environmental influences and social interactions, the current research was viewed through a theoretical framework of EST that dealt with a cultural perspective.

For a growing child, collectivistic cultures emphasize relatedness or connectedness to their family, and individualistic cultures emphasize autonomy or independence of their personal self (Kagitcibasi, 2013). The family's relatedness and interdependence are emphasized in Asian cultures, whereas an individual's autonomy and independence are emphasized in European-American cultures (Wang et al., 2007). Consequently, autonomy and relatedness are opposite in
values and are nurtured differently by different cultures. As King and McInerney (2016) argue, collectivistic cultures from the East emphasize family interdependence over individuality and independence if the cultural perspective is considered. Thus, collectivistic and individualistic cultures attribute opposite values to the societies where these cultures are practiced.

Based on Kagitcibasi’s (2013) cross-cultural studies, they struggle when immigrants acquire relatedness and interdependence through their collectivistic culture before immigration and are required to learn autonomy and independence from the individualistic culture after immigration. Immigrant parents who acquired collectivistic cultural values while they were raised in India raise their children in the mainstream American culture with those learned cultural values and use parental controls to satisfy their psychological needs of living in a socio-cultural context different from what they experienced earlier. The psychological needs of IIP can be satisfied by deciding on whether to be interdependent on their families or independent by themselves after immigration. Apart from that, IIP can satisfy their psychological needs by deciding on whether to sacrifice their self for the sake of others or to emphasize their personal self. As this psychological need satisfaction is observed through a cultural perception, a cultural perspective that prevailed in immigrant families must be considered to learn how immigrant parents raise their children in a different socio-cultural context. Therefore, EST, which deals with the cultural perspective through the environment, is incorporated into the theoretical framework of this research. EST clarified the lens by looking at the lived experiences from a cultural perspective.

Indian parents who immigrated to the United States as adults were focused as research participants in this research. Every context encountered by these parents can manifest juxtaposition with two contrasting cultural values because of immigration. The interactions
observed from an immigrant parents' perspective with different contexts such as home, workplace, child's school, and extended family in their daily life can be contrasted through the immigrant parent's cultural perspective (Tummala-Narra et al., 2019). These circumstances led immigrant parents to confusion and internal conflicts questioning their determined selves rather than satisfying their psychological needs by shaking their personalities developed through cultural interactions.

**Researcher Lens with Epistemological and Ontological Knowledge**

Positioning myself as an immigrant parent, I can understand the cultural, social, psychological, and emotional challenges when relocated to a different geographical location that practices a different culture, lifestyle, or belief system. As a researcher from the Indian immigrant community, I acknowledged the cultural values of collectivistic cultures, witnessed the difference between two different socio-cultural contexts, and faced challenges in mainstream American culture. For example, being raised in a collectivistic culture, I never questioned my parents and followed their every instruction; on the other hand, my husband and I struggled to explain the reasons to our boys why they needed to follow specific rules at home when those are not followed elsewhere at school or in their friends' houses. Traditional Indian cultural values framed my epistemological stand that laid the foundation for this research. The researcher's connection with the research participants can confirm the ontological reality of the participants' lived experiences. As a researcher, I can nurture my acquired epistemological and ontological stance and position myself to investigate the participant's lived experiences without biases by bracketing my personal assumptions and conclusions. The EST helped me to clarify my lens as an IIP, which guided me to investigate this current research through the cultural perspective. Exploring lived experiences through qualitative methodology helped me discover the essence
through a phenomenological analysis as a researcher to bring out hidden emotions embedded in the research participants. Therefore, my epistemological and ontological position helped me frame my research questions and through which I investigated the research participants' lived experiences.

Review of the Literature

This section explains the previous knowledge about immigrant parents from collectivistic cultures, their cultural values, and parental practices. This knowledge helped me identify a phenomenon with a social problem: parenting in a different culture. The construct of cultural differences experienced by immigrant parents from India helped me recognize immigrant parents' struggle with parenting in a different culture. Digging through those struggles formed the foundation for this research and allowed me to investigate immigrant parents' lived experiences. Their lived experiences have been explored through a theoretical framework of EST, as this theory explains the historical and cultural perspective of immigrant parents. The data gathered from those lived experiences were analyzed using an analytical framework through an IPA.

This research investigated immigrant parents' originating cultures, prevalent societal norms, and lived experiences. The differences between the immigrant parents originating culture and the mainstream culture to which they have immigrated are described in this research. Immigrant parents' parental practices were examined, and how those parental practices can influence their children's academic motivation was investigated. The research problem in exploring this research's social, cultural, psychological, and emotional issues of parenting across two cultures was identified through a gap in the literature that did not discuss immigrant parents' in-depth cultures and their struggles in dealing with those cultural differences. Therefore, the
following sections explain immigrant parents' cultural aspects and experiences in different socio-cultural contexts. And then, those lived experiences were investigated and analyzed through phenomenological inquiry.

**Collectivistic and Individualistic Cultures**

Immigrant parents from India acquired acceptable socio-cultural values from their upbringing in their home country. As these immigrant parents have immigrated from India, a South Asian country located in the Eastern part of the world, they follow collectivistic cultural values. Triandis et al. (1988) defined collectivistic cultures are cultures that subordinate their personal goals for the group, are attached to their ingroup by frequent practice of conformity, and have unequal powers in their social relations.

Through social interactions from a collectivistic culture, the cognitively shaped individual now immigrates to a new socio-cultural context. This new socio-cultural context was the individualistic cultural context, and Indian immigrant parents migrated to this individualistic cultural context. They again adapted to the new environmental context in individualistic culture through social interactions. Triandis et al. (1988) defined individualistic cultures as societies with few close relations and considerable freedom to act independently from other individuals. Based on the definition, these cultural values are quite the opposite compared to collectivistic cultures.

Close ties with the extended family of home culture reassured the cultural values of immigrant parents, although living away from them (Iyengar & Smith, 2016; Kim et al., 2017; King & McInerney, 2016; Perez et al., 2019; Pinquart & Kauser, 2018). Immigrants frequently depend on their extended family to retain and preserve those cultural values. After immigrating to the mainstream American culture, immigrant parents struggle to adapt to the new socio-cultural context (Bradley et al., 2016; Goyal, 2016; Iyengar & Smith, 2016; Lui, 2018; Lui &
Although Indian immigrants are taken out of their context, after immigration, they still retain their learned and acquired cultural values. As they immigrated as adults, they were not exposed to the American culture while they were growing up. Therefore, they follow the culture they were familiar with, which was learned before their immigration. After immigration, immigrants realize the cultural differences and try to retain their learned cultural values through constant dialogue and negotiation with their extended family from India (Neethipudi & Winsor, 2022).

With frequent connections and instructions from their parents in India, immigrant parents from India raise their children with strict parental practices (Pinquart & Kauser, 2018), whose definitions deviate culturally from the overall parenting styles proposed by Baumrind. Parental practices of immigrant parents play a crucial role in the development of a child, and their adjustments to the competitive environment can either be promoted or hindered by the culturally defined parental controls (Barber, 1996; Chao, 1994; Chao & Aque, 2009; Pinquart & Kauser, 2018; Wang et al., 2007). This previous research support that when immigrant parents immigrate to the United States of America, even though they have migrated to a new socio-cultural context, they retain their home cultural values from the socio-cultural context they came from (i.e., Collectivistic Indian culture), and raise their children with those values.

After immigration, they struggled to adapt to the new socio-cultural context that differed from their collectivist cultural values and beliefs. Edara's (2016) study suggested that individualistic cultures have more emphasize on the "I" dimension of an individual's consciousness and emotional independence, while collectivistic cultures emphasize on "we" dimension of group consciousness and emotional dependency. Immigrant parents' knowledge acquired from their home culture is embedded within their cognitive meaning structures. They
still depend on their parents and extended family, with whom they are emotionally attached based on their learned cultural values. Immigrant parents use this knowledge to raise their children in mainstream American culture. When immigrant parents experience the American culture through their workplaces and their school-going children, they are exposed to an entirely different socio-cultural context from their home culture. In the process, they will either be adjusted to the mainstream culture or challenged culturally, socially, psychologically, and emotionally.

Therefore, immigrant parents' parenting practices can either promote or hinder a child's academic motivation, through which immigrant children are greatly affected. After immigration, Indian immigrants live with both cultures, where they adapt themselves to the American culture while retaining their ethnic culture. Immigrant parents live in both collectivistic and individualistic cultures while cognitively shaping their knowledge, which can lead to challenges like cultural, social, psychological, and emotional. Thus, this research investigated the lived experiences of immigrant parents and captured their perspective of raising IIP children with their learned cultural values in mainstream American culture and analyzing those lived experiences phenomenologically.

Indian immigrants are the populations that immigrated from the South Asian country India (Thamotharan et al., 2018). Based on the literature, Eastern countries follow collectivistic cultural values (King & McInerney, 2016), and so do Indian immigrants (Goyal, 2016). According to Bandura (2002), cultures are not monolithic, so all collectivistic cultures cannot be generalized under one specific definition. Multiple countries follow collectivistic cultures, but they have many deviations, and every country/location is led by specific cultural values prominent in their society.
In a broader sense, although India follows collectivistic cultural values of combined family goals and expectations, respect, and obedience towards their parents and elders (Kim et al., 2017), it does have specific cultural values acquired from its home culture. Another study by Chakraborty and Chattaraman (2021) described that Indian immigrants are attached to their cultural values to retain their ethnic identity and hardly deviate from them. Thus, cultural values are prioritized by the Indian immigrants to the point of firm adherence to those values rather than initiating any deviation from them in the process of showing respect and obedience towards their parents and elders and retaining their ethnic/cultural identity.

However, they raise their children in a different socio-cultural context after immigration with those strong cultural values (Neethipudi & Winsor, 2022). The research argued that "a child's development can be understood only in the light of their cultural practices and the circumstances of their communities" (Rogoff, 2003, p.3). Based on Tudge's (2008) description, "cultures clearly have powerful influences on how individuals develop" (p.4). These two statements thus confirm that culture plays a prominent role in shaping individuals, and the societies in which they were raised can influence them extensively. Being a South Asian country, India was considered to inherit collectivistic cultural values at large and, at the same time, has a specific set of values that are unique to the country, which boils down to unquestioning loyalty towards elders of the family and respect and obedience towards their community and authority (Pinquart & Kauser, 2018; Bhalla, 2008; Rastogi & Wadhwa, 2006). This literature on Indian immigrants helped me understand the immigrant's attachment to their ethnic culture, predefined values and struggles to assimilate into mainstream cultures while retaining their learned cultural values.
Through social interactions from a collectivistic culture, the cognitively shaped individual now immigrates to a new socio-cultural context. This new socio-cultural context was the individualistic cultural context, and Indian immigrant parents migrated to this individualistic cultural context. They again adapted to the new environmental context in individualistic culture through social interactions. Triandis et al. (1988) defined individualistic cultures as societies with few close relations and considerable freedom to act independently from other individuals. Based on the definition, these cultural values are quite the opposite compared to collectivistic cultures.

After immigration, especially Indian immigrant parents who were shaped by the collectivistic cultures trying to adapt to the new socio-cultural context by learning curiously. Psychological needs must be satisfied holistically in nearly all contexts to facilitate learning (King & McInerney, 2016). In this process of adaptation, Indian immigrant parents who left their collectivistic cultural context and immigrated to an individualistic cultural context tried to retain their home cultural values of interdependency, learned from collectivistic cultures before immigration and their close connections with their ethnic community after immigration.

As cultural perspective is considered in this research, emic and etic dimensions are utilized. An etic dimension is used to compare cultures, while an emic dimension describes a culture (King & McInerney, 2014). As the emic and etic view is considered from a cultural perspective, this research’s cultural perspective was explored through an emic and etic view. Both an emic and an etic view were needed in this research to understand the lived experiences of immigrant parents through a cultural perspective.

An emic view of this research helped me understand a participant’s perception and the impact of social, historical, and cultural influences on them. This view helped me to understand the in-depth perspective of collectivistic culture as an IIP and as a researcher. In contrast, an etic
perspective helped me to understand the differences between the collectivistic and individualistic cultures (Indian and the mainstream U.S.) despite its nature of just measuring relationships between research variables as researched through the quantitative methodology. This view helped me to understand the complexity of human experiences by going deep. This research was not testing the data in terms of variables but considering the differences between two socio-cultural contexts and how IIPs who experienced those two different contexts navigated through any cultural, social, psychological, and emotional challenges. The socio-cultural differences in this research were approached through an etic perspective, and individual in-depth experiences were gathered to gain an emic perspective. Thus, this research considered both emic and etic approaches to capture the knowledge from the lived experiences of IIP.

Home Cultural Values of the Indian Immigrant Parents

Previous research described how immigrants could not overcome challenges with their cultural norms immediately after immigrating to a new location (Perez et al., 2019) and pushed their ethnic identity to risk (Edara, 2016). Indian immigrant parents struggled with interdependency learned in collectivistic cultures, which contradicts the independency expected in individualistic cultures. Immigrants struggle culturally, socially, psychologically, and emotionally as they are distanced from their immediate family (Lui, 2018).

To keep themselves motivated immigrant parents must be strongly determined in their cognition to adapt and adjust to a new socio-cultural context. To be motivated, immigrant parents must be satisfied cognitively to overcome this challenging and contradictory situation. Therefore, the immigrant parents’ psychological meaning structures shaped by an individual’s cognition and environment before immigration must also be satisfied while interacting with the new context.
after immigration for the immigrant parents to live successfully in the new individualistic cultural context.

If the same example of loyalty and perfectionism previously mentioned was taken as an etic concept that can differentiate cultures, immigrant parents thought processes developed through their cognition and social interactions believed that loyalty, perfectionism, and the family’s expectations of obedience and respect towards parents and elders must be transmitted to their children. IIP believe that these values need to be transmitted to preserve their home culture irrespective of the context they live, and they can differentiate themselves from others. On the other hand, exposure to a different belief system through individualistic cultural values after immigration undermined the motivation of immigrant parents and their children as immigrant parents’ home cultural values were challenged in the new context, as they struggled.

They struggle to redefine their relationships with their spouses as they need to understand a person from a different perspective without help from other family members (Bhalla, 2008). They struggle to parent their children with their learned culturally adapted parenting practices (Kim et al., 2017). Because of their higher educational levels and professional jobs, the internalization of the model minority stereotype can push the immigrant parents to unrealistic expectations regarding their children, and anything less than their standards is unacceptable, which can cause distress among them as well as their children (Atkin et al., 2018).

Another example of an emic concept is taken, Indian immigrant parents struggle with the pressure to bear a male child from their extended family, as they prefer a male child, whether they live in India or locally (Goyal, 2016). According to Goyal (2016), mothers are encouraged to undergo sex-determination ultrasounds and abortions for female fetuses until a male child is born because of the cultural preferences attributed only to the male child at funeral ceremonies.
According to Tummala-Narra et al. (2019), Indian immigrant families have specific gender expectations based on their social and cultural norms. The immigrants try to retain those culturally bound preferences and struggle when these values are questioned or contradicted.

Immigrant parents struggle to convince their growing children to live up to their parent's cultural expectations on the one hand; on the other hand, they fail to explain this struggle to their extended family living in India (Khera & Ahluwalia, 2021). These intergenerational struggles also can push immigrant parents to a risky level of distress and depression that must be addressed for their well-being. This previous research explained that first-generation immigrants' struggles are more prominent (Chakraborty & Chattaraman, 2021) than the consecutive generations. First-generation immigrants struggle to deviate from their traditional cultural values, which are opposite to the sociocultural norms of the immigrated society after their immigration to the United States.

Indian immigrant parents struggle to acculturate to the mainstream culture while preserving their ethnic culture through the enculturation process (Neethipudi & Winsor, 2022). Acculturation is the process of adjusting to the mainstream/host culture, and enculturation is the process of preserving or being socialized into their ethnic/home culture by the immigrant parents. As argued by Neethipudi and Winsor (2022), Indian immigrant parents are doing both processes together at the same time, leading them to psychological confusion and struggle. Asian Indian cultures are transmitted orally (Iyengar & Smith, 2016; Padilla & Perez, 2003), but the lack of extended family, who are considered as the parents and siblings of themselves and their spouses if married, and the absence of grandparents in proximity makes immigrant parents struggle to transmit their learned cultural values to their children due to their busy schedules after immigration.
However, Khera and Ahluwalia (2021) argued that although people with Indian immigrant backgrounds were born and raised in the American culture for many generations, they still contradict both cultures as they experience conflicts between home and host cultures and cannot compromise with their own Indian traditional values. They are neither allowed to live independently nor follow anything that contradicts their traditional values because of the expectations of their extended family from their cultural background. When these inner psychological needs are satisfied, a person can learn curiously in any social context, making these needs universal to any context. Although the significance of satisfying their psychological needs differs across cultures, these needs must be met for the IIP to live successfully in any culture.

**The Gap in the Literature**

This research is essential for understanding people's experiences as they migrate across various cultural and geographical locations because of globalization and many other reasons that can help improve their socio-economic statuses. These migrations are blurring the cultural and geographical boundaries. Indian immigrants became the third-largest group among the fastest-growing ethnic populations in the U.S. (Thamotharan et al., 2018). Overall, Asian immigrants were called the model minority because of their higher education level, English-speaking proficiency, and highly paid professional jobs; however, they were under-researched for the same reason (Atkin et al., 2018; Iyengar & Smith, 2016). As they have immigrated from a different socio-cultural context, they face challenges that must be addressed and taken care of.

If Indian immigrants are not researched and supported, their children, who are exposed to different cultural beliefs at home and at school, are impacted to a great extent. There was much research in the field of education and education-related psychology regarding the quantitative
methodology that measured different variables about different populations from Asia, yet there was a gap in the literature about the parental perspectives and the challenges faced by those immigrant parents. Qualitative studies either examined or tested certain experiences of Indian immigrants. For example, students from Asian immigrant backgrounds were measured about their learning experiences, academic experiences, and family responsibilities (Kim et al., 2017). Undergraduate students of Indian immigrant families were measured about balancing school, work, and family life (Perez et al., 2017), but research regarding Indian immigrant parenting practices was lacking.

This research investigated the lived experiences of adult Indian immigrants who raise their children in a sociocultural context different from the one they were raised in. As stated by Urdan and Bruchmann (2018), there is still a lack of information on the role of culture and ethnicity in the lives of children with immigrant backgrounds. Despite their increasing numbers, immigrant populations from India were under-researched regarding their cultural beliefs and their strong connections to those cultural beliefs (Goyal, 2016). Chao and Aque's (2009) research also argued that research on immigrant parents' parenting practices is limited. Therefore, as a researcher, I became interested in investigating the lived experiences of immigrant parents, their adherence to their cultural values, and how that impacted their parenting practices.

**Juxtaposition Among the Immigrant Parents**

Immigrant parents are challenged with struggles in every situation in retaining their own learned cultural values on the one hand and accepting the host cultural values on the other hand. Lui's (2018) research emphasized the same point, as immigrants are confused between gaining independence or not on the one hand and maintaining interdependence with their extended families on the other hand. As the immigrants navigate two socio-cultural contexts, this
confusion can become prevalent in every situation they encounter, and they will be challenged with juxtaposition in every decision-making process. This confusion and navigation of two different socio-cultural platforms can be stressful and lead immigrant parents to psychological maladjustments. These struggles, confusion, and the juxtaposition of being and living in two different socio-cultural contexts cannot be observed externally among immigrant parents from India. Their ethnic culture dictates not revealing their struggles or challenges beyond their family boundaries (Radhakrishnan et al., 2022) or reaching out for professional help. Therefore, this research is designed through interpretive phenomenological analysis to capture the immigrants' perceptions from their lived experiences.

Not only Indian immigrants but many immigrants face social and cultural challenges after immigrating to a different location. Many immigrant families struggle when they try to integrate with the mainstream culture while retaining their learned ethnic culture (Bamaca-Colbert et al., 2019). If immigrant families come from collectivistic cultures, they struggle to balance the cultural differences between both cultures because their ethnic culture contradicts the mainstream culture. On the other hand, if the immigrant families come from individualistic cultures, they may not be struggling as the immigrants from collectivistic cultures because their ethnic culture matches the mainstream culture (Pinquart & Kauser, 2018; Bamaca-Colbert et al., 2019).

The current research further narrows down to the parenting practices of immigrant parents. Parental practices are any modifications added to the four main parenting styles, which are authoritative, authoritarian, permissive, and neglectful parenting styles (Baumrind, 1967; Maccoby & Martin, 1983). Collectivistic cultures adopt authoritarian parenting styles with psychological parental controls, and individualistic cultures adopt authoritative parenting styles
with behavioral parental controls (Pinquart & Kauser, 2018; Chen et al., 2021). Juxtaposition can be noticed even in the parenting practices of immigrants from collectivistic cultures. They are confused between the authoritarian parenting style learned previously and the authoritative parenting style that was expected in the new socio-cultural context to which they immigrated. Thus, because of the influences of contextual and cultural factors, immigrant parents modify their parenting styles and incorporate different practices (Kim et al., 2017). The following subsection further explains parental practices.

