

Examining the Lived Experiences of Acculturation Among Haitian Immigrants Living in the United States: An Interpretative Phenomenological Analysis

by

Juanita Dalvery Barnett

A dissertation submitted to the Graduate Faculty of
Auburn University
in partial fulfillment of the
requirements for the Degree of
Doctor of Philosophy

Auburn, Alabama
May 6, 2018

Keywords: acculturation, migration, Haitian immigrant, interpretative phenomenological analysis

Copyright 2018 by Juanita Dalvery Barnett

Approved by

Amanda Evans, Chair, Associate Professor of Special Education, Rehabilitation, and Counseling
Jamie Carney, Department Head of Special Education, Rehabilitation, and Counseling
Chippewa Thomas, Associate Professor of Special Education, Rehabilitation and Counseling
Nicholas Derzis, Assistant Professor of Special Education, Rehabilitation, and Counseling

Abstract

The United States has the largest immigrant population compared to other countries around the world (Thaker, 2013). As the United States experiences unprecedented migration by foreign-born individuals, Haitian immigrants continues to grow as a cultural group. Haitian immigrants are the second largest minority groups of Afro-descent to migrate to the United States (Belizaire & Fuertes, 2011). Despite the increasing number of Haitian immigrants living in the United States, there remains a paucity in the literature pertaining to Haitian's acculturation experiences and the impact migration has on their mental health. The purpose of this dissertation was to explore the lived experiences of acculturation among Haitian immigrants living in the United States, utilizing an interpretative phenomenological analysis. The aim of this study was to provide professionals working with Haitian immigrants a better understanding of the multifaceted process of acculturation among Haitian immigrants and the factors impacting this population. Twelve Haitian immigrants participated in the study. Results from this study revealed five categorical themes: Progression, Forced Migration, Culture Maintenance, Assimilation, and Oppression. This study demonstrated the value and importance Haitian immigrants placed on advancing in the American culture. It also showed the importance they placed on maintaining the Haitian heritage while integrating with the American culture. Lastly, this research study also identified the challenges faced by Haitian immigrants living in the U.S. and the resiliency that Haitian immigrants maintained through challenges.

Acknowledgments

Completing a doctoral degree comes with its advantages and challenges. It was through the support of family, friends, and colleagues that I was successful with this dissertation study and doctoral journey. I would first like to thank God and His grace for this opportunity to pursue and successfully complete my doctoral degree. I would also like to say thank you to everyone that supported me in any way with this academic endeavor.

To my husband. Cleon, you were my greatest supporter and friend. To say that I would not have been able to finish this degree without you is an understatement. Your support, encouragement, and love has been unwavering throughout this entire process. You were so understanding, made adjustments to your work and home life just to help me achieve this degree. Thank you for sacrificing the past four years and being so patient with me. I can now resume an “active” role in our household. Cle, there aren’t enough words to express my gratitude and appreciation for all you’ve done to ensure my success in this program. Thank you.

To my babygirl. Calea, mommy did it! She is finish with school! Yay! Thank you for praying for mommy to do well and being so patient with me. Thank you for letting me do “homework” all the time and for the many “brain breaks” you gave me. You have been such an encouragement and motivation to me. Thank you for the hugs, smiles, dances, and being my little travel buddy when mommy needed to get away. Mommy appreciates you! Thank you Babygirl!

To my family. Mom, I often say “I am because of you.” This is still true today. The determination and perseverance to pursue and finish this degree came from you. From the time I was a child, you told me I would someday be a doctor...and today I am because of you. Thank you. Dad, the confidence and zest I have about life is because of you. You always reminded me that I was smart and could accomplish anything I wanted to in life. Although, you’re a man of very few words, your often check-ins asking me if I was okay, spoke volumes. I understood that to be your way of telling me you’ve got my back and was cheering me on. Thank you Dad! To my siblings, Esther, Junior, Sasa, Andy, Shy and Erica...thank you so much for believing in me, encouraging me, and supporting ALL of my academic endeavors. WE DID IT!

To the Barnett family. Thank you all for the prayers and encouragement. Your support has been phenomenal, especially during the dissertation phase. I appreciate you all!