**Parenting Practices by Immigrant Parents**

When a culturally and socially constructed immigrant is placed in a different location, everything changes for that individual, from their living styles to parenting practices, as they learn and adapt to the new environments. For immigrant children to be academically successful, parenting practices that are helpful to immigrant children must be essentially practiced by their parents. Parenting practices of immigrant parents are the adapted version of parenting styles, and they are influenced by immigrant parents' social and cultural contexts (Kim et al., 2017). A complex dimension of these parental practices which can affect a child's motivation is divided into parental autonomy support and parental controls (Chen et al., 2021).

This research explored the parental controls practiced by Indian immigrant parents. Based on Barber's (1996) research, parental controls are divided into psychological and behavioral controls. Psychological controls can be defined as the parents' psychological manipulation of a child's behavior, which can be treated as ordinary in collectivistic cultures (Chen et al., 2021; Sen Das, 2018). In contrast, behaviorally controlling parents attempt to monitor their child's behavior, as researched and argued by Barber (1996). The same is observed in another study, where according to Mousavi et al. (2016), behavioral controls can be autonomy-supportive,
whereas psychological controls can undermine autonomy in children. This parenting practice of behavioral control can guide children to develop autonomy and independence in mainstream American or individualistic cultures. On the other hand, psychological controls are practiced by collectivistic cultures or Asian ethnic cultures that support interdependence and obedience towards their parents and elders while undermining autonomy and independence. Thus, parental controls play a crucial role in parenting a child by supporting autonomy through behavioral controls or undermining autonomy through psychological controls.

Different cultures value parental practices differently. Mainstream American culture practices behavioral controls because psychological controls of parenting produce negative consequences in American cultures (Chen et al. 2021). In contrast, psychological controls in collectivistic cultures do not negatively affect their children (Wang et al., 2007). Therefore, the nature of parenting practices is attributed to a culturally driven aspect of parenting. Based on Chao and Aque's (2009) research, there are differences in interpreting the definitions of parental controls by ethnicity, where Asian immigrants have positive connotations, and European Americans have negative connotations regarding parental controls. This research was still narrowed down to the division of parental controls, which were psychological and behavioral controls practiced in collectivistic and individualistic cultures. The parental controls shaped by the cultural perspective of the society modified the individual self of an immigrant parent where the immigrant parent was confused about whether to follow autonomy or relatedness after immigration.

On the other hand, the research by Kiang and Bhattacharjee (2019), although they agreed that autonomy development is tied to cultural values, emphasized that autonomy and relatedness complement each other rather than contradict each other. This explained that Indian immigrant
parents who adjusted themselves to the new context after immigration transformed themselves by satisfying both the psychological needs of autonomy and relatedness instead of satisfying any single psychological need of either autonomy or relatedness. Although autonomy and relatedness hold opposite values, when culturally viewed through Kiang and Bhattacharjee's (2019) perspective, both autonomy and relatedness are required to satisfy an individual's psychological needs as they complement each other rather than contradict one another either in collectivistic or individualistic cultures.

When parenting practices are observed through this perspective, relatedness can be explained as 'dependent on others' in collectivistic cultures and 'collaborating with others' in individualistic cultures. As dependency and collaboration have different definitions, their meanings remain separate and explain the difference in relatedness in both collectivistic and individualistic cultures. Immigrant parents who learned parenting with psychological controls from their ethnic culture use the same psychological controls to raise their children after immigrating to an individualistic society. Ultimately, immigrant parents struggle due to their parenting practices because psychological control is not a regular practice in individualistic cultures, and immigrant parents from collectivistic cultures do not practice behavioral control.

Juxtaposition is noticed even in the immigrant parents' psychological needs satisfaction making their parenting practices a complicated phenomenon after their immigration into a new socio-cultural context. As these parenting practices with opposite values can affect their children academically to a great extent, immigrant parents' lived experiences were explored and investigated through this research, where their perspective of adjusting to the new socio-cultural context was captured. Thus, while capturing their perspective of living, juxtaposition was considered through the researcher’s theoretical framework.
Conclusion

IIP home cultural values that are acquired in a collectivistic socio-cultural context and their host cultural values that are expected in an individualistic socio-cultural context were explored in this literature review chapter. Their experiences of living in two cultures and their adjustments were examined. This literature review guided my research through a theoretical framework of EST. EST is a cultural-historical theory that explains how an individual can be shaped by the society in which an individual has been raised and how those individual carries those cultural aspects along with them. However, they have moved out of their original context or their home culture. This chapter helped me to narrow down the current research to investigate the parenting practices of IIP, their determined self to survive in a new socio-cultural context, their perceptions of raising their children in that new context, and their struggles of transition to a new location. Immigrant parents' stabilities and vulnerabilities were explored through the constructed theoretical framework for this research. As this research investigated immigrant parents from India and their parental practices, the literature about Eastern and Western populations, collectivistic and individualistic cultures, and prevalent parental practices among immigrant parents' learned culture and mainstream culture was reviewed thoroughly.

The current gap I researched was regarding the gap in the literature that did not talk about the immigrant parental perspective. As IIPs are under-researched due to their professional jobs and model minority stereotype, they were selected to conduct this complex research. Delving into the literature, I noticed that the cultural perspective was also under-researched for the Indian immigrants. As their children are greatly affected due to that under-research, this research intended to study immigrant parents from India. Therefore, to capture IIP perceptions about the cultural dimension of their learned and acquired values and to explore their lived experiences,
this research was investigated through phenomenological inquiry and semi-structured interviews. The data gathered through those interviews were analyzed through interpretive phenomenological analysis.

Through the knowledge from this literature review, the lived experiences of the immigrant parents' cultural perspective and its impact on raising their children were interpreted through this research. This research intended to inform future immigrant parents from India to understand the struggles and to look from their child's perspective. This chapter explained that the juxtaposition found through cultural differences was creating an obstacle and challenging the IIP culturally, socially, psychologically, and emotionally. This literature review also noticed that if immigrant parents cannot understand the challenges they face, they fail to understand the challenges faced by their children, too (Bradley et al., 2016; Lui, 2018; Mousavi et al., 2016). These conditions that led to the psychological distress of immigrant parents and their children were addressed. As Indian immigrants are the fastest-growing population, there is a need to investigate and research the emic perspective of this under-researched population. This literature review is essential to know the cultural and historical background of the IIP and how they confronted their fears. This research explored how IIP helped the younger generations to become academically successful with or without any psychological distress.
CHAPTER 3

Research Method

The problem this research addressed was that Indian immigrant parents’ lived experiences were investigated to understand their challenges in transitioning to a new sociocultural context and parenting their children with their home cultural strategies. The purpose of this research was to investigate the lived experiences of Indian immigrant parents who struggled to live and raise their children in a different sociocultural context through a phenomenological design.

This research investigated the lived experiences and addressed three research questions in three interview sessions. The first interview session, interview 1, was related to the first research question, which was about their early experiences when they first transitioned from India to the United States. The second interview session, interview 2, was related to the second research question that investigated immigrant parents’ relationship with their spouse and their connection to their extended family before and after immigration. The third interview session, interview 3, was related to the third research question, which addressed the parenting practices of IIPs and their relationship with their children while balancing between two different socio-cultural contexts. This chapter describes the methodology and design, site, population, sample, instrumentation, study procedures, analysis, limitations, ethical assurances, and conclusion.

Methodology and Design

This qualitative methodology and interpretive phenomenological design study explored the lived experiences of Indian immigrant parents (IIP) and how they navigated their transition into a new socio-cultural context, and their parenting strategies while raising their children in a different socio-cultural context after immigration.
Methodology

This qualitative methodology investigated the lived experiences of immigrant parents through semi-structured interviews. According to Savin-Baden and Major (2013), qualitative research can be situated within a worldview of social constructionism. As this worldview can help an individual construct knowledge through sharing of dialogue and negotiation (Savin-Baden & Major, 2013), it can help to learn and establish the cultural values that prevail in a society. The research participant's worldview of social constructionism can be obtained by understanding their social and cultural contexts before and after immigration and how they handled that difference within those two periods.

Based on Savin-Baden and Major (2013), social constructionism is a paradigm that focuses on a shared world. Here the knowledge is produced through sharing, where younger generations understand acceptable cultural and societal norms from the older generations through listening obediently and following them loyally. This obedience and unquestioning loyalty are prevalent in collectivistic/Eastern cultures (Pinquart & Kauser, 2018), and since India is a South Asian country from the East, it follows the same culture. Younger generations were led through unquestioning instructions where parents and elders in a family were highly respected, and children were never allowed to question back and were expected to listen and follow whatever they said, which represented the main characteristic of traditional Asian values called filial piety (Kim et al., 2017; Sen Das, 2018). These traditional Asian values demand the sacrifice of self in an individual for their parents and their extended family member’s sake. They dictate that the younger generation listen and obey their parents and elders.

Qualitative methodology was chosen in this research because younger generations achieve their characteristics through social and cultural interactions with their older generations.
As argued by Savin-Baden and Major (2013), qualitative researchers utilize philosophical paradigms, namely epistemology, ontology, and methodology, to guide their research. Furthermore, a paradigm can be defined as a researcher's perspective or worldview that guides their research, and paradigms can help researchers construct and conduct their research.

The same was explained in detail by Creswell (2013), according to whom the four paradigms that guide a philosophical stance are a) epistemology, where a researcher can get as close to the participant as possible to procure knowledge from the participant's subjectivity, b) ontology, to know the reality of the participant's experience, c) axiology, which positions a researcher with their biases and value-laden nature, and d) methodology, that can shape the research to gather and analyze the data. All these paradigms are essential for framing and conducting qualitative research.

Savin-Baden and Major (2013) argued that hidden and private meanings from a phenomenon are constructed through social settings and practice, and immigrant parents acquired their cultural values from the society they were raised. To investigate Indian immigrant parents' experiences, I need to know their history and culture as a researcher. A qualitative researcher must have a philosophical stance that can guide the researcher to understand what counts as knowledge in a social phenomenon (Savin-Baden & Major, 2013). Qualitative research utilizes a theoretical/interpretive framework and a philosophical stance (Creswell, 2013).

To capture that essence through analysis of the participants’ lived experiences, this research is designed through a phenomenological approach, which also counts as the philosophical paradigm of this research. Participants' perspective of meaning-making structures was investigated to know how immigrant parents learned to thrive in a different socio-cultural
context through challenges (e.g., cultural, social, psychological, emotional), and this established my personal paradigm.

**Phenomenological Design**

An interpretive phenomenological design was selected for this research. Williams (2021) defined phenomenology as the study of that which can be experienced. Creswell (2013) argued that phenomenological research interprets a common meaning from the lived experiences of several individuals who undergo the same experience. Immigrant parenting is a social phenomenon that can be experienced, and many individuals share the same phenomenon, so this research investigated the lived experiences of IIPs after they immigrated to a new location.

The philosophical stance and philosophical paradigms of the researcher’s and participant’s worldview are deemed essential to conduct this research. A philosophical paradigm is influenced by the epistemological and ontological views, along with the methodological paradigm of the researcher. and they are discussed earlier under methodology. My philosophical stance guiding this research was phenomenology. Through phenomenology, I explored the immigrant parent’s experience of living in two different social and cultural contexts. IIP’s perspective before immigration and how that perspective helped or hindered their role as a parent after their immigration to a different location was considered. Parenting by an immigrant parent while motivating their children to be academically successful in a different socio-cultural context was the central idea behind the basic framework of my philosophical stance. Immigrant parenting is a social phenomenon I wanted to investigate through the IIP lived experiences to know their perspective on motivating their children through challenges.

As explained by Savin-Baden and Major (2013), knowledge resides in the mind of an individual who experiences a phenomenon in the first-person account. Gathering immigrant
parents lived experiences through their own narratives’ accounts for that first-person knowledge. Immigrant parental experiences were essential for a child’s academic motivation and overall growth and development. Thus, this research investigated the immigrant parents’ lived experiences, and it was worth investigating their lived experiences through participants’ subjectivity to understand their perceptions.

Research participants’ first-person accounts are crucial for the investigation rather than someone explaining or describing another person’s experience. Thus, my philosophical stance of phenomenology for this research was to uncover the knowledge that resided in the experiences of IIP and how they made sense of that knowledge from their perspective in raising their children. This research utilized a hermeneutic phenomenological approach gathering the participants’ first-person accounts. Those first-person accounts are the lived experiences of research participants, which are investigated through a hermeneutic phenomenological approach and analyzed through IPA.

**Hermeneutic Phenomenology.** Hermeneutic phenomenology is attributed to the German philosopher Heidegger, who went beyond an individual's lived experience to interpret the individual’s relation to the world in which the individual lives (Savin-Baden & Major, 2013). So, the hermeneutic phenomenological approach can also be called Heidegger’s phenomenological approach. Heidegger’s phenomenological approach goes beyond the horizon of experience and captures the subjective relationship of the participant to the world in which the participant lived. van Manen (2014) described that phenomenology does not ask for people’s opinions, views, perceptions, and interpretations about lived experiences. van Manen also explained that phenomenology does not generate a theory or test a hypothesis but captures the essence of a lived experience. In sum, phenomenology looks for the more profound meaning structures
hidden in a lived experience and how the individual who experienced the phenomenon makes sense of those meaning structures. Thus, this research investigated and analyzed the lived experiences of IIP.

This research is designed to bring out the essence of a common phenomenon by describing the text from the data and reducing the data without asking for individuals’ opinions or views. In this study, immigrant parents’ lived experiences were explored to capture how they made sense of their experience and what it was like for them while undergoing that experience. To better explore participants’ experiences, I used Ecological Systems Theory (EST). EST helped me to understand the differences in socio-cultural contexts immigrant parents encountered through a cultural perspective. Thus, this research utilized a theoretical framework of EST as a different lens.

Heidegger focused on being human and argued that it was impossible to bracket researchers’ preconceptions of the phenomenon as they co-exist with each other and developed hermeneutic phenomenology. For example, without knowing the details of parenting in a different culture, as a researcher, I cannot design phenomenological research to capture the meaning structures from a lived experience, and it was impossible for me to bracket all the preconceptions about the phenomenon. As argued by van Manen (2014), personal experience is often considered a starting point for phenomenological studies. This statement strengthened Heidegger’s argument on the impossibility of bracketing all the presumptions of a lived experience.

Yet, at the same time, on the other hand, I need to bracket my personal biases (Peoples, 2021) to ensure the trustworthiness of the data. Phenomenological analysis through IPA depends exclusively on the interpretation of data that requires bracketing my personal biases,
assumptions, and prejudices. By bracketing my presumptions, the analysis and interpretation of data were made through Heidegger’s hermeneutic circles from Heidegger’s hermeneutic phenomenology.

Heidegger’s Hermeneutic Circles. Based on Heidegger’s hermeneutic phenomenology, patterns identified previously were revised or confirmed by analysis through hermeneutic circles that can give new understanding (Peoples, 2021). Heidegger’s hermeneutic circle guided me to understand the data as a whole and then to observe it closely in parts until a new understanding emerged. The process of the emergence of a new understanding can usually happen by spiraling down rather than going in circles in a hermeneutic circle (Peoples, 2021). van Manen (1990) explained the complexity of hermeneutic phenomenology and proposed that phenomenology must be constructed on the interpretive text and pave a path to interpretive phenomenology. Thus, hermeneutic phenomenology guided me in designing the IPA e.g., through immigrant parents’ transition, relationships, and parenting strategies. Through the process of interpretation, my understanding of meaning structures was continuously modified. As argued by Peoples (2021), a hermeneutic circle can be helpful in altering the understandings and converting them to new ones through different lenses. Based on Heidegger’s argument of the impossibility of bracketing and the hermeneutic circles assisted me in positioning myself as a researcher. They helped me to look through multiple focal lenses and to modify the understanding of meaning structures from the lived experiences of IIP.

In this process of the hermeneutic circle, the hidden meaning from the participant’s perspective was captured. To reach that inner meaning, I needed to understand the connection between the meaning and how it made sense to the participant. Based on Asper’s (2009) definition, understanding itself is the connection to the meaning structures that emerged in the
process of hermeneutic circles. This understanding and the relationship between participants and their experiences obtained through the hermeneutic circle were investigated. This investigation through hermeneutic circles helped me to examine IIPs’ perception of connecting with their environment. This research also helped me explore how immigrant parents satisfied their cultural, social, and psychological needs through research questions. The way IIP made sense of their connectivity and strengthened their determined selves in parenting was investigated by looking through a cultural perspective lens developed from the EST.

As mentioned previously, this current research utilized a theoretical framework that consisted of EST to understand the meaning structures of immigrant parents from their life experiences of living in two different socio-cultural contexts. These lived experiences were gathered without the participants interpreting their perceptions, views, or opinions but rather analyzing their inner meaning structures. As a cultural perspective played a part in this research, the theoretical framework of the EST captured new understandings and deeper meanings of lived experiences from the gathered data.

Every system (Micro, Meso, Exo, Macro, and Chronosystems) in the EST was considered separately while analyzing the data to look for the connections of the immigrant parents within their sociocultural contexts. The EST from the theoretical framework and Heidegger’s hermeneutic circles from the IPA formed the research lenses and helped me to understand immigrant parents’ inner meaning structures along with their connectivity to their environmental context within the two socio-cultural contexts they encountered.

Method

Methods are part of and unique to research methodology and design, this section will explain the study methods which are as follows.


**Site**

This research took place in a large Mid-South urban area in the United States. I have chosen this area based on the demographics of the Asian immigrant population.

**Population**

The Asian immigrant population in this geographical location consists of 2% of the total population, according to the 2020 census bureau, and Indian immigrants are one prominent population among other Asian immigrant populations. As immigrant parenting practices impact their children academically, there was a need to explore their parenting practices from a cultural perspective. Exclusively, those immigrant parents immigrated from India, located in the Asian continent. Indian immigrant populations are closely connected to their ethnic minority group and raise their children according to those closely knitted societal standards. First-generation IIPs who have immigrated from a collectivistic and interdependent culture were targeted as participants. Specifically, Indian immigrant parents were recruited whose children were enrolled in preschool to Elementary school age.

**Sample and Sampling**

The sample included six Indian immigrants from the local area who met the inclusion criteria. The sample consisted of only those participants born and raised in India who immigrated to the United States as adults. In addition, they identified themselves as first-generation immigrant parents and have a child(ren) aged between 3-10 years old. A purposeful sampling method was utilized, which is the selection of information-rich participants (Bloomberg & Volpe, 2008). Through this sampling method, I selected the participants whom I knew met the inclusion criteria; and I talked to them over the phone to ensure that they fell under
the inclusion criteria. I was able to recruit only one participant through this purposeful sampling method, so I recruited the other five participants through the snowball sampling method. The snowball sampling method occurred when new participants, unknown to me, were recruited through my known information-rich participants.

**Recruitment.** I have sent a recruitment flyer (see Appendix A) along with an email (see Appendix A) to three of my known friends whom I believe came under the inclusion criteria. I was able to recruit one participant through this purposeful sampling method. So, I requested all three of them to forward the flyer to their friends, and they were requested to forward it to their friends. As I started receiving the call to my mobile number provided on the flyer, I talked to them over the phone to ensure that they all came under the inclusion criteria.

**Instrumentation**

As a researcher, my positionality of being an Indian immigrant parent who struggled when I immigrated to the United States of America, the previous literature, along with interview guides and their field testing, formed the instrumentation of this research. There were three sessions of semi-structured interviews, and each session ranged from 30 to 45 minutes with every recruited participant. Interview 1 was on the transition of IIP from their collectivistic cultural context to the individualistic cultural context (see Appendix B). Interview 2 was on the immigrant parents’ relationship with their spouse and extended family before and after immigration (see Appendix C). Interview 3 was on their parent-child relationship and their parenting strategies on how they balanced their socio-cultural contexts (see Appendix C).

As an Indian immigrant parent, I have discussed my positionality, which makes me an instrument in this research, and I created three interview guides with open-ended questions for three interview sessions. Interview guides were created based on both my experiences and the
previous literature about IIPs’ strong adherence to their learned cultural beliefs through collectivistic cultures (Goyal, 2016; Kagitzibasi, 2013; Kim et al., 2017; Perez et al., 2019; Pinquart & Kauser, 2018). Two of my friends from graduate school, who are experts in the language and process, field-tested the interview protocol, along with my Advisor. All the experts ensured that the language was consistent, deleted redundancies, and checked that the organization of the protocol was proper. They checked the length of each interview and made sure the flow of questions was proper. Therefore, I revised all three interview protocols based on the field tests.

**Interview 1**

Interview 1 was on the ‘Transition’ of Indian immigrant parents to a new socio-cultural context. The interview questions were on similarities and differences between the social and cultural contexts before and after the immigration of Indian immigrants. Furthermore, the interview questions inquired about the immigrant parents' experiences and how they experienced their lived experiences during their transition to a new location. The interview format had ten open-ended questions (see Appendix B) that inquired about the experience of living and being in two different socio-cultural contexts. The interview protocol was based on the previous research on Indian cultural values and their firm adherence to those values (Perez et al., 2019) and the field tests. This interview session investigated the immigrant parents’ determined selves and how they managed their internal conflicts. For example, can you describe your experience when you moved to the United States of America from your country in terms of traveling to places? What was your experience like in navigating similarities and differences between both countries? Lastly, the interview session was delivered using the online platform Zoom and lasted about 30 – 45 minutes, based on the participant’s experience description. It was ensured that no one else
was present around either with RP or with the researcher to protect the RP’s privacy and confidentiality.

**Interview 2**

Interview 2 examined the relationship between the immigrant parent and their extended family back in India and their relationship with their spouse living with them. Questions regarding relationships were on the dependence of immigrant parents on their extended family and spouse before immigration and how it has changed after their immigration to the U.S. Questions were about their lived experiences, their relationship, and how dependent and independent they were before and after immigration to the U.S. There were 11 open-ended interview questions (see Appendix C). During this interview 2, the concept of interdependence that was defined as depending on the other family members for the decision-making process based on Neethipudi and Winsor’s (2022) research and how the immigrant parents perceived and defined this concept was inquired about. The questions were framed based on the previous literature about collectivistic cultural values, the definitions of keywords of their ethnic culture according to the research on immigrants (Kagitcibasi, 2013; Kim et al., 2017), and the experts' field tests. For example, can you describe your relationship with your family before immigration? Can you describe the challenges you face in maintaining those relationships after immigration? Interview 2 was delivered over the online platform Zoom and lasted between 30 to 45 minutes, based on the participants’ descriptions of their lived experiences.

**Interview 3**

Interview session three was on the parenting practices of immigrant parents. Questions were on their learned parenting practices from their parents back in India before immigration and their adaptations in parenting their children after immigration. Interview questions explored how
immigrant parents handled the inclinations towards two different socio-cultural contexts. In interview 3, there were ten open-ended questions (see Appendix D) relating to parenting practices. This interview 3 explored parenting strategies, adaptations and adjustments, and parent-child relationships. Questions were on how immigrant parents adapted themselves to raise their children in a different socio-cultural context with or without getting influenced by their Indian cultural values. These interview questions were constructed from the previous literature on parenting styles in individualistic and collectivistic cultures (Goyal, 2016; Pinquart & Kauser, 2018), literature on opposite cultural inclinations of immigrant parents and their children (Neethipudi & Winsor, 2922), and the experts' field tests. For example, how do you perceive your parenting role after immigrating to a different cultural context away from your extended family? What strategies do you use to overcome those challenges if you find any? This Interview 3 took place using the online platform Zoom and lasted about 30 to 45 minutes, based on the intensity of experience descriptions by the participants.

**Study Procedure**

After my Dissertation Committee approved my dissertation proposal, I obtained approvals from the Institutional Review Board (IRB) at the University of Memphis. Upon receiving an approved confirmation email from the IRB (see Appendix E), the study began, and it has started with an anticipated two to three weeks of recruitment. Then, I sent a recruitment flyer through email to three of my known friends who are Indian immigrant parents, who are in touch with me, and whom I believed may fit the research criteria, which was a purposeful sampling.

All three potential participants agreed to be recruited at the beginning, but two out of three potential participants dropped out due to their unavailability for the study, and all three of
them referred their friends. The snowball sampling method has started at this point. As each potential participant called me over my mobile number, I talked to them for long enough to identify them that they fell under the inclusion criteria. I contacted them again through email and set up a time to meet them individually via Zoom to confirm that everyone met the inclusion criteria and that everyone was comfortable with the research. I answered their initial questions. As intended, I recruited all the participants within two weeks.

After that, I presented the informed consent to the participants and answered all their questions about the study. When the participant signed the informed consent, I scheduled the first of three individual semi-structured interviews and emailed the participants a copy of their signed informed consent. I allowed the participants to withdraw from the research at any time if they did not feel comfortable.

At this point, as the intended number of potential participants was recruited, I called them research participants (RP). The research participants were then scheduled for their interviews 1, 2, & 3. Four out of six research participants requested that all three interviews be completed in one sitting. Interviews with each RP were done within two hours and thirty minutes. Two RP said that their interview sessions could be done at different times. The reason the four RPs gave me for fitting all the interviews at the same time was that the topic of research appeared interesting to them, and it was easier for them to describe their experiences at one time rather than dividing the time among three different sessions. They added that it was timesaving, too, for them. As it was convenient for me as well, I agreed with them on their request. After Interview 1, one participant requested that she would be comfortable writing her experiences rather than describing them orally. Even though I knew that some data might be lost, I honored that participant’s request and allowed her to explain her experiences through writing.
As all the research participants signed their informed consent and all the interviews were scheduled simultaneously, I completed the data collection sooner than expected. The time anticipated for data collection was reduced enormously from around 10 weeks to three weeks based on the RPs’ availability. Due to the ongoing Covid-19 pandemic, the research participants were interviewed through the online platform Zoom. RPs were interviewed through Zoom at their convenience. Since I used an online platform, I ensured that no one else was present in the meeting except the participant to protect the participant’s privacy and security. All the interview data was collected within three weeks in the Fall of 2022, and I transcribed the data immediately. Transcribed data was sent back to each RP for the member-checking procedure. This process of member checking gave me the accuracy and validity of the data from the RP themselves.

As the interview sessions were over Zoom, interview data was generated using the Zoom tool, and then it was transcribed by me rather than using any software tools. This feature of transcribing the data personally helped me to include the silence between the words and capture gaps and pauses while the participants were recollecting their experiences which were critical for phenomenological analysis (Groenewald, 2004). These silences and gaps were missing from the participant who described her experiences in writing. All the participants specifically asked me not to video record them as they did not want them to be revealed or identified through videos. I disabled the video and enabled only the audio recording during the interview sessions to protect the participants' privacy.

The interviews were audio-recorded on the Zoom platform and through the audio-recording app on my mobile to ensure no data was lost. The data was transcribed with RPs’ pseudonyms and then sent for member checking to the respective participants for validation of the gathered data. Member-checking was done within one week and four days. After receiving
the data from the RPs, I stored the data on my password-protected personal computer in two separate folders, with one named raw data. The data received after the member checking was named as transcribed and member-checked data. After that, I started analyzing the gathered data.

The collected data was analyzed in fourteen weeks. The data collected in this research was analyzed through six steps utilizing IPA. According to Smith and Nizza (2022), interpretation is the focus of IPA. I analyzed the data through inter-rater reliability. I had two raters, one was my Advisor, who is an expert in the field, and the other rater was one of my committee members who are knowledgeable about Indian immigrant parents and parenting in a different culture.

**Data Analysis**

This research utilized Interpretive Phenomenological Analysis (IPA). As argued by Smith and Nizza (2022), an interpretive phenomenological design starts with deciding on the lived experience to investigate, whom to talk about those lived experiences and the best way to obtain their experience. As a researcher, I decided to explore the lived experiences of first-generation IIPs regarding their parenting practices along with their connection to their Indian cultural values. As these immigrant parents experience the struggle to balance their learned home culture and the mainstream American culture after their immigration, I explored their experiences through semi-structured interviews, which were described later. And the data was analyzed through a systematic procedure (Groenewald, 2004) of six-step analysis through IPA.

As argued by Smith and Nizza (2022), interpretive phenomenological researchers not only interpret the participants' experiences but also try to interpret the participants’ sense-making. Thus, the IPA was analyzed in two ways to understand the inner meaning of the participants' experiences. A researcher does not want the participants to unpack the meaning of
the experience; instead, a researcher wants the participant to tell the experience (Vagle, 2014). This helped me to analyze and interpret all the lived experiences based on the IPA research design through the etic perspective by knowing the difference between both cultures and through the emic perspective of knowing deeply about each culture. In this research, IPA guided me to capture the hidden meaning from the participants’ lived experiences. I unpacked the inner meaning from the captured hidden emotions through Heidegger’s hermeneutic circle utilized in IPA. Through interpretation, this analysis process involved six steps (see Table 1), which I structured by following the guidelines from Smith & Nizza’s (2022) IPA and applied in this research.

Table 1

*Interpretive Phenomenological Analysis in Six Step*

<table>
<thead>
<tr>
<th># of Steps</th>
<th>Name of the Steps</th>
<th>Descriptive Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Step 1</td>
<td>Reading and taking exploratory notes</td>
<td>This involved reading the whole transcript slowly and taking notes while looking beyond the participant’s experience and reflecting on their words and feelings. The notes taking includes descriptive, linguistic, and conceptual notes.</td>
</tr>
<tr>
<td>Step 2</td>
<td>Formulating experiential statements</td>
<td>This step involved taking notes to capture the meaning of the participant’s experience.</td>
</tr>
<tr>
<td>Step 3</td>
<td>Finding connections and clustering experiential statements</td>
<td>This step involved interpreting the similarities and differences from the taken notes and grouping the statements based on their similarities and differences.</td>
</tr>
<tr>
<td>Step 4</td>
<td>Compiling the table of personal experiential themes</td>
<td>This step involved preparing a tabular representation of the themes that emerged from</td>
</tr>
<tr>
<td># of Steps</td>
<td>Name of the Steps</td>
<td>Descriptive Notes</td>
</tr>
<tr>
<td>-----------</td>
<td>------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>Step 5</td>
<td>Capturing hidden emotions</td>
<td>This step involved looking beyond the data (Groenewald, 2004) to capture the hidden emotions from the emerging themes from the data that lead to the next step.</td>
</tr>
<tr>
<td>Step 6</td>
<td>Research findings</td>
<td>By analyzing the data through a structured step-by-step process, research findings were interpreted as the final step in the analysis of this research.</td>
</tr>
</tbody>
</table>

**Interpretive Phenomenological Analysis (IPA)**

The participants thriving in a new and unknown context is the hidden wonder that needs to be captured through phenomenology. The gathered data were analyzed in 14 weeks, and it was analyzed through six steps utilizing IPA. To unpack the meaning structures, capture the hidden emotions, and the meaning behind those hidden emotions, IPA was utilized through phenomenological design. Among those six steps, three steps, Step 1, Step 3, and Step 5, were again divided into two stages (see Figure 2). Through IPA, codes were identified, and their meaning was unpacked in two stages in Step 1, and categories were recognized in Step 2. I observed that patterns had emerged again in two stages from Step 3 and through Step 4, phenomenological analysis through hermeneutic circles was done by looking at the data as parts and stepping back and looking at it as a whole. Hidden emotions were identified, and their inner meanings were uncovered from those hidden emotions in two stages in Step 5, which led to the final step, Step 6. This whole process of analysis in six steps was visually represented through boxes and arrows in Figure 2 (see Figure 2).
**Step 1.** Step 1 phenomenological analysis involved reading the whole transcript slowly and taking notes while looking beyond the RP’s experience and reflecting on their words and feelings. I read the whole text slowly, took notes, and identified some chunks of data that gave the same meaning. I named that chunk and called that name a code. In this analysis, two types of coding were done on the transcripts, a general coding process and a line-by-line coding process. I identified seven dominant codes from each RP transcribed data and named them Code A, B, C, D, E, F, and G. From these codes, the inner meanings were captured. This step was divided into two stages where codes were identified in Stage I, and their inner meanings were captured in Stage II. An example of Step 1 analysis was shown below through a table showing Code A across all the RPs (see Table 2). Another example was to show Step 1 analysis in two stages (see Table 3).

**Table 2**

*Code A Example*

<table>
<thead>
<tr>
<th>Code Name</th>
<th>RP-1</th>
<th>RP-2</th>
<th>RP-3</th>
<th>RP-4</th>
<th>RP-5</th>
<th>RP-6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early Experiences</td>
<td>I am fine with the early experiences because my husband was</td>
<td>It was really nice to me when everyone greeted me</td>
<td>I was really happy when I came to the US, because that was the</td>
<td>It was really confusing to me; I do not know</td>
<td>I really felt that I came to a different planet.</td>
<td>I came with my husband, so everything was good for me.</td>
</tr>
<tr>
<td>Code Name</td>
<td>RP-1</td>
<td>RP-2</td>
<td>RP-3</td>
<td>RP-4</td>
<td>RP-5</td>
<td>RP-6</td>
</tr>
<tr>
<td>-----------</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>here before me, he came as a master’s student.</td>
<td>while I was outside which was not practiced in India.</td>
<td>first time, I could be able to spend time with my husband alone.</td>
<td>anything about this country before I came here. I came here for the job purpose</td>
<td>I did not find anything I imagined about America.</td>
<td>I did not find anything same what I know by watching movies or explained by someone else.</td>
<td>I never came out of the house to explore.</td>
</tr>
<tr>
<td>It’s a cakewalk for me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Everything was arranged before I came here, like a rented house, car, and furniture.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3

Stage 2 Coding Example

<table>
<thead>
<tr>
<th>Codes – Stage I</th>
<th>Identification of Codes</th>
<th>Unpacking the Inner Meaning from Stage II Codes</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>• Early Experiences of RP —</td>
<td></td>
</tr>
<tr>
<td></td>
<td>⇒ I enjoyed.</td>
<td>• Early Experiences –</td>
</tr>
<tr>
<td></td>
<td>⇒ I was confused.</td>
<td>◊ Different for all the RP</td>
</tr>
<tr>
<td></td>
<td>⇒ I do not know what to do.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>⇒ I was happy I came with my husband.</td>
<td></td>
</tr>
</tbody>
</table>

Step 2. This step involved taking notes to capture the meaning of the participant’s experience. In step 2 of IPA, all codes identified in step 1 were grouped into four categories through again reading, taking notes, and formulating experiential statements from the codes and their inner meaning. I formulated four experiential statements and named them categories. Those four categories in the form of phrases are “parents' attempts to preserve their home culture,” “parents’ expectations on their children regarding their home culture,” “parents' attempts to
negotiate host culture,” and “parental adaptations to the host culture because of their children.” After clustering the codes into categories, they are identified across all the RP and represented in a tabular form. Categories were identified, defined, and represented in a tabular form (see Table 4). And then, these categories were identified across all the research participants.

**Table 4**

*Categorization from Codes*

<table>
<thead>
<tr>
<th>Category</th>
<th>Identification of Category from Codes</th>
<th>Definition of Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category A</td>
<td>Category A was identified from Codes A, B, C, D, E, &amp; F</td>
<td>RP Attempt to preserve their home culture</td>
</tr>
<tr>
<td>Preservation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Category B</td>
<td>Category B was identified from Codes B, C, E, &amp; G</td>
<td>RP expect their children to continue their home culture</td>
</tr>
<tr>
<td>Expectation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Category C</td>
<td>Category C was identified from Codes D &amp; F</td>
<td>RP attempt to negotiate with their host culture</td>
</tr>
<tr>
<td>Negotiation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Category D</td>
<td>Category D was identified from Codes D &amp; G</td>
<td>RP adaptations to their host culture</td>
</tr>
<tr>
<td>Adaptation</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Step 3.** In step 3 analysis, I identified patterns from the formulated categories and explained and named those patterns in two stages. At every stage and in every decision, RPs were either going back to their home culture, or resisting the host culture. In the step 3 analysis, there were eight sub-patterns identified in stage I and two overarching patterns identified in stage II. The two emerged patterns across all the RPs were “RP referring to their home culture” or “resisting their host culture.” Regarding the second pattern, RP mostly resisted their host culture but sometimes negotiated and made changes to some extent. These patterns emerged through clustering of statements from the previous steps and compiling a table of personal experiential patterns across all the research participants. The emerged patterns were identified from sub-
patterns and were represented in a tabular form (see Table 5), and then these patterns were identified across all the six research participants from each research question and represented in a tabular form (see Table 6).

**Table 5**

*Step 3 Analysis in Two Stages*

<table>
<thead>
<tr>
<th>Step 3</th>
<th>Description of Sub-Themes – Stage I</th>
<th>Patterns Emerged – Stage II</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>• Connections with the home culture</td>
<td><strong>Theme A</strong>: Referring back to their home culture</td>
</tr>
<tr>
<td></td>
<td>• Following home culture</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Parental expectations regarding their children’s education</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Parent’s parenting strategies for their children</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>• Food preferences of RP</td>
<td><strong>Theme B</strong>: Resisting or Negotiating their host culture.</td>
</tr>
<tr>
<td></td>
<td>• RP parenting their children only through their known parenting strategies.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• RP’s fear regarding connections with extended family</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• RP are afraid that their kids may not be asking for suggestions for any crucial decisions if they lose the connection and bonding with extended family</td>
<td></td>
</tr>
</tbody>
</table>

**Table 6**

*Patterns Across all Participants*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>RQ – 1 Early experiences and Cultural transition</td>
<td>Cultural Transition: The food we used to have in India is not available here.</td>
<td>Cultural Transition: We though we eat meat, we, and many others from India do not eat beef and pork.</td>
<td>Cultural Transition: Being alone with my husband after marriage is like heaven. But lately I am frustrated to go to different places to get our daily stuff which I used to enjoy previously; this is very unlikely when compared to India.</td>
<td>Cultural Transition: I really did not understand the language, and I did not understand what to eat. Transportatio n is really hard, and I do not know how to buy a car.</td>
<td>Cultural Transition: Everything is different here. I am confused of everything, food, restrooms, transportat ion, and many more</td>
<td>Cultural Transition: We are learning everything because everything is new here, and we are learning through experiences</td>
</tr>
</tbody>
</table>
As of now, we discussed what to eat and not eat with our kids and fortunately they will follow that and do not eat meat on the days we do not take any meat. They will make sure whether they can eat on that day or not before eating anything.

**Step 4.** The phenomenological analysis does not stop with the emergence of patterns. This step involved phenomenological analysis after the patterns have emerged. These patterns were identified in each research question for all the RP, and phenomenological analysis involved looking beyond the horizon of these emerged patterns (Groenewald, 2004), where further phenomenological analysis took place. As van Manen (2014) argued, the phenomenological analysis does not stop with identifying patterns; instead, these patterns form the guiding path. This was agreed upon by Smith and Nizza (2022), who stated that the experiential themes produced in the analysis could serve as a guide in writing phenomenological texts that led to the remaining two steps anticipated in this research. This guiding path involved analysis through phenomenological hermeneutic circles where the reduction of data happened.

**Step 5.** This step again involved two stages where the first stage captured the hidden emotions from the participant’s cognition. And then, the second stage unpacked the inner meaning from the obtained hidden emotions. By the end of the second stage in step 5, psychological disturbances that were shaking the RP were obtained from the captured hidden
emotions through Heidegger’s hermeneutic circles that utilized Ecological Systems Theory (EST) as another research lens. Through hermeneutic circles that utilized the EST research lens, I observed the data, which was obtained by capturing hidden emotions closely at the beginning. Then I went back and observed it in a continuous process. In this process, new understandings emerged continuously through spiraling down in hermeneutic circles where the psychological disturbances were captured. The hidden emotions identified across all the research participants were represented in a tabular form, and an example of one hidden emotion was represented in the below table (see Table 7). An example of a tabular form that represented hidden emotions, their connection with research questions, and the unpacking of their inner meaning were represented in the next table (see Table 8). Then, those unpacked inner meanings were identified across all the research participants. An example of showing an inner meaning from a hidden emotion across all the research participants with their direct quotes and their psychological disturbance was represented through another table (see Table 9).

Table 7

**One Hidden Emotion Across All Participants**

<table>
<thead>
<tr>
<th>Hidden Emotions</th>
<th>Hidden Emotions obtained from Themes</th>
<th>RP - 1</th>
<th>RP - 2</th>
<th>RP - 3</th>
<th>RP - 4</th>
<th>RP - 5</th>
<th>RP – 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fear</td>
<td>Fear is identified from Theme A &amp; B</td>
<td>More differences than similarities</td>
<td>Family connections are not established</td>
<td>Family connections</td>
<td>My kids are comfortable to talk to some of their cousins who live in the US, but not in India</td>
<td>Family connections</td>
<td>Confused about the differences</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

70
### Table 8

**Step 5 in Two Stages**

<table>
<thead>
<tr>
<th>Hidden Emotions – Step 5 – Stage I</th>
<th>Connecting Hidden Emotions with three RQs</th>
<th>Unpacking the inner meaning from the Hidden Emotions – Step 5 – Stage II</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fear</strong></td>
<td>• <strong>Cultural transition</strong> –</td>
<td>Psychological Dissatisfaction</td>
</tr>
<tr>
<td></td>
<td>⇒ Fear of losing the celebration of festivals</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <strong>Relationship</strong> –</td>
<td></td>
</tr>
<tr>
<td></td>
<td>⇒ Fear of losing the connection with extended family</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <strong>Parenting</strong> –</td>
<td></td>
</tr>
<tr>
<td></td>
<td>⇒ Afraid that kids may not be listening to them in future, so they need to be disciplined when they are young.</td>
<td></td>
</tr>
<tr>
<td><strong>Frustration</strong></td>
<td>• <strong>Cultural transition</strong> –</td>
<td>Psychological Struggle</td>
</tr>
<tr>
<td></td>
<td>⇒ Frustrated when kids wanted to eat what their friends eat.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <strong>Relationship</strong> –</td>
<td></td>
</tr>
<tr>
<td></td>
<td>⇒ Frustrated when kids do not want to talk to their grandparents and extended family.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <strong>Parenting</strong> –</td>
<td></td>
</tr>
<tr>
<td></td>
<td>⇒ Frustrated when kids do not listen to parents.</td>
<td></td>
</tr>
</tbody>
</table>
### Table 9

**Analysis Through Hermeneutic Circles**

<table>
<thead>
<tr>
<th>Psychological Disturbance 1</th>
<th>RP 1</th>
<th>RP 2</th>
<th>RP 3</th>
<th>RP 4</th>
<th>RP 5</th>
<th>RP 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>RP direct quotes</td>
<td>“I yell at my kid”</td>
<td>“I explain many times to be in the right path”</td>
<td>“Kids have a language barrier”</td>
<td>“Kids miss my family”</td>
<td>“My kids do not have the bonding”</td>
<td>“I enjoy my culture, so want my kids to do the same”</td>
</tr>
<tr>
<td>Psychological Dissatisfaction</td>
<td>Kids lack discipline</td>
<td>They need to be respectful</td>
<td>Kids deviate from parent’s culture</td>
<td>Kids lack bonding</td>
<td>Kids deviate from parent’s culture</td>
<td>Kids need discipline</td>
</tr>
</tbody>
</table>

**Step 6.** By analyzing the data through a structured step-by-step process, research findings were interpreted as the final step in the analysis of this research. Research findings were based on the psychological disturbances captured from the hidden emotions of RP. Each research participant unlocked a whole world of difference through their lived experiences regarding their cultural transition, their family relationships, and their parenting. Every RP has a different life experience, but all those experiences boiled down to a common essence of preserving their home culture in their host culture.