To my advisor and dissertation chair. Dr. Evans, you’re an amazing and phenomenal advisor. You’ve consistently demonstrated a genuine interest in my success in the program. You were the first person that involved me in research, and that meant so much to me, thank you. Conducting the dissertation study was one of the most challenging parts of the program for me. Thank you so much for your guidance, kind words and gestures, as they often came when I needed them the most. Dr. Evans you are the epitome of an outstanding advisor and chair. I am so glad to have had the opportunity to work close with you during this journey. Thank you.

To my committee. Dr. Carney, Dr. Thomas, Dr. Derzis, and the OR - Dr. Williams, thank you so much for the feedback, questions, and support with the dissertation process. Your feedback helped produce a better quality dissertation. It has been such a pleasure working with all of you. Thank you.

To my Mentor/Friend. Dr. Lee you have been right by my professional side from the very beginning. You began in my life as a professor, then professional mentor, to licensing supervisor, to colleague, and now you're a close friend. Thank you so much for being a consistent model for me in the counseling profession. I am honored to have you in my life.

To the cohort. We kept swimming because no sinking was allowed. I could not have chosen a better group to swim with. It has been a pleasure doing this journey with each and every one of you.

To NBCCF. It is not often that a person has organizational support in their doctoral journey. I was fortunate to have the support and resources from the National Board of Certified Counselors Foundation. Thank you for connecting me with a mentor and many other resources.

To FAHOW. To my church family, Fresh. Thank you for the prayers, support, and encouragement. I appreciate the flexibility in my service to the various ministries.

To the Haitian immigrants participants. To all of the Haitian immigrants that participated in this study. Thank you for taking the time to share your narratives with me and trusting me to give a voice to your story.

To my Grandma Sanite. It was during the first year of the doctoral program that you transitioned from your earthly home to your heavenly home. At times, I can still hear your laughter or sweet voice encouraging me. I dedicate this dissertation to you. May this work with Haitian immigrants cause your heart to smile in heaven.

Table of Contents

Abstract	ii
Acknowledgments.....	iii
List of Tables	viii
Chapter 1: Introduction	1
Introduction & Background	1
Haitian Immigrants in the United States	2
Challenges Associated with Haitian Immigrants	5
Counseling Haitian Immigrants	17
Statement of the Problem	20
Purpose of the Study	21
Significance of the Study	22
Key Constructs and Operational Definitions	23
Chapter 2: Methodology	26
Introduction.....	26
Researcher	26
Rationale for Interpretative Phenomenological Approach	27
Research and Interview Questions	29
Participants	29
Recruitment	30

Data Collection	32
Demographic Questionnaire	34
Data Analysis	34
Validation Strategies	35
Chapter 3: Results	38
Introduction	38
Procedure	39
Interpretative Phenomenological Analysis (IPA)	43
Validation and Trustworthiness	45
Participants	48
Categorical Themes	52
Chapter 4: Discussion	69
Limitations of the Study	76
Implications for Counseling Professionals	76
Recommendations for Future Research	78
Chapter 5: Manuscript	81
References	110
Appendices	119

List of Tables

Table 3.1: Demographic Characteristics of Participants	51
Table 3.2: Categorical Themes	55

Chapter One

Introduction & Background

There has been an increase in the number of immigrants residing in the United States. According to the United States Census Bureau (2012), there are approximately 40 million foreign-born individuals in the United States, which is equivalent to about 13% of the entire population. It is expected that the number of immigrants may actually be higher than the census report due to an approximate 11.2 million undocumented migrants residing in the U.S. (Passel & Cohn, 2011). The United States is known for its stable economy, established political and social climate which provides many opportunities to foreign-born individuals (Negy, Schwartz, & Reig-Ferrer, 2009). These opportunities may lead many individuals to leave their homelands and immigrate to the U.S. (Castles, 2000). According to Thaker (2013), the United States has the largest immigrant population compared to other countries around the world.