This interpretive phenomenological analysis process used hermeneutic circles to reduce the data to make meaning structures from the participant's experiences of the phenomenon investigated in this research. From the beginning, at least one table was included for each step to show how I conducted the analysis, and more tables were included to represent the steps that involved two stages. Codes and unpacking of their inner meaning in Step 1 were represented in two tables, and the identification of categories and the recognition of patterns in Step 2 and Step 3 were represented in two tables. The four hidden emotions captured through hermeneutic circles
were fear, frustration, anxiety, and depression, and their inner meanings, which were psychological satisfaction, dissatisfaction, struggle, and distress, were uncovered and represented in a few tables. The whole reduction of data to meaning-making structures were represented in tables, and their results and findings were explained in Chapter 4.

**Conclusion**

In conclusion, the methodology chapter talked about the qualitative methodology and the phenomenological design through interpretive phenomenological analysis (IPA). It described the research site, the number of RP, and the way these RP were recruited. This qualitative methodology, designed through interpretive phenomenological analysis, reflected the RP world and their lived experiences, which were crucial for the RP and sometimes too sensitive to share with others. These experiences were crucial for RP because they struggled, suffered, and learned through those experiences. To reflect those subtle changes, the qualitative methodology and its design utilized in this research did not compromise on any ethical issues or on its validation to establish its trustworthiness. Thus, the data collection methods and the data analysis design were carefully honed to bring out those subtle findings from the participant’s lived experiences which were captured through the reduction of data to meaning-making structures of the phenomenon.

This chapter described the stepwise analysis process from IPA. It explained the analysis that occurred in all six steps and was interpreted in the final step of IPA. The six steps process was described with tables from the analysis that showed how I captured dominant codes, categories, patterns, hidden emotions, and their inner meanings. Two overarching patterns were captured from each research question. Step 1, Step 3, and Step 5 consisted of two stages that captured codes, patterns, and hidden emotions, respectively, from each of these steps’ Stage I analysis, and their inner meanings were unpacked and uncovered from Stage II analysis of each
of these steps. The results and the research findings from this analysis were explained in detail in the next chapter, chapter 4 names as ‘Results’.
CHAPTER 4

Results

Indian immigrant parents’ (IIP) socio-cultural transition from the collectivistic culture in India to the individualistic culture of America created challenges to their cultural adjustments (Berry, 2005). IIPs struggled to navigate the transition, which strained their relationships within their family boundaries and challenged their parenting strategies. The problem that this research addressed was that IIPs struggled psychologically, culturally, socially, and emotionally while raising their children in a different socio-cultural context when their learned home cultural values were challenged in their host culture after immigration (Neethipudi & Winsor, 2022). The purpose of this research was to explore the lived experiences of IIP to capture their hidden emotions while they were struggling through a phenomenological inquiry. When IIPs immigrated to the United States of America, they struggled to live with their learned home cultural values in their host country due to the differences that prevailed between their two different socio-cultural contexts. As these struggles remain hidden in the IIP life experiences, they were required to be captured through exploration and investigation.

This research was honed with utmost care and intensity to bring out the hidden emotions of the research participants (RP) and to interpret the research findings. As argued by van Manen (2015), phenomenological writing about human experiences does not enter the process as a final step; instead, it is the object of the research process. Therefore, I started writing about IPA at the beginning of the analysis while identifying the large chunks of data that gave a similar meaning. Diving into data and bringing out the emotions was almost an impossible task because there was a high chance of losing myself in large data descriptions and tripping into my personal biases if I was not careful.
This chapter included the results obtained through IPA after analyzing the transcribed data from the RP. Data was gathered through three semi-structured interviews, interview 1, interview 2, and interview 3, designed through phenomenological inquiry. The phenomenological inquiry was designed from three overarching Research Questions (RQs). This chapter included the process of establishing the trustworthiness of data. It explained how the research findings were interpreted while analyzing the data in this research, and then it described the connection of analyzed data back to the RQs.

**Research Questions (RQs)**

The phenomenological inquiry was designed through three different RQs with three separate interview protocols on each RQ to capture the RP's hidden emotions. The RQ1 was, what were the early experiences of IIP when they first transitioned to the United States of America in terms of meeting their daily needs? Then RQ2 was, how do IIP describe their relationship with their spouse and extended family before and after immigration? And the RQ3 was on how Indian immigrant parents describe their parent-child relationship in a new socio-cultural context and what strategies they follow in raising their children while balancing two socio-cultural contexts after immigration. The gathered data was transcribed and sent to RP for validation through member checking, and the data analysis was designed through IPA. During analysis, within the initial three steps of IPA, codes, categories, and themes were identified. And then, from there, through hermeneutic circles, hidden emotions, unpacking of the inner meaning from hidden emotions was done in the next two steps, and research findings were found in the last and final step of the analysis. Thus, within six steps, research findings were found from the transcribed data while analyzing through IPA.
Trustworthiness of Data

Trustworthiness of data was established through member checking from RP and inter-rater reliability from my colleagues and the members of my Dissertation Committee, where the percentage of inter-rater reliability was almost 96%. Through the trustworthiness and validity of data obtained from member checking and inter-rater reliability, I bracketed my personal biases while analyzing the data through IPA. If not bracketed enough, I might have potentially fallen into bringing my personal biases into the analysis. Based on Bloomberg and Volpe's (2008), and Peoples's (2021) research, the trustworthiness of qualitative research can be established through dependability, credibility, confirmability, and transferability.

Dependability

Inconsistencies may occur in qualitative research because of the researcher's biases and presumptions. Therefore, the research findings must be validated through inter-rater reliability to overcome prejudices. I established dependability by asking help from colleagues to code, categorize and thematize the data in analysis and check the validity. In this research, after validating the data through member checking, I analyzed the data and sent it to my Advisor and one of my Dissertation Committee members for inter-rater reliability. I asked them to analyze and check the findings for reliability. Through this process, dependability was established.

Credibility

The credibility of this research through phenomenological analysis was established through the previous research by Neethipudi and Winsor (2022), who realized how sensitive the immigrant parents lived experiences were and what needs to be taken care of in a qualitative study that utilizes a phenomenological design. I observed through previous research that
credibility can be established through inter-rater reliability and identified how the hidden emotions were captured through phenomenological analysis.

This current research was analyzed through IPA, and its credibility was established through member checking from the RP. As stated by Peoples (2021), I used prolonged engagement with RP to know them better. While analyzing the gathered data, I found conflicts and confusion in every experience of RP. From those conflicts and confusions, I identified codes, and from codes, categories, and from categories, I found how sub-themes and themes emerged during analysis. These emerging themes were analyzed further to capture the emotion from the immigrant’s experience, which remained hidden if not analyzed after the themes. These emotions were further analyzed, and inner meanings were unpacked, which were not expressed through the immigrant’s words. The inner meaning of the hidden emotions was captured through hermeneutic circles only through further phenomenological analysis. This current research on immigrant parenting in a different socio-cultural context was initiated based on the previous research by Neethipudi and Winsor (2022). Its validity was established through member checking, thus establishing this current research’s credibility.

**Confirmability**

Confirmability corresponds to the objectivity of the research rather than the subjective nature of the researcher and the RP (Bloomberg & Volpe, 2008). I did not assume anything without proper evidence from the RP’s lived experiences. The lived experiences were carefully analyzed and interpreted based on the evidence obtained from the textual and conceptual descriptions of the gathered data and IPA through hermeneutic circles. In this process, my personal biases were bracketed (Peoples, 2021) and concentrated on the RP’s lived experiences throughout the analysis. Therefore, thick and rich descriptions of the participant’s lived
experiences were gathered through phenomenological inquiry, analyzed through IPA, and established the current research’s confirmability through the research’s objectivity.

**Transferability**

Transferability, as argued by Bloomberg and Volpe (2008), was referred to as if this study is replicated with populations from different ethnic backgrounds. The phenomenon of parenting in a different socio-cultural context experienced by any immigrant parent may yield similar results. The experiences might be unique for every individual. Yet, the essence captured from the interpretive phenomenological analysis (IPA) can bring out a similar result because immigrants were raised in a different socio-cultural context, and they are raising their children in the United States socio-cultural context.

In this research, immigrant parents from collectivistic cultures faced juxtaposition due to contradictory situations regarding the contexts they encountered. Their home culture was different and opposite from the culture they immigrated to reside in, so their children’s home culture and school culture also remained contradictory to each other. In contrast, immigrant parents from individualistic cultures were less distressed as their learned culture from their home matches the culture they immigrated to reside in, and their children’s home and school cultures do not contradict each other. This was supported by Le and Raposa’s (2019) research, where Asian American individuals struggle more than European American individuals after immigrating to the United States and being admitted to U.S. schools with a different socio-cultural context. Therefore, as this research can be replicated with any other immigrant parents, this research attained the transferability status. Thus, this research recommended further future research on immigrant families, irrespective of their culture of origin, to learn more about the cultural perspective of the other cultures in the context they live in. This can help children from
immigrant backgrounds to adjust without much psychological distress, unlike their parents.

Learning the emic perspective meaning, in-depth understanding as well as the etic perspective meaning, the differences between the cultures is recommended by immigrant parents to help their children to adapt to the mainstream culture. In this research etic perspective explained the difference between the cultures, while the emic perspective explained the in-depth understanding of the culture.

**Reporting the Findings**

**Table 10**

*Research Findings*

<table>
<thead>
<tr>
<th>Research Finding</th>
<th>RPs' psychological disturbances intensified in their new socio-cultural context due to cultural differences.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research Finding</td>
<td>Psychological disturbances among the RP were impacting their immediate environment, where their children reside.</td>
</tr>
<tr>
<td>Research Finding</td>
<td>RP suffered from psychological disturbances when they wanted their children to be connected with their extended family and when their children who were exposed to the host culture struggled to follow their parents’ home culture.</td>
</tr>
</tbody>
</table>

**Demographic Information**

The demographic information of the six Research Participation is included in the table below. Out of the Six participants, four of them are females, and two of them are males. All the participants immigrated to the United States as adults, and everyone is raising their children who are under 10 years of age, and the children were born in the United States.
Table 11

Demographic Information of the Research Participants

<table>
<thead>
<tr>
<th>Participants No.</th>
<th>Pseudonym of RP</th>
<th>Gender of RP</th>
<th>Purpose of Immigration</th>
<th># of RP Children</th>
<th>Age of Children</th>
<th>School Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>RP 1</td>
<td>Female</td>
<td>Marriage</td>
<td>1</td>
<td>5</td>
<td>Elementary school</td>
</tr>
<tr>
<td>2.</td>
<td>RP 2</td>
<td>Male</td>
<td>Job</td>
<td>2</td>
<td>8 &amp; 3</td>
<td>Elementary school &amp; Preschool</td>
</tr>
<tr>
<td>3.</td>
<td>RP 3</td>
<td>Female</td>
<td>Marriage</td>
<td>2</td>
<td>8 &amp; 3</td>
<td>Elementary school &amp; Preschool</td>
</tr>
<tr>
<td>4.</td>
<td>RP 4</td>
<td>Male</td>
<td>Job</td>
<td>2</td>
<td>10 &amp; 4</td>
<td>Elementary school &amp; Preschool</td>
</tr>
<tr>
<td>5.</td>
<td>RP 5</td>
<td>Female</td>
<td>Marriage</td>
<td>2</td>
<td>10 &amp; 4</td>
<td>Elementary school &amp; Preschool</td>
</tr>
<tr>
<td>6.</td>
<td>RP 6</td>
<td>Female</td>
<td>Marriage</td>
<td>2</td>
<td>10 &amp; 4</td>
<td>Elementary school &amp; Preschool</td>
</tr>
</tbody>
</table>

Seven dominant codes were identified from three RQs of each transcription during stage I of step 1. From the identified codes, the inner meaning of the participants was unpacked through further analysis during stage II of step 1. The identified codes were then categorized into four categories in the step 2 analysis. Once codes were categorized, then the data was analyzed for patterns in the next step, and those patterns were recognized and clustered as eight sub-themes in stage I of step 3. After this, from those eight sub-themes, two themes emerged in stage II of step 3, and those themes were represented in a tabular form.

After the emergence of themes, as van Manen argued, the phenomenological analysis continued through hermeneutic circles and further analyzed the data in the fourth step. In step 4, the RP personal experiential themes were clustered and looked beyond those themes for further analysis, which paved the way for the next step, step 5. In step 5, there were two stages again. In
stage I of step 5, hidden emotions were captured, and in stage II, their inner meanings were unpacked through this research’s theoretical framework of EST. Then in the final and last step, step 6, research findings were interpreted from the overall analysis due to RP’s struggles of living and raising their children in two different socio-cultural contexts.

Altogether, in this research, the whole analysis process was repeated with all three RQs and with every RP’s transcription data, a total of six RPs. Some of the tables that represented analysis at every step across all the RP were included below, and some of the tables were included in the Appendices.

**Identification of Codes**

After transcribing the data, and member checking, I printed out a copy of the transcribed data of one research participant, and I read it slowly and carefully while looking for the statements that gave me similar meanings. I marked those similar statements, then grouped them all together and named them as a code. This process of naming the chunks of data with similar meanings were called coding, and it was done in two ways, a general coding process, and a line-by-line coding process. In the general coding process, I went through the whole printed transcript and found many different chunks of statements that gave me different meanings and found seven dominant codes from the three RQs of each transcribed data. I marked those statements on the printed transcript. In the line-by-line coding process, I read the whole transcript again on my personal, password-protected computer to identify those similar meaning-giving statements and chunks of data with different meanings by going line-by-line and identifying these same seven codes throughout the transcribed data. The table to show the identification of codes is included below (see Table 12). The same process of general coding and line-by-line coding was repeated with all the other five transcripts for each RQ. Seven identified codes were graphically
represented. Figures to represent the identified codes from RQ1, RQ2, and RQ3 of each transcript are shown below. After completing both processes, I scanned and sent those documents to my Advisor to check for reliability by comparing the document with her analysis. This process of checking the data for reliability was known as inter-rater reliability. And we both got almost 96% accuracy in identifying codes.

Table 12
Identification of Codes

<table>
<thead>
<tr>
<th>RQs</th>
<th>Chunks of Data</th>
<th>Identification</th>
<th>Corresponding RQs</th>
<th>Names of the Codes in RQ1</th>
</tr>
</thead>
<tbody>
<tr>
<td>RQ1.</td>
<td>*Any description of Research Participant’s (RP) early experiences</td>
<td>*Early experiences</td>
<td>3 Codes were identified in RQ1</td>
<td>*Code A</td>
</tr>
<tr>
<td></td>
<td>*RP description of any similarities between both the cultures</td>
<td>*Cultural similarities</td>
<td></td>
<td>*Code B</td>
</tr>
<tr>
<td></td>
<td>*RP description of any differences between both the cultures</td>
<td>*Cultural differences</td>
<td></td>
<td>*Code C</td>
</tr>
<tr>
<td>RQ2.</td>
<td>*RP description of any topic related to spouse</td>
<td>*RP Relationship with spouse</td>
<td>2 Codes were identified in RQ2</td>
<td>*Code D</td>
</tr>
<tr>
<td></td>
<td>*RP description of any relationship maintained with their extended family</td>
<td>*RP Relationship with extended family</td>
<td></td>
<td>*Code E</td>
</tr>
<tr>
<td>RQ3.</td>
<td>*RP description of parenting their children, any situations and circumstances that explained RP’s style of parenting, and their method of convincing themselves regarding their parenting practices.</td>
<td>*RP parenting strategies</td>
<td>2 Codes were identified in RQ3</td>
<td>*Code F</td>
</tr>
<tr>
<td></td>
<td>*RP description of relationship with their children, their confusions regarding their children,</td>
<td>*RP relationship with their children</td>
<td></td>
<td>*Code G</td>
</tr>
<tr>
<td>RQs</td>
<td>Chunks of Data</td>
<td>Identification</td>
<td>Corresponding RQs</td>
<td>Names of the Codes in RQ1</td>
</tr>
<tr>
<td>-----</td>
<td>---------------</td>
<td>----------------</td>
<td>-------------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td></td>
<td>and their conflicts with them</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Figure 3**

*Identification of Codes from RQ 1*

- **Code A**
  - Early Experiences

- **Code B**
  - Cultural Similarities

- **Code C**
  - Cultural Differences
Evaluation of Codes and Categories

Based on RQ1, RP faced challenges in transportation, food preferences, language, and communication. Findings from RQ2 revealed that RP maintained a strong connection with their
extended family members and depended on their suggestions for any important decision-making processes. The relationship with their spouse was based on strong cultural values acquired from their home culture. Findings from RQ3 revealed that RPs were parenting their children with their known parenting styles, and they did not want their children to deviate from their home culture. RP insisted that their children just followed their home culture without questioning them and wanted their children’s education in their way. For example, they were shocked to learn that their children do not get any homework after school. Some of the direct quotes of RP included, “There are many differences than similarities,” “the only similarity we could find in both the countries is sun raises in the East, and sets in the West,” and “We could see some similarities in celebrations,” and “we can see the difference in everything.” These direct quotes of RP were observed in Tables (see Appendix F).

All the codes were categorized into four categories, and each category had more than one code. All four categories were recognized based on the RQs. RQ1 investigated the differences between both socio-cultural contexts and recognized the categories from the identified codes that helped RP in balancing both cultures. RQ2 investigated the relationships of RP regarding their spouse and extended family and recognized the categories that preserved their home culture and parental expectations. RQ3 investigated parenting strategies and recognized the categories that promoted host culture and parental adaptations learned from the new socio-cultural context. Five out of six RP showed some kind of adaptation to the new socio-cultural context. Still, one RP did not show any kind of adaptation, proving that the specific RP was not willing to deviate from the home culture, and each RP has a unique experience. These categories were represented in a tabular form below (see Table 13), and then they were recognized across all the research participants in another Table (see Appendix G).
### Table 13

**Four Categories**

<table>
<thead>
<tr>
<th>Step 2</th>
<th>Explanation of Categories</th>
<th>Categories</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>• Research Participants (RP) comparing to their home culture.</td>
<td><strong>Category A</strong>: Attempts to preserve the home culture</td>
</tr>
<tr>
<td></td>
<td>• RP connecting to their home culture</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>• RP attempts to preserve their home culture.</td>
<td><strong>Category B</strong>: Parental expectations</td>
</tr>
<tr>
<td></td>
<td>• Authoritarian parenting by RP</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Rules by RP</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>• Discussions of RP with their children</td>
<td><strong>Category C</strong>: Attempts to promote host culture</td>
</tr>
<tr>
<td></td>
<td>• RP explaining cultural values to their children and expecting them to follow that without resisting them</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>• RP attempts to authoritative parenting rather than authoritarian parenting.</td>
<td><strong>Category D</strong>: Parental adaptations</td>
</tr>
<tr>
<td></td>
<td>• Accepting children’s perspective</td>
<td></td>
</tr>
</tbody>
</table>

**Thematic Description**

From my analysis, sub-themes came first, and then the two over-arching themes came from those sub-themes. Sub-themes were again recognized based on the RQs. From those sub-themes, two patterns were repeated and led to the identification of two themes. The two themes identified were either research participants ‘reference back to their home culture’ or their ‘resistance/negotiation to their host culture.’ Based on RQ1, RPs were confused between both the socio-cultural contexts, so they were leaning towards their known home culture while resisting their unknown host culture. For Example, in RQ1, food preferences are always referred to as their home culture, and the direct quotes include that the food we eat in India is unavailable here. On the other hand, immigrant parents said they did not understand the language when they
transitioned to the American culture, so they struggled internally to communicate and resisted their host culture.

Based on RQ2, RP was strongly connected to their home culture through constant and consistent conversations and communications with their extended family. For example, RQ2 investigated relationships where Research participants have a strong connection with their extended family, which refers to their home culture. Since their kid’s language is different, their kids are insisted on learning their language to communicate with their grandparents, which resists their host culture.

Based on RQ3, RP gravitated towards their home culture with their parenting strategies and parental expectations while not allowing their children to explore their host cultural privileges. For example, RQ3 investigated parental strategies, where research participants, in their direct quotes, revealed that kids need to be disciplined, as they are still learning and cannot have their own choices, where kids’ discipline refers to parent’s home culture, and kids cannot have their own choices was resisting their host culture. Two emerged themes from each RQ were represented graphically (see Figure 6). Evidence and more examples can be observed in the form of tables (see Appendix G).
Figure 6

Themes Emerged from Research Questions

Research Question 1 Findings

RQ 1 was, what were the early experiences of IIP when they first transitioned to the United States of America in terms of meeting their daily needs? Based on this RQ1, codes, and categories were identified, from which patterns were recognized that led to the emergence of eight sub-themes. Then two themes emerged from RQ1 through those eight sub-themes.

**Theme 1.** The emerged theme 1 from RQ1 was “research participants (RP) referring back to their home culture.” The meaning of this theme 1 was that RP compared everything to their home culture, and they wanted to be connected with their home culture. Research participants' expectations were too high regarding their children’s education. They wanted their children to follow their instructions without deviating from them, with high importance placed on education. They wanted their children to learn their home culture and their mother language, and they insisted that their children just do as their parents prefer. Even though their children cannot communicate with their grandparents, children were insisted on talking to their grandparents frequently.

**Theme 2.** The emerged theme 2 from RQ 1 was “RP resisting/negotiating their host culture.” The meaning of this theme 2 with regard to RQ1 was that because of a strong
connection with their home cultural values, RP was not able to accept the host culture. Children were not allowed to eat outside of their homes. Unaware of the school culture, children were not allowed to eat from school lunch. RP reported that they pack lunch daily for their children with a fear that they may eat meat if lunch is not packed. The direct quotes of RPs on this note were, RP 6 said, “here people eat a lot of meat when compared to India,” and RP 3 said, “we don’t eat meat on specific days and sometimes for the whole month.” On the other note, they complain that their children do not have many friends because of their opportunity to mingle with others during their lunch breaks. RP parenting strategies restricted their children only to their home culture. Every RP was afraid of losing their connection with their extended family. They insisted that their children learn their language and talk to them only in their mother language with a fear of losing it completely. Some of the participants wanted to discipline their children with strict rules thinking that they must be disciplined when young, and other participants were more liberal, thinking that their children cannot be raised with strict rules. Instead, they can explain to their kids why they have to follow their home culture. Although each RP’s parenting practice varies, they all have the same emerged themes.

**Interpretation of RQ1 Findings**

Research Finding 1 from RQ1 stated that RPs’ psychological disturbances were more than their psychological satisfaction in their new socio-cultural context due to cultural differences. Based on the themes that emerged, RPs either compared or connected everything with their home culture, or they tried to resist their host culture by not allowing their children to eat outside, confining them to their home cultural values, and emphasizing more on children’s education. These research findings can be interpreted only through phenomenological hermeneutic circles beyond the emergence of themes. Hermeneutic circles allowed me to look at
the data closely and then step back and look at it as a whole. Through these hermeneutic circles, the hidden emotions of the RP were captured, from which I unpacked their inner meaning to capture their psychological disturbances. Psychological disturbances were captured by looking through the EST research lens. EST helped me to recognize the juxtaposition, confusion, and struggles of RP between their home and host cultures, which helped me to find Research Finding 1, which was stated above.

*Research Question 2*

RQ 2 was, how do IIP describe their relationship with their extended family and spouse before and after immigration? Patterns were recognized from RQ2 data through identified codes and categories. These patterns were recognized as sub-themes first, which were eight in total. Then I was able to identify two patterns repeatedly that led to the emergence of two themes from the previously recognized eight sub-themes.

**Theme 1.** Again, for RQ2, the same themes were repeated as in RQ1. The emerged theme 1 from RQ2 was “RP referring back to their home culture.” To maintain the connection, RP frequently talks to their extended family. Few of the RP reported that they talk every day for at least an hour despite the time difference between both countries. Few of the participants reported they would be discussing a wide variety of topics, among which raising their children and family finances would be the prominent topics of discussion. Because of these discussions and problem-solving strategies learned from their home culture, RP raised their children with restrictions learned from their home culture. RP felt comfortable listening to their parents instead of learning something new from their children. They were afraid of losing their connection with their home culture. They insisted that their children follow their home culture but did not think about their children, who suffered from navigating two different belief systems. The sufferings
were like not having close friends at school and cannot satisfy their parents at home. This was observed through hermeneutic circles.

**Theme 2.** Another overarching theme identified from the eight sub-themes of RQ2 was “RP resisting/negotiating their host culture” This was observed when RP insisted that their children talk to their extended family only in their mother language. RP insisted that their children learn their language. If their children resisted, they tried to explain that it was necessary for them to talk in their language because it was the only way to communicate with their grandparents, and they should form a connection with their grandparents only through communicating with them. They should form a bonding with them as their grandchildren miss these children badly. RP insisted that their children live based on their parents’ home cultural values and tried to teach them their culture without providing them any option to think differently. Children were not given the freedom to choose their options of whether to communicate with their extended family or not, and they were allowed to choose the language in which they were comfortable while communicating with their grandparents and their extended family.

**Interpretation of RQ2 Findings**

Research Finding 2 from RQ2 stated that psychological disturbances among the RP were impacting their immediate environment, where their children reside. RPs were afraid that they might lose their culture if their children were not disciplined in their way. So, a few of the RP reported that they would be only talking in their mother language at home so that their children could learn and communicate with their grandparents. All the RP reported that they miss celebrating their festivals because they do not have the same social context as their home country to celebrate by observing others. In their direct quotes, RP 2 said that “either we forget to
celebrate sometimes due to our busy schedules or sometimes we do not find the point of celebrating those festivals since no one else is celebrating in the surrounding.” On the other note, they were afraid that they might lose their culture if they did not practice it. RP reported that “we were confused about the decision to come to the U.S. sometimes, and we were conflicted about living satisfactorily or not in this country.”

So, in the process of preserving their home culture and making their connections with their extended family strong, they were hurting their children without knowing. Thus, without thinking about their children’s struggles RPs insist that their children follow their culture, and RPs' fears and frustrations are impacting their children at home. Examples of direct quotes regarding the relationships of RP with their extended include RP 5 said, “I was raised in a very big family in India, and I was afraid that my kids could not maintain that bonding with them due to language barrier and communication gap”; RP 6 said, “I wanted to raise my kids by taking suggestions from my extended family because their way of parenting gave them good results”; RP 1 said, “I cannot take suggestions for parenting my child because my extended family does not know how it is here, but instead I would like to take their help in other things like, they can tell stories or engage my kid if I am working and if they were here, so I miss them badly.” These direct quotes reveal that ‘RP refers to their home culture’ as they miss their extended family.

As the RPs were confused between both cultures, their frustrations were mostly observed in the proximal environment where their children live. Examples of direct quotes are, “it's not like punishment, but I yell at my child frequently, more frequently,” and “I will not allow my children to eat meat under any circumstances on no meat days.” RP's strong adherence to their home culture is impacting their children who live in proximity.

Research Question 3
RQ 3 was, how do IIPs describe their parent-child relationship in a new sociocultural context, and what strategies do they follow in raising their children while balancing two sociocultural contexts after immigration? The same patterns as we have observed in RQ1 and RQ2 were recognized even from the RQ3 data. After identification of the codes and categories, they were analyzed for the patterns. The same eight sub-themes were identified in patterns on how RPs were trying to preserve their home culture and how badly they wanted to connect their kids to their home culture. From those sub-themes, two themes emerged from the RQ3 data.

**Theme 1.** The emerged theme 1 from the parenting strategies and relationship with their children was “referring to their home culture.” RP wanted to teach their kids everything that they had learned from their home culture with a fear of losing their home cultural values. Therefore, they use their parenting strategies to discipline their children, teach their cultural values, and explain and convince their children why they need to follow their home cultural values through stories. RP is trying to orally transmit their culture to their children even though their children do not have a visual component to observe what their parents are asking them to do. RP children do not have a model to observe except their parents, as they live without anyone from their extended family living with them. If their children listen to them, they feel proud of them, and if children do not listen to them, they have conflicts between them. So, it was evident that RP wanted to raise their children in their way to learn and follow their home culture, and I can say that they are referring to their home culture.

**Theme 2.** The emerged theme 2 from RQ 3 was “resisting/negotiating their host culture.” RP are raising their children by emphasizing their education as they have learned that from their home culture. Children were pressured to be at the top of their class through repeatedly reading and practicing the same subject again and again, and few RP believed that this
practice could get their children to be at the top of the class. When RP's children resisted this, RP used strict parenting strategies to discipline their children. In this process, both parents and their children will have conflicts, but due to their authority as parents, they insist that their children follow them without providing their kids with options to choose from. Few RP reported that they explain their kids, but ultimately, they believe that they know more than their children, so the best way for children is to listen and follow their parents.

**Interpretation of RQ3 Findings**

Research finding 3, obtained from the RQ3, stated that RP suffered from psychological disturbances when they wanted their children to be connected with their extended family and when their children who were exposed to the host culture struggled to follow their parents’ home culture. Few of the participants reported that it was not punishment, but children should be raised with strict rules on what they were expected to do and what needs to be restricted as they (children) were too young to decide on their own, so, as parents, they must be guiding their children. It does not appear to be a punishment from RP's perception, but the conflicts that arose between both supported that their children do not take the same way as parents regarding restrictions and discipline. Some of the direct quotes by the RPs were, RP 3 said, “I wanted to know everything that is going on at their school, so insist my kids talk about it, but, of course, they sometimes do, and other times don’t want to talk about anything.” RP 5 said, “I want to enroll my kid in all the available after-school activities so that he won’t feel shy and make friends with everyone.” Based on the evidence from the data, RP raised their children with restrictions without giving them options. Alternatively, they insist that their children follow their home culture without deviating from it. It was evident that RP thought that they were supporting their children, but they could not see that from their children’s perspective, so they insisted their
children do their way, which pushed their children to resist them. These conflicts between them and their children and their inability and confusion to make their children communicate with their extended family are the reasons for RP’s psychological disturbances. The descriptions of emerged sub-themes and themes are shown below (see Table 14).

**Table 14**

*Themes Across Participants*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Theme – A</strong></td>
<td><em>It's not punishment but we need to discipline our children</em></td>
<td><em>We have to teach our culture to kids, otherwise they do not know</em></td>
<td><em>I will be telling kids what to eat and what not to eat because it is our culture</em></td>
<td><em>We will be missing many family ceremonies, and we are missing the support of our extended family</em></td>
<td><em>I want my kids to be connected with my extended family</em></td>
<td><em>I will be taking suggestions from my extended family for any important decision makings sometimes.</em></td>
</tr>
<tr>
<td></td>
<td><em>Kids learn more in India</em></td>
<td><em>Kids need to have strong connections with extended family</em></td>
<td><em>I want my kids to be connected with their grandparents and cousins</em></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Hidden Emotions Captured through Hermeneutic Circles**

The phenomenological analysis started after recognizing themes from the data through reading and rereading. Reading and rereading the data through emerging themes gave me a new understanding. Phenomenological analysis observed the data closely by looking at parts of the data as well as looking at the whole data through Heidegger’s hermeneutic circles again and again. Analysis through hermeneutic circles represented spiraling down the data rather than going in circles (Peoples, 2021). These hermeneutic circles gave me a new and nuanced understanding of the emerging themes. Looking beyond the horizon of data after the emergence
of themes to let the new understandings evolve captured the “hidden emotions” in this analysis. These hidden emotions were analyzed further through hermeneutic circles, and their inner meanings were uncovered as psychological satisfaction and/or disturbances. An example to show the analysis through hermeneutic circles and how the data was reduced to meaning structures is shown below with RP5. If we observe the analysis through six steps, “RP5 was confused with the cultural transition”, so RP 5 tried to preserve their home culture by referring to their home culture in every context. So, RP 5 was frustrated and psychologically distressed due to conflicted and strained relationships.

**Figure 7**  
*Hermeneutic Circle observed for RP5.*

All RPs practiced their home culture without deviating from it after immigration. They practiced the same with their children who were exposed to the host culture. Phenomenological analysis, after the recognition of themes, captured the hidden emotions of RP because of the
differences in cultures where RPs were inclined towards their home culture, and their children who were exposed to the host culture were inclined towards the host culture.

The hidden emotions captured during this analysis were fear, frustration, anxiety, and depression. With further observation through hermeneutic circles, the inner meaning of these hidden emotions was uncovered, where psychological disturbances were observed through fear, frustration, anxiety, and depression. Following the IPA, hidden emotions and psychological disturbances were merged into one table to show their connection of emotions and disturbances with respect to the RQs. Through this analysis, I observed the role played by the hermeneutic circles by looking at parts of the data and also looking at the data as a whole.

Hidden emotions were captured from all three RQs, across all the RP lived experiences. These emotions were captured when the RPs were transited from their home culture to the host culture through phenomenological hermeneutic circles. These emotions were captured while RPs were maintaining their relationships with their extended family after immigration. And these hidden emotions were captured while RPs were parenting their children in the host culture with their home cultural values.

Through further analysis, the inner meaning of hidden emotions was unpacked, and psychological disturbances were captured. Among the psychological disturbances, psychological dissatisfaction, psychological struggle, and psychological distress were prominent. Psychological satisfaction was achieved only when RPs were happy and satisfied, and those situations were limited. Psychological dissatisfaction, struggle, and distress were psychological disturbances where RPs were not satisfied, confused, or conflicted with their daily activities.

These disturbances in their daily activities were observed within their close family who resides in the United States or with their extended family who resides in a distant environment in
India. Tables to show the hidden emotions (see Table 15), the definitions of psychological satisfaction/disturbances (see Table 16), and the identification of psychological disturbances from each RQ (see Table 17) were included below. Tables to show the connection between hidden emotions and psychological disturbances, and psychological disturbances across all the RP were represented in tables (see Appendix G).

Table 15
*Captured Hidden Emotions*

<table>
<thead>
<tr>
<th>Step 5 – Stage I</th>
<th>Hidden Emotions Captured after Phenomenological Analysis through Hermeneutic Circles</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Fear</td>
</tr>
<tr>
<td>2.</td>
<td>Frustration</td>
</tr>
<tr>
<td>3.</td>
<td>Anxiety</td>
</tr>
<tr>
<td>4.</td>
<td>Depression</td>
</tr>
</tbody>
</table>

Table 16
*Definitions of Psychological Disturbances*

<table>
<thead>
<tr>
<th>Step 5 – Stage II</th>
<th>Psychological Satisfaction / Disturbances</th>
<th>Definitions of Psychological Satisfaction/Disturbances</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Psychological Satisfaction</td>
<td>When RP were happy and satisfied with their daily activities</td>
</tr>
<tr>
<td>2.</td>
<td>Psychological Dissatisfaction</td>
<td>When RP were not satisfied with their daily activities</td>
</tr>
<tr>
<td>3.</td>
<td>Psychological Struggle</td>
<td>When RP were confused regarding their daily activities</td>
</tr>
<tr>
<td>4.</td>
<td>Psychological Distress</td>
<td>When RP were conflicted with their extended family, children, and relationships</td>
</tr>
</tbody>
</table>

Table 17
*Psychological Disturbances from the RQs Identified Through EST*

<table>
<thead>
<tr>
<th>RQs</th>
<th>Description of RQs</th>
<th>Psychological disturbances identified</th>
</tr>
</thead>
<tbody>
<tr>
<td>RQ1</td>
<td>• Early experiences</td>
<td>⇒ Psychological dissatisfaction</td>
</tr>
<tr>
<td></td>
<td>• Cultural similarities</td>
<td>⇒ Psychological satisfaction</td>
</tr>
<tr>
<td></td>
<td>• Cultural differences</td>
<td>⇒ Psychological struggle</td>
</tr>
<tr>
<td>RQs</td>
<td>Description of RQs</td>
<td>Psychological disturbances identified</td>
</tr>
<tr>
<td>-----</td>
<td>-------------------</td>
<td>--------------------------------------</td>
</tr>
</tbody>
</table>
| RQ2 | • Relationship with spouse  
      • Relationship with extended family | ⇒ Psychological satisfaction and struggle  
                                           ⇒ Psychological satisfaction and dissatisfaction |
| RQ3 | • Parenting strategies  
      • Relationship with children | ⇒ Psychological distress  
                                           ⇒ Psychological satisfaction and distress |

**Conclusion**

Three research findings were reported from the analysis based on the two emerging themes. The whole process of capturing hidden emotions and uncovering psychological disturbances was repeated with each of the three RQs, and the process of interpreting phenomena with hermeneutic circles applied to each RP’s lived experiences. Research findings were based on the psychological disturbances captured from the hidden emotions of RP. The research findings were reported in a tabular form at the beginning of this chapter. RPs were conflicted in relationships with both their children in their immediate environment and their extended family in a distant environment back in India. Other tables and figures were displayed in the appendices for accuracy and reliability.

Each RP unlocked a whole world of difference through their lived experiences regarding their cultural transition, their relationships, and their parenting experiences by being in two cultures. Every RP had a different life experience, but all those experiences boiled down to a common essence of preserving their home culture in their host culture. Through the process of preserving their home culture, unfortunately, RPs became the victims of psychological disturbances. These psychological disturbances were impacting their immediate environment.
with their close family, which was their microsystem. RP wanted their children to connect with their extended family and learn their home culture. On the other hand, their children who were exposed to the host culture were struggling to stick to their parent’s home culture. Through this phenomenological design, RP’s lived experiences unlocked their psychological disturbances.
CHAPTER 5

Discussions

This research explored the lived experiences of Indian immigrant parents (IIP) living with their home cultural values in their host culture while parenting their children who were exposed to both cultures. To investigate IIP lived experiences, this research utilized phenomenological design. To fulfill the purpose of this study, I conducted research through phenomenological inquiry using a theoretical framework of Ecological Systems Theory (EST). In retrospect, Bronfenbrenner’s framework includes certain flaws, and they appear in this research as well. Flaws were observed in the positionality of the Chronosystem. As I replicated the same, this did not appear an ideal theoretical framework even for my study because all the systems became binary as the phenomenon of the sociocultural context of transition and parenting was researched through a cultural perspective between collectivistic and individualistic cultures. Six research participants (RP) were recruited and interviewed through three semi-structured interview protocols. These protocols investigated three different interview sessions with a separate research question (RQ) on each. After analyzing the transcribed data through interpretive phenomenological analysis (IPA), three research findings were found.

To explore the lived experiences of RPs, three RQ were analyzed through IPA. The first RQ was on the early experiences of RP in terms of their daily needs. RQ1 investigated and explored the lived experiences of RP and recognized the differences between the two sociocultural contexts RPs encountered and how those differences impacted them in living their daily lives. The second RQ was on the relationship of RP with their spouse and extended family before and after immigration. RQ2 investigated and explored the connection of RP with their extended family and how that impacted their relationship with their spouse. RP lived experiences were
explored on their dependability on their extended family in any decision-making process. The third RQ was related to RP parenting strategies and their relationship with their children. RQ3 explored and analyzed RP parenting practices and how they taught their home cultural values to their children, how acceptable and unacceptable when their children were inclined towards the host culture, and the host culture’s educational systems. The relationship of RP with their children was analyzed through their parenting practices within two different socio-cultural contexts, their home culture and host culture. This chapter will present the essence of each participant, the study implications by research questions, limitations, recommendations for future research, recommendations for practice, and a conclusion.

**The Essence of Experience of RP1**

RP1 was a female participant who was happy and satisfied with her early experiences as she came with her husband after their marriage ceremony in India. Her husband went to the United States as a student who prepared everything for her, and she said it was an easy transition for her. After living a while in the United States of America, she recognized many differences in the host culture, including the US educational system. She was not satisfied with her child’s education and worried about how her child could learn material without getting any homework from school. RP1 believed that getting homework assignments from school can build a bridge between school and home, and learning should be a continuous process rather than confined to a specific place, either home or school.

RP1 struggled to cope with many other cultural differences, especially with food preferences, language and traveling, and her child’s educational differences. These differences impacted her relationship with her spouse, extended family, and child in terms of a different cultural perspective. RP1 was challenged with psychological struggle due to the differences
between her home and host cultures. She wanted her kid to understand the reasons behind her yelling and follow her instructions. She believed that parenting was an essential aspect that could help her child to be disciplined and have a good life in the future.

**The Essence of RP2**

RP2 was a male participant who had immigrated to the United States for a job and is now co-parenting his two kids with his spouse. RP2 was psychologically satisfied when he first transitioned to the U.S. and when their children were learning their culture. However, later, his psychological satisfaction shifted to psychological struggle with a fear of whether he could transmit his culture or not to their children with his daily tasks of the job, household chores, and parenting. And then, his struggle was converted to psychological distress when he imagined the future of their kids’ adolescence and how to answer some questions their children might have as they grow. As an immigrant parent, he was determined to transmit his culture to his children, and he wanted his children to follow his culture without deviating from the same.

On the other hand, he was open to the host culture to learn and grow and was confused with both cultural contexts. RP2 home culture contradicted his host culture. As a parent, he liked the U. S. educational system but wanted to have physical textbooks for kids (elementary school) while they learn something at school. RP2 felt very proud when his elder kid was recognized by the elders of his community for learning their religious prayers, for which he entered the Guinness book of world records as one of the youngest students who recited those prayers. RP2 was happy to learn his children are inclined toward his home culture and learning their sacred holy books. He felt proud that he taught his home culture to both of his children. At the same time, he was afraid about their future stages of adolescence and adulthood. So, instead of enjoying the satisfaction, RP’s life was engulfed with fear.
**The Essence of RP3**

RP3 was a female participant who came to the United States with her spouse after marriage. She was psychologically satisfied when she landed in the U.S. with her husband as they moved away from her extended family and lived alone with her spouse, which she described as heaven. She never went to school in the U.S. but learned about the U.S. educational system through her children’s schools. Her elder child is now attending elementary school, and her younger is attending preschool. She remembered her childhood and how she used to talk to her parents without stopping for hours and was expecting the same from her kids. She said that every day, after picking up her younger child from school, she inquires and makes sure her child speaks something about the school, food, friends, and more. She said she gets answers in bits and pieces but completely understands the whole picture about her children’s life at school through their answers. Alternatively, she also said that sometimes she doesn’t get the answers that she intended from them. She felt proud when her mother-in-law cried out of happiness because of her child’s progress at school. RP3 felt proud that she impressed their extended family and wanted to continue the same in the future.