As the United States experiences unprecedented migration by foreign-born individuals, Haitian immigrants continue to grow as a cultural group. According to the U.S. Census (2010), there were approximately 830,000 foreign-born Haitian individuals residing in the United States in 2000. Haitians represent one of the largest ethnic minority groups that leave their home country. Belizaire and Fuertes (2011) reported that Haitians are the second largest immigrant populations of African descent with Jamaicans being the largest. Despite the increasing number of Haitian immigrants living in the United States, there remains a paucity in pertinent research pertaining to counseling for this population. As a population that frequently experiences challenges with assimilation, race-based trauma, poverty, under-education and health disparities, it is imperative that researchers examine how healthcare providers, including counselors, can provide effective and culturally competent services to this population (U.S. Department of

Health and Human Services, 2001). The purpose of this study is to initiate a dialogue surrounding the assimilation experiences of Haitian immigrant participants.

Economic Context

Haiti is located in the Western Hemisphere and is one of the poorest, most under-developed country in that geographical location with a population of more than ten million people (Saint-Jean, 2015). Ninety-five percent of the population is of African descent. The primary language spoken in Haiti is Creole, although Haitian natives that have furthered their education, with a higher social and elite class more commonly speak French (Hollenbaugh, 2015). Haiti is also comprised of many small farmers earning income to support their family.

More than eighty percent of Haitians are living in poverty (Desrosiers & St. Fleurose, 2002). Seventy-six percent of Haitians live on approximately \$2 per day and fifty-six percent live on less than \$1 per day (Zanotti, 2002). A great deal of Haitian immigrants are living in impoverished conditions and unstable situations such as poverty, illness, political persecution, et cetera (Belizaire, 2011; Desrosiers & St. Fleurose, 2002). On January 12, 2010, Haiti suffered a 7.0 magnitude earthquake further exacerbating the deprivation of the nation. According to Montilus (2016), more than three million Haitians were displaced, are homeless, and additionally impoverished. As a result of the earthquake, the devastation in Haiti has continued to impact the financial infrastructure of the developing country (Hollenbaugh, 2015).

Haitian Immigrants in the United States

Haitian History of Migration

Although foreign-born, Haitians have a history of migrating to many other countries such as the Bahamas, Dominican Republic, and Cuba. According to Stepick (1998), Haitian natives frequently traveled to French speaking countries such as France, Africa, and Canada. Like many

immigrants, it is believed that many Haitians migrated to countries where economic and political advancements were available. Around 1958, Haitians began migrating to the United States and Canada (Stepick, 1998). Specifically relating to the U.S., Haitian migration was motivated by several factors, such as the pursuit of higher education, employment opportunities, socio-economic reasons, and an improved political climate, but most Haitians have immigrated for socio-economic purposes (Brutus, 2008). The U.S. gained popularity for Haitian immigration following President Kennedy's participation in the political affairs of Haiti in the 1950's (Stepick, 1998). During that time, the president of Haiti, Francois Duvalier was engaging in inhumane treatment of its natives and President Kennedy opposed the political climate of Haiti (Stepick, 1998). The first group of Haitian immigrants that migrated to the United States represented individuals of upper-class socio-economic statuses (SES). These individuals were financially stable individuals who intimidated Duvalier's presidency, and settled in the southern parts of Florida (Fjellman & Gladwin, 1985; Stepick, 1998).

In the late 1960s, the U.S. 1965 Immigration Act allowed for an increase of immigrants as it extended migration to relatives of migrants and an increase of Haitian Immigrants from middle class SES' (Stepick, 1998). The middle-class Haitian immigrant population in the United States were instrumental in assisting family and friends with migration to New York, Chicago and South Florida (Fjellman & Gladwin, 1985). The foreign-born Haitian population increased to about 7,000 Haitians per year with permanent statuses and about 20,000 with temporary statuses (Stepick, 1998). This second wave of migration efforts continued until the early 1970s and continued to bring many Haitian immigrants to the southern parts of Florida. As Haitian immigrants continued to immigrate to the southern parts of the U.S., they began to experience racism and segregation leading them to migrate to the northern states in the U.S. As a result,

Haitian immigrants migrated and began to populate New York, Boston, and Chicago areas (Stepick, 1998).