RP3’s satisfaction with moving away from her extended family and raising her children based on her home culture turned into a struggle later as she could not cope with the daily necessities, which demanded her dependence on her extended family for help. This led her to psychological struggle when she needed help from her extended family while working outside her house in her professional job, doing household chores, and parenting. She said that she and her husband get along well, and if any conflicts arise, they never argue in the presence of their children. She wanted to make sure her children followed her home culture without deviating from it by observing them, and she needed to practice that daily. Her psychological struggle
turned to psychological distress when she wanted to practice her home culture in the host culture despite her daily multiple tasks. It was evident from the data when she complained about her frustrations regarding her daily tasks, including cooking fresh food from scratch and teaching her home culture to her children on a daily basis.

**The Essence of RP 4**

RP 4 was a male participant who had immigrated to the United States for a job purpose. He struggled a lot with his early experiences and learned to navigate challenges with psychological struggles. When RP4 came to the U.S., he did not understand the language, he did not find the food he used to eat, he did not find friends who spoke his language to talk to, and he could not even share his situation with his parents or extended family. RP4 cannot share his problems with his parents and siblings, and as it was his choice to come to the U.S. He does not want to hurt their feelings because of his choices and the struggles he encountered.

He was satisfied because of being present in the U.S. but struggled to live with demanding daily needs and necessities when he transitioned to the U.S. because of his barriers. RP4 struggled to maintain connections with his extended family and raise their children with differences in his home and host countries. He struggled to raise his kids with host cultural values of independence when he and his spouse depended on their extended family for help. He was too close to his extended family as he was raised in a joint family, and everyone took good care of him, and they still continue to do so. So, he talks to them frequently through video calls.

When he understood that his children could not talk to his extended family because of the language barrier, he had mixed feelings of happiness and fear. He was happy that his children were learning the English language but felt sad when they could not communicate with his extended family as he does. He struggled to simultaneously teach his home cultural values of
dependency on extended family. These struggles and confusion led RP4 to psychological distress.

The Essence of RP5

RP5 was a female participant who traveled to the U.S. after marriage. She had never left her hometown before marriage and was raised in a joint family with her aunts, uncles, grandparents, and parents in the same household and many relatives in the same town. She struggled a lot when she landed in the U.S. as she did not have anyone to talk to and even did not understand the language. RP5 explained that it took her ten days to talk to her parents after landing here, which was devastating. She traveled alone as her husband came ahead of her after marriage and described that after landing in the U.S., she did not know how to call her husband as she was supposed to take a domestic flight to reach her husband. RP5 explained that phones were different in the airport, and she had never used a coin phone before. Moreover, she explained that the stove was different, she was not used to the carpet where the whole apartment had a carpet, the restrooms were different, and they did not have any furniture at her apartment.

RP5 explained that her strong connections with her extended family were at risk because she was afraid her kids might not continue that bonding. RP5 wanted to give her children only fresh and hot food daily, so every day before the lunch break, she used to go to her child’s school to provide freshly packed lunch boxes. RP5 wanted to join her elder kid in as many after-school activities as possible because her elder child is shy compared to her younger child. She thought joining in many activities could help him overcome his fear. She even described that her children are uncomfortable talking to their grandparents because of the language barrier, and she was afraid their bonding and dependency would be lost with time. She was concerned about losing the bonding between her children and her extended family but could not be able to observe that
her child, who is ten years old now, does not have friends at school. She was more worried about the long-distance connection with her extended family rather than her child’s present connections with his friends. As a parent, she insisted that her children follow her home culture rather than providing a platform to connect her children to their current situations to make friends at school.

**The Essence of RP6**

RP6 was a female participant who traveled to the U.S. after marriage. She expressed that differences were more than similarities within both cultures. She described that the passing of a legacy from parents to their children was similar in Indian and U.S. cultures. RP6 explained that it was difficult to navigate the differences, and everything different from their culture was learned through experience, which took longer for them. She described that the main difference based on her observation was that people in the U.S. eat more meat than in India. RP6 explained that she consulted her extended family when making important decisions involving finances and kids and enjoyed her extended family’s company and guidance while celebrating various festivals.

She explained that she and her husband get along very well and usually do not have any conflicts. If any dispute arises, they never fight in front of kids, as they want to show their kids that conflicts are not good. RP6 wanted her children to observe them (she and her husband) and learn from them. RP6 explained that her husband believes that learning through repetition and practice can help kids to be ahead of everyone in their classes. Still, she said she could not entirely agree with that because kids may be stressed out with memorizing and going ahead of everyone. Although their opinions were contradictory to each other, they never wanted to show that to their kids. RP6 described that they (she and her husband) do not have any conflicts with her kids, and fortunately, their kids listen to them.
Summary of the Essence of all RPs

Analyzing the data gathered from each research participant showed that all participants were satisfied with living in the United States immediately after immigration. At the same time, as their life progressed, they missed their extended family, their food preferences, their kids’ educational preferences, and their relationship with their extended families. They were excited and overwhelmed simultaneously, and they lost their enthusiasm for living in a host culture as they were involved in parenting their kids. The data revealed that RPs were satisfied when someone preceded them from their family. After landing in an unknown place away from their extended family, they felt comfortable if they had to depend on that person from their family who came prior to them. On the other hand, the data revealed that research participants struggled if they had to come all by themselves to the United States or if they had to depend on others beyond their family for their daily needs after immigration.

As they progressed living in the host culture, their struggles increased due to differences in their home and host cultures. On the one hand, they struggled with transportation, food preferences, and language barriers to live in a host culture. This was consistent with the previous literature by Daga and Raval (2018), who argued that socialization with their ethnic minority group, South Asian Americans included the use of their native language at home and the consumption of native food. Living with home culture at their residence contradicted their belief system outside of their residence.

As an alternative, they struggled to connect their kids with their extended family due to long distances and the language barrier. RPs tried to teach their children their home culture at every opportunity, like through daily talks and discussions. At the same time, they insisted that their children talk to their extended family to build a connection between their kids and their
extended family, who has a language barrier between them. These struggles led immigrant parents to maladaptive consequences, which led them to experience psychological distress.

RPs learned that their home cultural values contradicted their host cultural values through daily experiences. RP realized there was more freedom in their host culture and more restrictions in their home culture. They were confused when provided with two different and contradicting platforms in both cultures. They were confused about whether to give freedom to their kids as practiced in the host culture or to restrict them as they learned from their home culture. RPs were confused about the educational system in the host culture on whether to have textbooks and homework as practiced in their home culture early from kindergarten or not. They were confused about whether to follow the host culture without textbooks and homework or go back to their home culture and make their children practice their way of education by sending them to after-school tuition to keep them ahead of everyone in their class.

RPs were afraid about the bonding between their children and their extended family. The fear was that the bonding they used to have with their extended family might not be continued with their children. The dependency they used to have to make the correct decisions by following their extended family’s suggestions might not be continued with their children. RPs were afraid that the dependency practiced in their home culture might be lost if not practiced enough. To practice that home culture with their extended family, their children had a language barrier. RPs were satisfied to live in the host culture on the one hand, and at the same time, were afraid to lose their home cultural practices. In essence, all the RPs were experiencing struggle and distress to live in their host culture with their home cultural practices. These emotions were captured only through the phenomenological hermeneutic circles. Thus, this research utilized analysis through the phenomenological approach.
Implications

There are educational, theoretical, and methodological implications for this research. Educational implications include strategies to help academic success for children who come from immigrant families. Children from immigrant backgrounds are impacted the most. This research can be helpful to immigrant parents who raise their children in a different socio-cultural context rather than the context they were raised. When they immigrate to a different socio-cultural context, immigrant parents need to understand everything differently from the context they were familiar with in their home culture. In learning differently, immigrant parents were confused with the juxtaposition within two socio-cultural contexts. They must be made aware of specific policies, rules, and regulations practiced in their host culture to resolve their confusion and juxtaposition.

Theoretical implications include any problem-solving strategies to resolve the confusion and struggles of Indian immigrant parents. This research can benefit the Indian immigrant population in a broader sense, which can make them aware of the differences between the two cultures. Awareness of these differences could assist them in the adjustment to the host culture without much confusion. This research can be helpful to teachers and school counselors who deal with children from immigrant backgrounds. This research can also benefit children with an Indian immigrant background who suffer between their parents’ parenting strategies and teaching strategies at their school as their home and school cultures are different.

IIPs are aware that they are migrating from Eastern cultures to Western cultures, yet they do not expect many differences that prevail between both cultures when they transition from Indian to the United States culture. Unaware of the differences, IIPs struggle to meet their expectations regarding their daily needs and raising their children. They struggle to meet their
subtle daily needs, such as secure locking systems, electrical sockets, and driving directions, which were quite the opposite in their country, in addition, to preparing their children for school culture.

Methodological implications include strategies to know more about the IIPs to bring out their hidden emotions embedded in their meta-cognition to address and resolve certain issues in their daily lives. Unaware of the school system, IIPs expectations can push elementary school-going children to a risky stress level. Unaware of the personal choices children can make at school, IIPs insist that their children listen to them and follow their directions. Since children are not allowed to choose their options at home and are given the freedom to choose their options at school, they are at risk of confusion and stress. It was evident from the data that RPs insisted that their children study after school or enrolled them in extra after-school tuition classes, which can be too stressful for the younger children and can lead them to developmental delays and disabilities.

IIPs’ expectations regarding their children's education of being top in the class with memorization are again stressful for children, as they need more time to play. IIPs felt proud when their children were selected for the gifted track and felt sad when they were not. While preserving their home culture, IIP insisted that their children did specific things and restricted them from doing specific things without their children’s preferences or concerns. Education is one of them, where IIP’s children do not have their preferences, but IIP chooses everything for their children. This was evident from the previous literature (Neethipudi & Winsor, 2022) on how Indian immigrant parents take the privilege of choosing their children’s career options. Based on these differences, IIP’s children are confused about whether to accept their parent’s decisions to impress them or hurt them by following their own decisions. Consistent with the
literature, IIPs struggled with conflicts between them and their children as both of them moved away from each other (Neethipudi & Winsor, 2022). As argued by these researchers’ immigrant parents and their children never meet at a sweet spot as they progress with time and age. Being consistent with the previous research, the current research provided evidence that children, when exposed to their parent’s host culture, were confused between their parent’s home culture and host culture due to their parent’s insistence to follow it without deviating from their parent’s home culture. So, this research’s in-depth educational implications are required to be addressed for the successful and stress-free life of young children from Indian immigrant families.

Research Question 1

RQ1 was, what were the early experiences of IIP when they first transitioned to the U.S. in terms of meeting their daily needs? Two themes emerged from RQ1 in their cultural transition after immigration. They were RP either referred to and practiced their home culture, or they resisted/negotiated their host culture. As RP insisted their children follow their home culture, children who were exposed to the host culture at school struggled to balance between both cultures. They struggled to adjust and fit in their classrooms, which impacted their learning abilities.

Cultural Transition of RP

Based on previous research, close ties with extended families can help immigrant families to follow their learned home cultural values although living away from their extended families (Iyengar & Smith, 2016; Kim et al., 2017; King & McInerney, 2016; Perez et al., 2019; Pinquart & Kauser, 2018). RPs maintained connections with their extended families even after immigration in the same way as if living with them through daily talking and sharing their living styles. Thus, close ties and dependency on their extended family continued, and immigrant
parents’ decision-making depended on their extended family, even though they no longer lived with them after immigration. RP’s parents, siblings, and their spouse’s parents, siblings, and relatives are considered an extended family for RP. Consistent with the literature, it was evident from this research analysis that every RP depended on their extended family, e.g., parents and grandparents, for every important decision-making process involving finances and their kid’s education.

Every RP consulted their extended family while talking to them frequently over the phone, either daily or three to four times a week. RP said they made important decisions by consulting their extended family to improve their bonding. To continue that bonding, RP involved their extended family in every decision-making process after their immigration, even though the extended family did not live with them. On the other hand, although RP talked to their extended family frequently to involve them, they were afraid to share everything that happened after immigration for fear of hurting their extended family’s emotions. RP struggled to live with the juxtaposition of cultural differences in the host culture; at the same time, they avoided sharing the same with their extended family and remained silent about their struggles which were suppressed within themselves.

**Research Question 2**

RQ2 was, how do IIP describe their relationship with their extended family and spouse before and after immigration? The same patterns as in RQ1 were identified even in RQ2, from which the same themes emerged. The two emerged themes were, theme 1 was RP referring to their home culture to preserve it in every interaction with their spouse and extended family, and theme 2 was resisting their host culture, or they do not want to adapt to the host culture. Strong connections with their extended family supported RP in adhering to their home culture and
raising their children with their home culture. This impacted their children’s developmental stages to a greater extent because children are faced with confusion and challenges on whether to follow their parent’s home culture or host culture.

**Relationship of RP with their Spouse and Extended Family**

RP struggled to live with their extended family before immigration because of the lack of freedom and the restrictions placed on them, although they were adults. It was evident when RP expressed their happiness in living alone with their spouse and when they said that it was like heaven for them to live away from their extended family after marriage. This was also evident from the previous literature, which said that the self is sacrificed for the sake of others (Kaduvettoor & Inman, 2012; Perez et al., 2019; Pinquart & Kauser, 2018; Segal, 1991), and the societal pressure to bear a male child is too high in Indian cultures (Goyal, 2016), from which RP attained freedom after immigration.

At the same time, although they attain freedom, they do not want to deviate from their extended family, so they try to impress them by following their directions. This was evident from the research when RP taught their children their home cultural values and mother language and insisted they talk to their grandparents in their mother language. On the other hand, RP struggled to observe that their children did not speak with their grandparents and extended family due to the language barrier. RPs were struggling to establish a connection between their kids and extended family by asking them to talk frequently with each other; at the same time, they were afraid that their kids might not continue talking because of the language barrier. RP’s extended family does not understand the kids’ language, and the kids do not understand their grandparents’ language, as they do not stay together and speak the same language. This led to juxtaposition in the proximal environment of RP to develop the bonding between their kids and
extended family. It was prominently observed throughout this research through the lived experiences of RP.

**Research Question 3**

RQ3 was, how do IIP describe their parent-child relationship in a new sociocultural context, and what strategies do they follow in raising their children while balancing two sociocultural contexts after immigration? Even though the topic of each RQ and the questions to explore those topics were different, RP’s description of their lived experiences led to the emergence of those two overarching themes. Theme 1 was RP referring to their home culture to preserve it, and theme 2 was RP resisting host culture by avoiding it. The implication of these themes based on the RQ3 was that RP children were affected without their (RP) knowledge. RP wanted to preserve their culture but was unaware of their host cultural perspective and their children’s confusion. Through their unawareness, they pushed their children to listen to them, which impacted their children’s decision-making abilities. It was evident from the data that children cannot decide by themselves. A few of the RP reported that their children would not eat anything without asking them or do not do anything if they, as parents, restricted them. Through this, it was evident that children depended on others for the decision-making process in order to impress their parents.

**Parenting Strategies of RP**

Previous literature on parental controls by Barber (1996) argued that behavioral controls monitor a child’s behavior and are practiced by autonomy-supportive parents. In another study by Mousavi et al. (2016), it was argued that psychological controls that can manipulate a child’s behavior could undermine their autonomy, and Asian cultures practice them. It was evident through this research that RPs were practicing behavioral and psychological controls that can
monitor and manipulate a child’s behavior. RP taught their children their home culture while inclining and learning the host culture through parenting strategies.

RPs taught their home culture to their children and insisted that they do not deviate from it. This was evident regarding their food preferences, as they could not eat meat on certain days based on their learned home culture. On the other hand, they explained their home culture and allowed their children to ask why they needed to follow that. RPs manipulated their children’s behavior through insistence and monitored their behavior through negotiations. For example, RP’s kids were demanded to learn their parents’ mother language and talk to their grandparents only in their mother language. On the other hand, they were monitored not to eat meat on restricted days at home and outside their homes. It was evident that RPs were teaching their children not to deviate from their home culture while allowing them to learn the host culture.

**Relationship of RP with their Children**

Rogoff (2003) argued that the proximal environment influences any individual to a greater extent, especially when the cultural perspective is considered based on Bronfenbrenner’s Ecological Systems Theory (EST). In this research, every RP appeared happy when their kids were considered and said they were completely satisfied with their kids as they do whatever they say. RP expressed that they were fortunate that their kids listened to them without questioning back, and still, they continue to listen. RP felt happy because their kids follow their home culture and are learning their mother language. Since RPs were satisfied with their kids, they have a good relationship with their kids. It was evident from the research that the RPs’ children were following their parent’s home culture without deviating from it.

On the other hand, every RP described how language became a barrier between their kids and their extended family. It was evident from this research that every RP talks only in their
mother language with their kids to teach that language. RPs insisted that their children learn their mother language to be connected with their extended family. However, when their kids were enrolled in U.S. schools, RP described that they learned the language with an American accent that their extended family could not follow. RP added that although their extended family can understand English, they needed help to follow the American accent, which formed a barrier between their children and extended family. Moreover, RP insisted that their children follow their parent’s home culture to connect with their extended family.

Even though RPs were satisfied with their kids, their attempt to establish a connection between their kids and extended family was devastating. This struggle again is causing psychological disturbances among RP, where they were happy and sad simultaneously. This situation caused juxtaposition in the proximal environment, or the microsystem of RP, based on the EST. This juxtaposition caused psychological disturbance among RP rather than psychological satisfaction regarding their children, which strained their relationship.

**The Essence of Research Findings**

Three research findings were found in the final step 6 of this phenomenological study analyzed through IPA. After the hidden emotions were captured in step 5 through Heidegger’s hermeneutic circles, their inner meaning was unpacked again through hermeneutic circles and captured RP’s psychological disturbances. These psychological disturbances occurred due to RP’s conflicting cultures, which were their home and host cultures. The contradictory nature in the RP immediate environment was captured through this research’s theoretical framework of EST by Bronfenbrenner.

The first research finding stated as ‘RP psychological disturbances were intensified in their new socio-cultural context due to more cultural differences.’ The second research finding
said that ‘psychological disturbances among the RP has an effect on their immediate environment, where their children reside, which in turn was effecting their children academically.’ Finally, the third research finding stated that ‘these psychological disturbances occurred when RP wanted their children to connect with their extended family and learn their home culture and cannot take when they learn that their children struggle too with confusion when exposed to the host culture.’

I conclude that these three research findings were found by investigating and exploring three research questions. These RQs investigated six research participants through semi-structured interview sessions, Interview 1, Interview 2, and Interview 3. Psychological disturbances occurred due to contradicting situations of the sociocultural contexts RPs encountered. IIPs do not share their struggles beyond their family boundaries, as argued by Khera and Ahluwalia (2021). To bring out those emotions, a phenomenological approach was used. Since a cultural perspective was considered, an EST was used to know the proximal environment of IIP, which consisted of two contradictory cultural contexts.

Consistent with the previous literature on different studies, the juxtaposition of being and living in two different cultures (Bamaca-Colbert et al., 2019; Neethipudi & Winsor, 2022;) occurred in the RP proximal environment and suffering without revealing their struggles beyond their family boundaries (Radhakrishnan et al., 2022) pushed them to psychological disturbances. These psychological disturbances cannot be captured unless they are investigated through phenomenological design, analyzed through Heidegger’s hermeneutic circles from IPA (van Manen, 2014; Peoples, 2021; Nizza & Smith, 2022), and observed through another research lens obtained from the theoretical framework of EST (Bronfenbrenner, 1979). I utilized phenomenology as my philosophical stance to illuminate those subtle psychological
disturbances. Since the cultural perspective piece was explored, this research used a theoretical framework of EST.

A total of six RP were interviewed for this research purpose. Based on the inclusion criteria mentioned in Chapter 3, I recruited them from a large Mid-South urban area. The reason for selecting this area was that Indian immigrant populations were increasing based on the 2020 Census Bureau due to globalization and other reasons mentioned in Chapter 2. Four female participants and two male participants were recruited for this research. All the RP are parenting their children who are of age range between three to 10 years. Each RP had a unique life experience when they immigrated to the United States from India. However, after analysis through IPA, all their experiences were boiled down to the common themes identified in this research, either preserving their home culture or resisting/negotiating their host culture.

Limitations

Even though the data were gathered through three interviews from each RP, the sample size was small, and data were gathered from a limited geographical area. Data was gathered only from first-generation immigrant parents whose children are young and do not yet have experience in a different sociocultural context to understand from the host cultural perspective. Few of the contacted participants dropped out because they were unwilling to share their personal experiences.

Some participants complained that they could not find time to share their experiences, and others said they were afraid of revealing their personal experiences. One of the contacted participants, who was very interested, could not give me her interview, as she did not find enough time with her three-year-old child, which made me realize that interviews with mothers of three-year-olds might be too hard. So, I recruited participants if their youngest child was four
and older. Moreover, one participant asked why they needed to share such personal experiences more deeply.