The next era for migration occurred after President Jean-Claude Duvalier's successor was inaugurated causing many Haitians to flee their homeland to the United States requesting political asylum (Desrosiers & St. Fleurose, 2002; Fjellman & Gladwin, 1985). The next groups of immigrants that migrated to the United States consisted of the lower-class natives, at times traveling by boat. During the late 1970s and 1980s, the U.S. government developed and enforced immigration policies to prohibit Haitian refugees from coming to Florida (Stepick, 1998).

Haitian immigrants continue to migrate to the United States authorized and unauthorized (Hollenbaugh, 2015). According to the U.S. Census (2010), the greatest populations of Haitian immigrants reside in New York, Florida, and Massachusetts. There is still an uncertainty of the exact number of Haitian immigrants residing in the United States as many may not have been specifically identified in the census data, due to being unauthorized. Haitians emigrate with the hope of securing a better future for their family, improved education, stable career, and overall improved quality of life (Brutus, 2008). As the societal norms are different in the U.S. than Haiti in regard to gender, race, and economic status – many Haitian immigrants attempt to acculturate to the environment (Negy et al., 2009).

When foreign born individuals from Haiti arrive to the United States, they may experience a great deal of challenges (Belizaire, 2011) and quite a bit of their expectations may be unmet as they come to the U.S seeking the 'American Dream' (Brutus, 2008). Consequently, some foreign-born Haitians do not conceptualize the challenges as a result of adjusting to the United States, and attaining employment, housing, and education (Negy et al., 2009). Overall,

Haitian individuals experience many challenges in the United States causing them to be an even greater marginalized community in the U.S. (Nicolas, Desilva, Prater, & Bronkoski, 2009).

Challenges Associated with Haitian Immigrants

Acculturation

Acculturation is the social, psychological, and behavioral adjustments that occur as a result of continuous contact with another culture (Sam, 2006). It is the process whereby an individual or community is exposed to a different culture from their culture of origin on a more consistent basis resulting in behavioral and cultural changes (Berry, 1997). Acculturation is the manner through which various cultural groups and their members develop and adapt while adjusting to the new culture. These adaptations can occur at the individual or group level.

Acculturation at the individual level consists of behavioral changes associated with that individual's psychological and physical well-being (Berry, 2005). These changes may vary from slight and insignificant behavior changes such as dialect, attire, or eating to more substantial changes producing mental health concerns relating to anxiety and depression (Sam & Berry, 2005). At the group level, acculturation entails societal organizations that directly impacts cultural practices such as food, clothing, and language to the cultural group (Berry, 2005).

Acculturation can occur as a result of many reasons such as purposefully migrating with the intent of a better quality of life, forced relocation due to a threat of harm to that individual's life resulting in refugee status, or for a temporary status as is the case for international students or workers with temporary immigration status (Berry, 1997). Despite the cause of acculturation, research indicates the general process of acculturation is the same for the foreign-born population (Berry, 1997). Some aspects influencing the acculturation process for foreign-born individuals consist of age, gender, level of education, change in socioeconomic status, and social

support (Berry, 1997). Vidal de Haymes, Martone, Muñoz, and Grossman (2011) state that the acculturation process may also be impacted by the availability of social support, psychological and emotional adjustments, coping, physical health, cultural adaptations, linguistic adjustments, changes in family dynamics, and shifts in the family ecosystems. In general, individuals migrating to the United States will inevitably experience the acculturation process and this process may be impacted by many other factors.

Some societies are supportive of various cultures assimilating to their culture, while at the same time rejecting other cultures causing them to be marginalized (Berry, 1997). In other words, some immigrant populations are more accepted than other immigrants in the United States, and this is depicted by institutional barriers. Specific policies or programs in regard to immigration are enforced and can inhibit successful acculturation with foreign-born populations (Berry, 1997). Stepick (1998) expresses a disparity in services and support to Haitian immigrants in comparison to Cuban immigrants by the United States government. Wassem (2011) reports in 1992, many Haitians who were seeking asylum or refuge, were returned to Haiti without proper interviews or screening. In November of 1997, congress enacted the Nicaraguan Adjustment and Central American Relief Act (NACARA) allowing Nicaraguans and Cubans immigration support for permanent residency, Haitian immigrants were intentionally omitted (Wassem, 2011). Concluding, that some cultural groups are more prominent and preferred by a host country than others, resulting in the identification of marginalized groups (Williams & Berry, 1991).