Because of their limited experience of the host culture, and their intention to preserve their home culture, four of the participants wanted to complete all three interviews in one sitting, which were intended to take place at different times. It was a limitation as the data gathering time was reduced. One reason a few participants gave me was that it would be a time-saving process if they could answer all the questions at the same time. And the other reason they gave me was that they do not have many experiences to reveal regarding their parenting strategies. It was a limitation when participants were unwilling to share their lived experiences. Because of these limitations, a few participants dropped off.

One participant did not want to give the interview but wanted to answer the questions in writing if I could provide her with the questions I intended to ask. She said that writing would be more comfortable for her rather than saying something. When someone writes their experiences, I cannot capture the gaps and silences between the words, which are essential for phenomenological analysis. As van Manen (2014) explained, these silences and gaps can also reveal the trustworthiness of data by taking the participants to their past and describing their lived experience as if they look at their experience or were there in the past while describing it, which is a limitation of this study. Perhaps maybe a phenomenological design is not the best design because the phenomenon of cultural transition and parenting in a different sociocultural context is a little bit muddy.

Still, some appeared very interested in revealing their experiences that they had an opportunity to share with someone outside of their family boundaries. First-generation immigrant parents were limited in their knowledge of cultural differences. With their limited knowledge and
without knowing about the future struggles, immigrant parents teach their children their home culture to preserve it. Unaware of the host cultural practices, and the differences between the cultures, immigrant parents insist that their children preserve their home culture while resisting their host culture. As two cultures were researched, perhaps Bronfenbrenner’s framework should not be taken as a theoretical framework because it has binary limitations, where participants sometimes have a dilemma in choosing either their home culture or host culture, and they adapt to both cultures as a continuum other time. Perhaps Triandis’s research about collectivistic and individualistic cultural perspectives needs to be incorporated into EST to explain the binary limitations of EST’s theoretical framework.

**Recommendations for Future Research**

Future research is recommended on aspects other than parenting in a different culture involving cultural attention. Other aspects may include experiences of being and living in a different cultural context and how they navigate the differences between cultures when they immigrate to that location rather than just visiting. In the future, immigrant parents must be made aware that parenting their children with their cultural preferences alone cannot fully prepare them for future endeavors. So, the daily activities of immigrant parents involving any cultural perception must be researched further to support the immigrants in meeting their daily needs and expectations.

Based on the limitations of this study, research can be conducted in other geographical locations where immigrant populations are increasing. The selection of research participants must also be streamlined based on the limitations of this research. Further similar research can be conducted using children’s perceptions while living with different home and school cultures. Future research comparing immigrant parents and their children’s perceptions can provide us
with the gestalt effect of the immigrant’s life in a different cultural context. Further research in
the future can be undertaken to make the life of children with immigrant backgrounds easy and
stress-free in the host culture's educational system.

Maybe using a different theoretical framework and design can be helpful in the future. Rather than a phenomenological study, maybe using a case study design would capture the essence of RP. Perhaps using the Self-Determination Theory given by Ryan and Deci (2016) can satisfy the phenomenon of cultural transition and parenting in a different sociocultural context that can be used as the theoretical framework, which can capture the research participants' determined selves when transitioned to a different sociocultural context.

**Recommendations for Future Practice**

Recommendations for this research must include addressing the perceptions that can guide immigrant parents to parent their children in a different cultural context. Immigrant parents' uncertainty about parenting their children with their cultural preferences must be addressed. Many parents indicated that they know nothing about the host culture and its educational system. So, when they were parenting their children in their way regarding educational needs, which might negatively impact them. This issue must be addressed by collaborating with teachers and school counselors. Teaching immigrant parents the school policies and helping them accommodate them in their home culture can be helpful.

As immigrant parents need to be made aware of the host cultural settings, they can be provided with more information regarding the cultural perspective of the host culture. Immigrant parents can be provided with more information in the libraries, and information can be given in the form of classes at schools/libraries to learn more. Search websites can be updated with more information. Immigrant parents can be given instructions when admitting their children into
schools. How rubrics will be provided for projects in schools, instructions on what the teachers will be teaching in the class, what they will be expecting from the students, and what they will be expecting from the parents can be given in the form of instructions/rubrics to the immigrant parents.

**Conclusion**

I conclude that the three research findings were tied to the research questions. Phenomenological inquiry about the early experiences of RPs found the first research finding. It revealed that immigrant parents' psychological disturbances were more when compared to their psychological satisfaction. Fulfilling their dream of higher education and improving their standard of living are met, but continued living with many differences pushed them to dissatisfaction, struggle, or distress.

Phenomenological inquiry about the RPs’ relationship with their spouse and extended family found the second research finding. It revealed that RP’s psychological disturbances negatively impacted the proximal environment where their children reside. With their parents’ insistence, children struggle with whether to follow their parent’s home culture at home or learn their home culture from the school, as these children were born in the U.S. Immigrant parents struggled, and their children are confused since both cultures are opposite and contradict each other. Immigrant parents are inclined toward their home culture, and their children are inclined toward their home culture (immigrant parents’ host culture), which contradicts each other. Both were confused about these contradicting platforms that negatively impacted their living standards.

Phenomenological inquiry about RP’s parenting strategies and relationship with their children found the third research finding. It revealed that these psychological disturbances
occurred for immigrant parents when they tried to connect their children to their grandparents. Children struggled to establish this connection because of long distances and language barriers. Immigrant parents struggled to establish a bonding between their children and their extended family as they believed that this bonding must continue for a happy and satisfactory future. RPs were unaware that this might be different from their children’s perspective because they cannot think about establishing a bonding for future happiness if children suffer in their current situation. This was evident from this research that RP’s children suffered when their parents insisted that they must talk to their grandparents in their mother language, which was difficult from the children’s perspective as it formed a barrier.

Therefore, based on the Interpretive Phenomenological Analysis (IPA) of the data obtained from the RPs, I conclude that the lived experiences of the Indian immigrant parents were boiled down to living with their home culture in their host culture. RPs are proud to practice their home culture but simultaneously pressured to practice it in their host culture. They are confused between the two sociocultural contexts, their roles, their languages, and their being and living in the host culture with their home culture. They are confused about whether to preserve their home culture or to negotiate and incline towards their host culture. These confusions pushed the RP into psychological distress. Since the saturation was obtained through the recruited sample size, it can be applied to the larger population of Indian immigrant parents.

Due to contradictory situations in Indian and United States cultures, RPs had a confusing cultural identity regarding how they raise their children. They experienced two worlds and struggled to negotiate and follow one culture. They live with their home culture and preserve it in their host culture. This situation pushed them into confusion and instability, which caused psychological distress in the Indian immigrant parents. This confusion and psychological distress
was being passed down to their kids, who also struggle to live and survive in two different sociocultural contexts in their future. This was consistent with the previous literature that argued that IIPs and their adolescents travel in opposite directions and never meet at a sweet spot due to their exposure to two different sociocultural contexts (Neethipudi & Winsor, 2022).

Juxtaposition was observed throughout the analysis, where RPs were confused and frustrated while navigating two different contexts. On the one hand, they were confused about preserving their home culture while raising their kids and teaching them their home culture. At the same time, on the other hand, they were confused about whether to promote and follow the host culture to which their children were exposed. They encountered juxtaposition in every situation they faced. This was consistent with the literature that argued that Asian Indian immigrant parents were challenged with parenting their adolescent children in the American culture due to conflicts and juxtaposition (Neethipudi, 2022).

In essence, this research analyzed lived experiences of RPs through IPA and found that confusion, juxtaposition, and struggles with psychological distress prevailed among Indian immigrant parents. Unaware of the differences, IIPs were confused with both cultures while confusing their growing and developing children living with their parent’s home culture at their residence and school to impress their parents. Yet, these children struggle with contradicting and confusing cultural constraints that prevail in both cultures. As IIPs appeared happy and maintained secrecy beyond their family boundaries, it was hard to bring out their emotions. Therefore, the psychological distress among the IIP must be captured only through a phenomenological inquiry and IPA through phenomenological hermeneutic circles. Thus, this research utilized phenomenological inquiry and IPA to capture the hidden emotions of the RPs by using the EST as another research lens to capture their cultural perspective.
http://doi.org/10.1080/20797222.2009.11433992


https://doi.org/10.1037/a0031220


https://doi.org/10.1002/cvj.12025


https://doi.org/10.1097/NMC.0000000000000222

https://journals.sagepub.com/doi/pdf/10.1177/160940690400300104

https://doi.org/10.1111/obr.13147


https://doi.org/10.1037/cdp0000318

https://doi.org/10.1037/cdp0000149


Appendices

Appendix A –

RECRUITMENT FLYER

PARENTING IS AN JOURNEY FILLED WITH BATTLES & BLESSINGS!

If you are an immigrant parent from India who is parenting a child/ren of age range from 3-10-year-olds, there is an opportunity to share your parenting experiences for a research purpose.

When – At your convenience!!

Where – Through the online zoom platform!!

Why – To share your parenting experiences!!

What – You can share your exact triumphs and troubles in parenting!!

If you are interested in participating in the research for being an awesome parent, please contact -

Name: Olivet Neethipudi
Phone: 818-259-1609
Email: knthpudi@memphis.edu

THANKING YOU IN ANTICIPATION FOR YOUR PARTICIPATION!
Appendix B

Interview Protocol

Interview 1

Research Question 1

*RQ 1 Transition*

What are the early experiences of immigrant parents from India when they first transit to the United States of America in terms of meeting their daily needs?

**Interview Questions:**

1. What similarities have you found between your home country and the United States after immigration? Can you describe them?
2. What differences have you found between both countries? Can you describe them?
3. Can you describe your experience when you first moved to the United States of America from your country? For example –
   ○ How do you use to manage traveling after landing? For how long?
4. What was your experience like in navigating those similarities and differences?
5. Are there any specific cultural activities mandatory for you to do for your family? If so, what are they?
6. Who guides you to do those mandatory activities, and how do you perceive that guidance?
7. What are the things you enjoy doing, and are there any restrictions on doing them? How do you perceive that?
8. What happens if you fail to do the mandatory things?
9. What happens when you want to do restricted things within your family boundaries?
10. Can you explain to whom you are accountable and what happens if you deny that accountability?
Appendix C

Interview Protocol

Interview 2

Research Question 2

*RQ 2- Relationship with Extended family and Spouse*

How do immigrant parents from India describe their relationship with their extended family and spouse before and after immigration?

**Interview Questions**

1. Can you describe your relationship with your extended family before immigration?
   
   o Have you ever lived in a joint family before or after your marriage? If so, who used to live in your household?

2. How often will you be talking to your family members and your spouse’s family members?

3. How long will you be talking to your extended family members in each call, and what topics do you discuss regularly?

4. Can you describe what suggestions you take from your parents or your spouse’s parents?

5. Can you describe the challenges you face in maintaining those relationships after immigration?

6. Can you describe how involved you are in making critical decisions within your family after immigration?

7. Can you explain your freedom to choose your education before your marriage and select your career options after your wedding?

8. How intimate are you with your spouse, and can you describe your romantic relationship?
9. What are the topics you and your spouse generally discuss?

10. Do you have any conflicts in those discussions? If so, can you explain the reasons behind those conflicts?

11. How often do you have conflicts with your spouse, and what strategies do you follow to resolve them?
Appendix D

Interview Protocol

Interview 3

Research Question 3

RQ 3- Role of Parenting

How do immigrant parents from India describe their parent-child relationship in a new socio-cultural context, and what strategies do they follow in raising their children while balancing two socio-cultural contexts after immigration?

Interview Questions:

1. Can you describe the similarities between your parenting practices in the mainstream American culture and your parent’s parenting practices back in India regarding education?
   
   o Do you remember any elders from your extended family who helped your parents parent you? How do you perceive that?

   o Can you get that help after immigration? How do you perceive that?

2. Can you describe the differences between both parenting practices?

3. How do you perceive your parenting role after immigrating to a different cultural context away from your extended family?

4. What challenges do you encounter when you enroll your children into U.S. schools?

5. What strategies do you use to overcome those challenges?

6. Can you describe any confusion or conflicts between you and your spouse in parenting your child/ren regarding education?
7. Where do you go for help, or whom do you consult to resolve those conflicts? Why?

8. Can you describe your role and spouse’s role in parenting your child/ren, and how (or why) you choose those roles?
   - Who drops and picks up your child from school? Why?
   - Who reads bedtime stories to your child if you have the habit of doing so? Why?
   - Who cooks and feeds your child most of the time? Why?

9. Does your child agree with you and your spouse on everything? If not, what topics do you encounter conflict with your child, and how do you perceive it?

10. What strategies do you follow to resolve those conflicts, and how do you describe your relationship with your child after those discussions?
Appendix E – IRB Approvals

IRB Approvals

IRB #: PRO-FY2023-32
Title: Parenting Practices of Indian Immigrants in the United States through a Cultural Perspective

Creation Date: 7-22-2022
End Date:
Status: Approved
Principal Investigator: Olivet Neethipudi
Review Board: University of Memphis
Sponsor:
IRB Approval - Email Attachment

PRO-FY2023-32 - Initial: Approval - Expedited
do-not-reply@cayuse.com <do-not-reply@cayuse.com>
Fri 8/12/2022 1:56 PM
To: Denise Lynne Winsor (dwinsor@memphis.edu); Olivet Kiranmayi Neethipudi (knthpudi)<knthpudi@memphis.edu>

**CAUTION:** This email originated from outside of the organization. Do not click links or open attachments unless you recognize the sender and trust the content is safe.

The University of Memphis
Institutional Review Board
Division of Research and Innovation
Office of Research Compliance
University of Memphis
315 Admin Bldg
Memphis, TN 38152-3370

August 12, 2022

PI Name: Olivet Neethipudi
Co-Investigators:
Advisor and/or Co-PI: Denise Winsor
Submission Type: Initial
Title: Parenting Practices of Indian Immigrants in the United States through a Cultural Perspective
IRB ID: #PRO-FY2023-32

Expedited Approval: August 12, 2022

The University of Memphis Institutional Review Board, FWA00006815, has reviewed your submission in accordance with all applicable statuses and regulations as well as ethical principles.

Approval of this project is given with the following obligations:

1. When the project is finished a completion submission is required
2. Any changes to the approved protocol requires board approval prior to implementation
3. When necessary submit an incident/adverse events for board review
4. Human subjects training is required every 2 years and is to be kept current at citiprogram.org.

For additional questions or concerns please contact us at irb@memphis.edu or 901.6783.2705

Thank you,
### Appendix F

#### Table 18

**Identification of Codes Across Participants**

<table>
<thead>
<tr>
<th>Codes</th>
<th>RP1</th>
<th>RP2</th>
<th>RP3</th>
<th>RP4</th>
<th>RP5</th>
<th>RP6</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Early Experiences</strong></td>
<td>I am fine with the early experiences</td>
<td>It was really nice to me when everyone</td>
<td>I was really happy when I came to the US,</td>
<td>It was really confusing to me; I do</td>
<td>I really felt that I came to a different</td>
<td>I came with my husband, so everything</td>
</tr>
<tr>
<td>Code A</td>
<td>because my husband was here before me,</td>
<td>greeted while I was outside which was not</td>
<td>because that was the first time, I could</td>
<td>not know anything about this country</td>
<td>planet.</td>
<td>was good for me.</td>
</tr>
<tr>
<td></td>
<td>he came as a master’s student.</td>
<td>not practiced in India.</td>
<td>be able to spend time with my husband</td>
<td>before I came here.</td>
<td>before I came here.</td>
<td>I never came out of the house to</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>alone.</td>
<td>I came here for the job purpose</td>
<td></td>
<td>explore.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I enjoyed going out with my husband to</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>all the places even to the grocery shops.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Cultural Similarities</strong></td>
<td>Celebration are similar – the way they get together, and enjoy are similar to me</td>
<td>Some Festivals are similar – like Halloween, we celebrate a festival in India for our ancestors</td>
<td>I did not find any similarities culture wise to my knowledge</td>
<td>Taking care of kids is similar, helping them learn, and taking them to activities are similar</td>
<td>I found more differences than similarities, I did not see any similarities</td>
<td>Passing down the legacy to next generation is similar</td>
</tr>
</tbody>
</table>

146
and forefathers which is similar to Halloween, then, Sankranti festival in India is similar to Thanksgiving, and many people does not know about these similarities.

<table>
<thead>
<tr>
<th>Cultural Differences—Code C</th>
<th>Going to grocery shop is different.</th>
<th>Greeting people is amazing which is not common in India.</th>
<th>Everything is different.</th>
<th>Transportation is difficult as I need to depend on my friends to go to places.</th>
<th>We don't have a car when we came here, so we need to wait for my husband’s friends.</th>
<th>There are more differences than similarities.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education is different (no homework and no textbooks)</td>
<td>Finding fresh milk is difficult.</td>
<td>We cannot get everything at one place, so we need to go to different places to get our daily stuff.</td>
<td>I don’t want to give milk which would be sitting for a week in the fridge to my baby.</td>
<td>I am an Indian foody, so it was hard to get Indian food.</td>
<td>I don’t have friends to talk which is so difficult for me as I am a socializing person.</td>
<td>I have to learn everything in a hard way, because I do not know much about here.</td>
</tr>
<tr>
<td>Weather is different.</td>
<td>Finding food is difficult.</td>
<td>We don’t have a car when we came here, so we need to wait for my husband’s friends.</td>
<td>I need to learn cooking to survive.</td>
<td>I am an Indian foody, so it was hard to get Indian food.</td>
<td>I don’t have friends to talk which is so difficult for me as I am a socializing person.</td>
<td>I have to learn everything in a hard way, because I do not know much about here.</td>
</tr>
<tr>
<td>Parenting is different.</td>
<td>Language is difficult even</td>
<td>We don’t have a car when we came here, so we need to wait for my husband’s friends.</td>
<td>I need to learn cooking to survive.</td>
<td>I am an Indian foody, so it was hard to get Indian food.</td>
<td>I don’t have friends to talk which is so difficult for me as I am a socializing person.</td>
<td>I have to learn everything in a hard way, because I do not know much about here.</td>
</tr>
<tr>
<td>Codes</td>
<td>RP1</td>
<td>RP2</td>
<td>RP3</td>
<td>RP4</td>
<td>RP5</td>
<td>RP6</td>
</tr>
<tr>
<td>-------</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>though I know English and pronunciation is totally different.</td>
<td>don’t eat beef, and Muslims don’t eat pork in India, but here they eat everything.</td>
<td>As my kids take lunch to school for 4 days, we need to negotiate for the 5th day on what they eat and when to eat, because we cannot eat meat every day.</td>
<td>license is difficult.</td>
<td>parents after coming here which was a struggle for me</td>
<td>My husband believe in learning through repetition to get ahead of everyone and I believe it would be stressful, but I agree with him at the end (authoritarian parenting)</td>
<td></td>
</tr>
<tr>
<td>Learning the host culture through google and my child’s school</td>
<td>Educatio is more digital, but I prefer physical books.</td>
<td>Education is good here than in India.</td>
<td>I did not understand the language in my workplace.</td>
<td>I used to struggle all alone so much when my husband leaves to work every day.</td>
<td>In India I would take help from my family but here I do not go for help when I encounter a conflict with my husband because we both understand each other very well</td>
<td></td>
</tr>
<tr>
<td>Parenting – we are teaching our culture to kids and making sure that they follow that</td>
<td>What I used to enjoy when I came here at the beginning became frustrating now for me, so I prefer to be at home doing the kitchen and household stuff, while my husband will go out to do the grocery and outside stuff</td>
<td>Decision making is difficult in India.</td>
<td></td>
<td></td>
<td>Decision making is difficult in India.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Codes</td>
<td>RP1</td>
<td>RP2</td>
<td>RP3</td>
<td>RP4</td>
<td>RP5</td>
<td>RP6</td>
</tr>
<tr>
<td>-------</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Relationship with spouse</td>
<td>We do not know each other before marriage, but we are getting along with each other.</td>
<td>Sometimes we do not agree with each other, but we will discuss and agree upon something.</td>
<td>We know each other before marriage, and ours is a love marriage. We had to struggle for too long to convince our parents because in India they don’t agree that. So, after marriage, once we came here, it was like a heaven where I can stay with my husband alone and no one else being around. Sometimes we do fight, but</td>
<td>We are related but do not know each other before marriage. My wife became so possessive after my first child was born and did not allow even me to touch him while he was an infant, and sometimes it will still continue.</td>
<td>We</td>
<td>We have differences of opinions, but we never fight when kids are around, but most of the times we get along with each other very well.</td>
</tr>
</tbody>
</table>

**Code D**

My husband was related to me, and I have seen him in family gatherings a couple of times before our marriage.
<table>
<thead>
<tr>
<th>Codes</th>
<th>RP1</th>
<th>RP2</th>
<th>RP3</th>
<th>RP4</th>
<th>RP5</th>
<th>RP6</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Relationship with extended family – Code E</strong></td>
<td>Not so frequently, but once a week, and I will talk with my mother for hours.</td>
<td>I will be talking to my mother every day at least for an hour; and rarely talks to my spouse’s parents except when they ask for me.</td>
<td>I will be talking to my parents in the weekend when I am free, when my kids are sleeping, and my spouse is exercising.</td>
<td>We miss all the ceremonies, the bonding what we have with our extended family may not be there for our kids and sometimes wonder why we came here.</td>
<td>I was raised in a joint family, and I used to mingle with many people around.</td>
<td>I will be talking frequently to my parents and in-laws for at least 15 to 20 minutes for any decision-making process, kids’ education, and many more.</td>
</tr>
<tr>
<td></td>
<td>I can take help from my extended family but not in parenting</td>
<td>I will share my kids’ achievements with my parents</td>
<td>I will be talking frequently with my parents and extended family through video calls.</td>
<td>I will be talking to my parents almost every day and with my spouse’s parents at least 3 times a week.</td>
<td>Missing the help from my extended family</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- We make sure not in front of kids.
- My children miss the bonding because of
- My kids miss my extended family a lot.
<table>
<thead>
<tr>
<th>Codes</th>
<th>RP1</th>
<th>RP2</th>
<th>RP3</th>
<th>RP4</th>
<th>RP5</th>
<th>RP6</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>We need to discipline, and I will make sure that my child understand what I am talking about. If possible, I would want the school systems to include some kind of language barrier</td>
<td>We need to guide our kids for making some good habits so that they will continue those habits. I will explain to my child in a simplest, and humblest way so that he understand my point and follow it.</td>
<td>We strictly follow our cultural values and made my kids to follow them. Our kids listen and understand those values and ask me whether they can do it or not before doing anything.</td>
<td>I want to expose my children to many activities and want them to learn and not to feel shy about anything. I will explain to my kids what we do and follow in our culture and ask them to follow those things.</td>
<td>The main thing here is to take them to many activities, so we are doing that and encouraging our kids to participate in various activities. We joined our kids in every available extracurricular activity like how everyone else here do.</td>
<td>We have difference of opinions with our kids in food habits, relationships, cultural values. I will not compromis e on everything my kids bring up but explain what is best and worst to my children and they listen and agree with me.</td>
</tr>
<tr>
<td>Codes</td>
<td>RP1</td>
<td>RP2</td>
<td>RP3</td>
<td>RP4</td>
<td>RP5</td>
<td>RP6</td>
</tr>
<tr>
<td>-------</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>homework given to the kids after school, so that they will have the connection between school and home.</td>
<td>kids got used to that habit of doing daily discussions where I tell stories and morals about my culture</td>
<td>strategies, and my kids listen to everything, so we are fortunate that our kids are good</td>
<td>and how we celebrate our festivals and do other stuff, but teaching them is a long process and we also learn along with them about the culture here</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**RP relationship with their children – Code G**

| We both have a good relationship with our kids, but sometimes we have conflicts where my kid was scared, and I need to stop my husband if I think he was wrong and sometimes he will correct me if he think I am over thinking just to make sure that we | We have a very good relationship with my kids and hopefully it must continue in future, because my kids listen to everything I say. | So far, we have a very good relationship with our kids and they enjoy telling me what I say in the form of stories where I will be utilizing that time to tell them about my culture and explain why it is important to follow that | We allow our kids to eat everything whatever they want, but my elder one stopped outside food by himself without us interfering or telling him to do so. | My kids listen to us, and they do not resist us. |

We try to explain to my kids the importance of extended family and I really want my kids to have a strong bonding with my extended family. We are so happy that he did not like outside food, but I want him to socialize more because he | Hopefully I trained | I will make all accommodations to help my kids to be connected with my |

We try to explain and make them understand what we want them to do.
<table>
<thead>
<tr>
<th>Codes</th>
<th>RP1</th>
<th>RP2</th>
<th>RP3</th>
<th>RP4</th>
<th>RP5</th>
<th>RP6</th>
</tr>
</thead>
<tbody>
<tr>
<td>were not scaring our kid and we want our kid to understand properly what we were trying to make him understand by explaining him.</td>
<td>them to understand our culture by explaining everything, I guess, and I will make sure that my kids talk everything about their school as soon as they come home, so they got used to it. Of course, I will get in bits and pieces, but I will get the complete picture of what happened at school. My elder one even interrupts me after coming from school while I will be still working, but I polite tell him to wait until I complete</td>
<td>is a very shy person and do not mingle with anyone so easily</td>
<td>extended family.</td>
<td>I am used to give hot lunch every day to both of my kids, so I make sure that happens every day by either me or my husband go and give hot lunch during my kid’s lunch time.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
my work, as I am still working from home.

<table>
<thead>
<tr>
<th>Codes</th>
<th>RP1</th>
<th>RP2</th>
<th>RP3</th>
<th>RP4</th>
<th>RP5</th>
<th>RP6</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Early Experiences of RP –</td>
<td>I enjoyed.</td>
<td>I was confused.</td>
<td>I do not know what to do.</td>
<td>I was happy I came with my husband.</td>
<td>Early Experiences –</td>
</tr>
<tr>
<td></td>
<td>Cultural similarities –</td>
<td>Celebration of festivals</td>
<td>Similar kind of festivals are celebrated.</td>
<td>Not many similarities</td>
<td>Similarities were limited to only festivals –</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cultural differences –</td>
<td>Cultural Shock</td>
<td>No convenient and public transportation</td>
<td>Preferred food is not available.</td>
<td>Textbooks are not available.</td>
<td>Differences were observed in every situation –</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Transportation</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Educational Systems</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Food Preferences</td>
</tr>
<tr>
<td>B</td>
<td>C</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Codes – Stage I</td>
<td>Identification of Codes</td>
<td>Unpacking the inner meaning from these Codes – Stage II</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>-------------------------</td>
<td>--------------------------------------------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>⇒ Kids are expected to listen rather than questioning their parents.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| D              | • RP relationship with their spouse –  
                   ⇒ I get along with my spouse.  
                   ⇒ We do not fight in front of our children.  
                   ⇒ We discuss our opinions.  
                   ⇒ We disagree but discuss and agree with one another.  
                   ⇒ Both agree and do not have any conflicts when children are watching. | • Relationship with spouse  
                   ◇ Do not agree with spouse all the time, but with either discussions or sometimes conflicts they conclude. |
| E              | • RP’s relationships with extended family –  
                   ⇒ Daily phone calls to parents  
                   ⇒ Talking to parents at least an hour  
                   ⇒ Frequent communication with parents, if not daily, at least 3 to 4 times a week  
                   ⇒ Following the same traditions in celebrating the ceremonies as in India | |
| F              | • RP’s parenting strategies  
                   ⇒ Children must follow their parents.  
                   ⇒ We need to discipline our children.  
                   ⇒ We need to explain to them if they do not understand. | • Parenting Strategies  
                   ◇ Authoritarian parenting practices  
                   ◇ Following known parenting strategies |
<table>
<thead>
<tr>
<th>Codes – <strong>Stage I</strong></th>
<th>Identification of Codes</th>
<th>Unpacking the inner meaning from these Codes – <strong>Stage II</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>G</td>
<td>⇒ We discuss our cultural preferences through daily discussions.</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>RP’s relationship with children</strong> –</td>
<td></td>
</tr>
<tr>
<td></td>
<td>⇒ Children are expected to follow cultural expectations and listen to their parents.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>⇒ Afraid that bonding may not be sustained.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>⇒ Children are expected to study well through repetition to be ahead of everyone.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>⇒ Constant communication with children to listen.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>⇒ Learning from child’s school</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• <strong>Relationship with children</strong> –</td>
<td></td>
</tr>
<tr>
<td></td>
<td>◇ Negotiations with kids to listen and follow them.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>◇ Adapting to authoritative parenting practices</td>
<td></td>
</tr>
</tbody>
</table>
## Appendix G

### Table 20

*Identification of Themes from Each RQ*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>RQ – 1</td>
<td>Cultural Transition: The food we used to have in India is not available here</td>
<td>Cultural Transition: We though we eat meat, we, and many others from India do not eat beef and pork.</td>
<td>Cultural Transition: Being alone with my husband after marriage is like heaven. But lately I am frustrated to go to different places to get our daily stuff which I used to enjoy previously; this is very unlikely when compared to India.</td>
<td>Cultural Transition: I really did not understand the language, and I did not understand what to eat. Transportaion is really hard, and I do not know driving to buy a car</td>
<td>Cultural Transition: Everything is different here. I am confused of everything, food, restrooms, transportaion, and many more</td>
<td>Cultural Transition: We are learning everything because everything is new here, and we are learning through experience s</td>
</tr>
</tbody>
</table>

As of now, we discussed what to eat and not eat with our kids and fortunately they will follow that and do not eat meat on the days we do not take any meat. They will make
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>RQ – 1</td>
<td><strong>Parents:</strong> I will be talking to my mother for longer time periods whenever I get a chance. I want my kids to talk to their grandparents, but since my kids speak American English, my parents cannot understand them. So, because of the language barrier, I cannot ask my kids to spend some time talking to their grandparents, and because of that even my kids also get bored sometimes.</td>
<td><strong>Parents:</strong> I have a very good relationship with my extended family, in fact I used to have two mothers, my dad’s sister do not have children, so she and her husband raised me as their own. <strong>Relationships</strong></td>
<td><strong>Parents:</strong> I have a very big family and wanted to maintain a strong relationship with my extended family. So, I love talking to them and call them very frequently.</td>
<td><strong>Relationships</strong> I wanted to have the bonding with my extended family, but we have the freedom to take our own decisions. Sometimes we contact our extended family for any suggestion from them.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>RQ – 2</td>
<td><strong>Parenting:</strong> We need to have some connection between home and</td>
<td><strong>Parenting:</strong> I like the educational system here, but my elder kid is so curious and</td>
<td><strong>Parenting:</strong> I will make sure to ask everyday what my kids did at school. I used to be a chatterbox</td>
<td><strong>Parenting:</strong> My kids listen to me, and we change and adjust accordingly to their needs.</td>
<td><strong>Parenting:</strong> I wanted to join my kids in various activities and expose them to variety of sports. <strong>Parenting:</strong> We do not fight in</td>
<td></td>
</tr>
<tr>
<td>RQ – 3</td>
<td><strong>Parenting:</strong> Kids Education:** We need to have some connection between home and</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
school which can be made through homework given to kids at school. Unlike in India, kids do not get any homework here, so how there can be a connection between both home and school. A lot, so I will bring books from library. But if I want to really learn, I will want to have a physical textbook instead of electronic books. When I was young, so I will be talking to my kids until they tell everything about their school, friends, and teachers. We (parents and kids) agreed upon eating lunch at school for one day on a pizza day, so I will ask them about the food they had on those days and explain why they have to only certain foods and not others. We do not fight when kids are around.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>It’s not punishment but we need to teach our culture to kids,</em></td>
<td><em>We have to teach kids what to eat and what</em></td>
<td><em>I will be telling kids what to eat and what</em></td>
<td><em>We will be missing many family</em></td>
<td><em>I want my kids to be connected</em></td>
<td><em>I will be taking suggestions from my</em></td>
<td></td>
</tr>
<tr>
<td>------------------------</td>
<td>------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>discipline our children</td>
<td>otherwise they do not know</td>
<td>not to eat because it is our culture</td>
<td>ceremonies, and we are missing the support of our extended family</td>
<td>with my extended family</td>
<td>extended family for any important decision makings sometimes.</td>
<td></td>
</tr>
<tr>
<td><em>Kids learn more in India</em></td>
<td>*Kids need to have strong connection with extended family</td>
<td>*I want my kids to be connected with their grandparents and cousins</td>
<td>*I am afraid that kids may lose connection with my extended family</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>We can get outside food everywhere, but here we do not have that option</em></td>
<td>*We need to help kids to repeat what needs to be learned (teaching Bhagavat Geetha by a Hindu priest through repetition)</td>
<td>*I am following all the traditions and want my kids to follow our culture without losing it</td>
<td>*We are confused with the decision of coming to the US</td>
<td>*I am confused about coming to the US, I have mixed feelings whether I have taken the right decision or not</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>I am confused about many things, the pronunciation, language</em></td>
<td>*Sometimes we lose the tract of our festivals because no one celebrates them here, but in India since everyone will be celebrating, we can easily remember to</td>
<td>*My kids love to eat India food, and I will be cooking food regularly</td>
<td>*We are struggling to adjust with the difference</td>
<td>*We will be explaining to kids to listen and follow the directions, and my husband believes in learning anything through repetition</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Themes</td>
<td>RP – 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>--------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>celebrate the</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>festivals</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 22</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hidden Emotions Across Participants</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Hidden</th>
<th>RP - 1</th>
<th>RP - 2</th>
<th>RP - 3</th>
<th>RP - 4</th>
<th>RP - 5</th>
<th>RP - 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fear</td>
<td>More differences than similarities</td>
<td>Family connections are not established.</td>
<td>Family connections</td>
<td>Family connections</td>
<td>Family connections</td>
<td>Confused about the differences</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fear</td>
<td>More differences than similarities</td>
<td>Family connections</td>
<td>Family connections</td>
<td>Family connections</td>
<td>Family connections</td>
<td>Confused about the differences</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frustration</td>
<td>Education</td>
<td>Used to have fresh food; now it is sitting in the fridge</td>
<td>Food preferences. Not comfortable in giving food to kids which is sitting in the fridge for almost a week</td>
<td>Kids are allowed to eat everything. But they got bored and wanted to eat home food. Every day, mother want to give fresh and hot food for lunch, so got used to it.</td>
<td>I am a socializing person who connects with my whole extended family and my kids are unable to communicate with their grandparents also.</td>
<td>Food habits. Here they eat a lot of meat, and we do not eat beef and pork</td>
</tr>
<tr>
<td>Anxiety</td>
<td>About parenting. Parenting in India is changin</td>
<td>Food preferences</td>
<td>Food preferences</td>
<td>Bonding with extended family</td>
<td>Bonding with extended family</td>
<td>Challeng es of long-distance relationships</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

161
<table>
<thead>
<tr>
<th>Hidden Emotions</th>
<th>RP - 1</th>
<th>RP - 2</th>
<th>RP - 3</th>
<th>RP - 4</th>
<th>RP - 5</th>
<th>RP - 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>g now, and parenting here is also more complicated because the kids do not know how to respect elders</td>
<td>what we want</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Depression**

Confused about parenting. Do not know how to parent them in their adolescence

Confused about parenting. So far, my kids are listening, but do not know how they will be in future

Confused about moving here. We missed many ceremonies, and are missing all the religious events

Confused about moving here. We are missing the extended family and the connection

---

**Table 23**

Hidden Emotions Captured and their Inner Meaning Uncovered

<table>
<thead>
<tr>
<th>Hidden Emotions – Step 5 – Stage I</th>
<th>Connecting Hidden Emotions with three RQs</th>
<th>Unpacking the inner meaning from the Hidden Emotions – Step 5 – Stage II</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fear</td>
<td>• Cultural transition – ( \Rightarrow ) Fear of losing the celebration of festivals</td>
<td>• Relationship – ( \Rightarrow ) Fear of losing the connection with extended family ( \diamond ) Psychological Dissatisfaction</td>
</tr>
<tr>
<td></td>
<td>• Parenting –</td>
<td></td>
</tr>
</tbody>
</table>

162
<table>
<thead>
<tr>
<th>Hidden Emotions – Step 5 – Stage I</th>
<th>Connecting Hidden Emotions with three RQs</th>
<th>Unpacking the inner meaning from the Hidden Emotions – Step 5 – Stage II</th>
</tr>
</thead>
<tbody>
<tr>
<td>⇒ Afraid that kids may not be listening to them in future, so they need to be disciplined when they are young.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Frustration</strong></td>
<td></td>
<td>≈ Psychological Struggle</td>
</tr>
<tr>
<td>• Cultural transition – ⇒ Frustrated when kids wanted to eat what their friends eat.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Relationship – ⇒ Frustrated when kids do not want to talk to their grandparents and extended family.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Parenting – ⇒ Frustrated when kids do not listen to parents.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Anxiety</strong></td>
<td></td>
<td>≈ Psychological Struggle</td>
</tr>
<tr>
<td>• Cultural transition – ⇒ Anxious about raising their kids with their home culture without deviating from it</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Relationship – ⇒ Anxious about the establishment of connection with their extended family</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Parenting – ⇒ Anxious about inculcating IIPs home culture into their kids</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Depression</strong></td>
<td></td>
<td>≈ Psychological Distress</td>
</tr>
<tr>
<td>• Cultural transition – ⇒ Depressed about the thought of losing their culture.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Relationship – ⇒ Stressed out about the thought of losing the bonding with their grandparents.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Parenting –</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hidden Emotions – Step 5 – Stage I</td>
<td>Connecting Hidden Emotions with three RQs</td>
<td>Unpacking the inner meaning from the Hidden Emotions – Step 5 – Stage II</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>------------------------------------------</td>
<td>---------------------------------------------------------------</td>
</tr>
<tr>
<td>⇒ IIP emphasize education, and they are depressed when their kids are not meeting their expectations.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix H

Table 24
Psychological Satisfaction Across Participants

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Psychological Satisfaction</td>
<td>I am happy when my kid listens</td>
<td>So far, my kids listens to me</td>
<td>My kids listens to me and follow my directions</td>
<td>We make sure that my kids talk and make friends, so we will meet our friends and go to vacations at least twice in a week</td>
<td>We are adjusting here, so everything is good so far.</td>
<td>So far, we do not have any problem in parenting even though there are differences</td>
</tr>
</tbody>
</table>

Table 25
Psychological Struggle Across Participants

<table>
<thead>
<tr>
<th>Psychological Disturbance</th>
<th>RP - 1</th>
<th>RP - 2</th>
<th>RP - 3</th>
<th>RP - 4</th>
<th>RP - 5</th>
<th>RP - 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psychological Struggle</td>
<td>Parenting practices are different. Do not have extended family’s support</td>
<td>We have to improvise the food to look like the American breakfast with Indian ingredients</td>
<td>Disagreements and disappointments in the extended family relationships Confusion while connecting the host culture and holding on to the home culture at the same time</td>
<td>I have mixed emotions. Struggle with transportation, food, and residence Differences in the basic way of life, and afraid to handle the situations. Depending on friends instead</td>
<td>Learned to drive forcefully. I used to cry every day because it is hard to adjust as I could not find anyone around who can talk to me.</td>
<td>IIP are raising with their known parenting practices but are confused about the mainstream parenting practices</td>
</tr>
<tr>
<td>Psychological Disturbance</td>
<td>RP - 1</td>
<td>RP - 2</td>
<td>RP - 3</td>
<td>RP - 4</td>
<td>RP - 5</td>
<td>RP - 6</td>
</tr>
<tr>
<td>--------------------------</td>
<td>----------------------------------</td>
<td>----------------------------------</td>
<td>----------------------------------</td>
<td>----------------------------------</td>
<td>----------------------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>2</td>
<td>Confused and depending on google for everything.</td>
<td>Confused and depending on google for everything.</td>
<td>Confused and depending on google for everything.</td>
<td>Confused and depending on google for everything.</td>
<td>Confused and depending on google for everything.</td>
<td>Confused and depending on google for everything.</td>
</tr>
<tr>
<td>Understanding the independency in a hard way</td>
<td>Struggles due to weather and heating systems because it is entirely different in India</td>
<td>Struggles due to weather and heating systems because it is entirely different in India</td>
<td>Struggles due to weather and heating systems because it is entirely different in India</td>
<td>Struggles due to weather and heating systems because it is entirely different in India</td>
<td>Struggles due to weather and heating systems because it is entirely different in India</td>
<td>Struggles due to weather and heating systems because it is entirely different in India</td>
</tr>
</tbody>
</table>

**Table 26**

*Psychological Distress Across Participant*

<table>
<thead>
<tr>
<th>Psychological Disturbance</th>
<th>RP - 1</th>
<th>RP - 2</th>
<th>RP - 3</th>
<th>RP - 4</th>
<th>RP - 5</th>
<th>RP - 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Confused and struggling about the differences that exists in the host culture</td>
<td>Confused and afraid of the host culture</td>
<td>Confused and afraid of the host culture</td>
<td>Confused and afraid of the host culture</td>
<td>Confused and afraid of the host culture</td>
<td>Confused and afraid of the host culture</td>
</tr>
<tr>
<td>Confused and struggling about the educational system in the host culture</td>
<td>Confused and afraid of the host culture</td>
<td>Confused and afraid of the host culture</td>
<td>Confused and afraid of the host culture</td>
<td>Confused and afraid of the host culture</td>
<td>Confused and afraid of the host culture</td>
<td>Confused and afraid of the host culture</td>
</tr>
<tr>
<td>Strongly believing in the home culture and confused and afraid of the host culture</td>
<td>Due to parents’ confusion, kids are suffering</td>
<td>Living with fear and confusion</td>
<td>I feel guilty and sad as my kids are either losing or lost the connection entirely with their grandparents and extended family</td>
<td>Studying through confusion in parenting</td>
<td>Learning through personal experiences rather than professional help</td>
<td>Learning through personal experiences rather than professional help</td>
</tr>
</tbody>
</table>
Appendix I

Graphical representation of each Research Finding

**Figure 8**

*Psychological Satisfaction/Disturbances in Research Finding 1*
Figure 9

Figure to Show the Research Finding 2

- Research Participants
- Different sociocultural context
- Psychological disturbances
- Impact immediate environment
Figure 10

Figure to Show Research Finding 3

Research Participants trying to preserve their home culture

Children moving away from their parents home culture with conflicts