Acculturation can also be a continual process occurring in various ways and impacting people differently (Castillo, Conoley, & Brossart, 2004), suggesting a multidimensional aspect of acculturation. Berry (1997) equally affirms that individuals and groups are impacted by

acculturation, delineating a multifaceted approach to acculturation. This perspective allows immigrants to coexist in a dominant culture while maintaining customs unique to their culture. This also infers that acculturation occurs in a developmental and multidimensional process (Berry, 1997; Castillo, Conoley, & Brossart, 2004; Reynolds, Sodano, Ecklund, & Guyker, 2012).

Developmental changes may occur to individuals during the acculturation process in three central areas: affective, behavioral, and cognitive facets (Reynolds, Sodano, Ecklund, & Guyker, 2012; Schönplflug, 1997). Formerly known as the ABCs of acculturation, the affective aspect involves the temperament, character, and classifications related to the culture; behavioral aspect encompasses customs and practices associated with the culture; and the cognitive aspect includes beliefs and principles connected to the culture (Sam & Berry, 2010). Overall, while acculturation has an impact on cultural groups as a whole, it also has an effect on the individual which varies on their developmental changes.

Through his development of the acculturation model, Berry (2005) postulates four strategies that individuals utilize in their acculturation process: a) assimilation; b) integration; c) separation; and d) marginalization. Assimilation is most associated when the immigrant embraces the culture of the dominant group, while rejecting the culture of origin. Individuals that maintain their culture of origin and incorporate facets of the dominant culture engages in integration. Separation involves when the individual engages in preservation of the culture of origin while refusing to become knowledgeable of the dominant culture. Marginalization is when the individual does not identify with or embrace the original or dominant culture.

It is important to acknowledge that the migration experience and acculturation process is unique for each individual and group (Berry, 1997). Not every individual and/or group will come

into, partake in, adapt, or adjust to the acculturation process (Sam & Berry, 2010). Ultimately, impacting the acculturation process is the compatibility or incompatibility of the acculturating individual in regard to customs, practices, and beliefs with the host country, and also being aware that both cultures are impacted by the interaction (Sam & Berry, 2010). That is to say, cultural changes are occurring in both cultural groups as a result of the contact; emphasizing that acculturation is a shared experience. Researchers agree that acculturation is a multifaceted process impacting individuals differently (Sam & Berry, 2010) They also agree that acculturation involves the exchanges between two different cultural groups, which can result in acculturative stress. This notion of acculturative stress was further delineated by Berry (1997) and associated with negative mental health concerns or outcomes.

Acculturative Stress

The affective viewpoint of acculturation places emphasis on the psychological impact that acculturation may have on the individual. Migrating to a new country and adapting to a new culture while grappling with one's own cultural beliefs and values may create challenges to the individual (Sam & Berry, 2010). According to Berry (2005), adapting and adjusting to a new culture may come with its own set of challenges. These challenges with migration may be the result of a change in socioeconomic status, language barriers, financial hardship, lack of support, racism, discrimination, changes in ethnic identity, and anticipated changes (Berry, 2001; Williams & Berry, 1991). Economic stressors include a change in socioeconomic status, loss of employment, process of acquiring employment, etc. (Berry, 1997). When appropriate support is not accessible, then these challenging experiences may be a source of stress causing acculturative stress. Acculturative stress is a reduction in health status, consisting of psychological, somatic,

and social aspects of the individual who emigrated and is going through the process of acculturation (Berry, 1997).

Torres and Rollock (2004), asserts that acculturative stress can be the result of, but not limited to, factors such as living conditions and environments, immigration status, the migration process and experience, adaptation to the new host culture, and familial relationships. Berry (1997) expresses unmet pre-migration expectation that were impractical to begin with may incite acculturative stress, as well as adjusting to different nutritional values and food variations in comparison to the immigrant's culture. Williams and Berry (1991) affirms another factor impacting acculturative stress is the presence and provision of social and cultural support, such as specific organizations targeting these underserved immigrant populations for service, family and friends, access to the original cultural group, and any other type of additional support to aid in successful acculturation. Lui and Rollock (2012) found that pre-migration mental health status, physical health, and cultural group characteristics all impacted the acculturation process. Lastly, other components to acculturative stress is the process of cultural preservation and lack of communication within groups of the culture of origin as they would provide support (Dona & Berry, 1994).

Foreign-born populations experience challenges with acculturation because they have to adjust and subsist within two cultures simultaneously (Berry, 1997). The immigrant group which is normally the minority group tends to adjust more to the host society (i.e., dominant group) (Dona & Berry, 1994); adjusting to the food that is eaten, type of clothing worn, language barriers, faith and church affiliations, and basic changes to the cultural systems (Berry, 1997). To maintain their culture, sometimes immigrants will urbanize and colonize specific areas in their host country (Berry, 1997). The more the immigrant has to deviate from their homeland

culture, the more arduous the acculturation process becomes (Berry, 1997). Berry (1997) suggests that when there is a big gap between the two cultures then ‘culture shedding’ of the homeland country and ‘culture learning’ of the new host country should be adopted by the immigrant. Grave differences between the immigrant’s culture and the host country culture may cause a lack of trust for services (Vidal de Haymes et al., 2011). In a research study conducted with Chinese and Asian immigrants, it was determined that different foreign-born populations differed in the acculturation process and being connected to the dominant society or social support was not a key factor in predicting acculturative stress (Lui & Rollock, 2012).

Normally, an immigrant’s socioeconomic status is higher when leaving their homeland and becomes lower when entering their host country as their educational degrees and credentials are often not recognized in their host country (Berry, 1997; Williams & Berry, 1991). Lui and Rollock (2012) suggests that acculturative stress may be higher when the migration goals and the foreign-born individual aptitude level is contradictory in the new host culture. Acculturative Stress can affect the decision making process for the foreign-born individual living in the new host county (Vidal de Haymes et al., 2011). Stress associated with the acculturation process can also decrease employability skills required to acquire and maintain employment (Vidal de Haymes et al., 2011).

Acculturative stress also has implications to mental health concerns and social issues (Berry, 1997) and has been observed most often in older immigrants, women, and individuals that lack supportive services (Sam & Berry, 2010). The foreign-born individual has to discover new ways of living in the host culture, while neglecting practices of their own culture which may create dissonance within (Berry, 1997), and further exacerbate mental health concerns. The means by which a foreign-born individual migrates, culture of the host country, the type of the

migrating and ethnic group, demographic, socioeconomic status, and psychological aspects of both the individual and ethnic group has implications (Williams & Berry, 1991).

Overall, a lack of connection to the new host society during the acculturation process may result in acculturative stress (Williams & Berry, 1991). The types of experiences the foreign-born individual has while acquainting themselves to the new environment may also impact acculturative stress. Consideration must be made about the type of interaction with the community, which may also affect the acculturation process and increase stress (Williams & Berry, 1991).

Racial Discrimination

Haitian foreign-born individuals migrate to the U.S., and have to identify with a racial or ethnic category such as African American or Black. A racial identity is now being imposed on Haitian immigrants and they are more vulnerable to experiences with racism in the U.S. (Morrison & Bryan, 2014). With a new aspect of their identity now being that of a racial minority status, Haitian immigrants now deal with challenges of discrimination for which they are not familiar with as racial categories are homogeneous in their homeland. Hence, Haitian immigrants are not prepared and have a hard time conceptualizing the racism they experience in the U.S. (Pierre-Louis, 2006). In Haiti, natives were more apt to experience prejudices and biased treatment as a result of their socio-economic class or shade of their skin, as greater value is placed on those (Morrison & Bryan, 2014; Pierre-Louis, 2006).

Pierre-Louis (2006) also asserts that Haitians have to deal with harsher treatment and abuse from law enforcement personnel and discriminatory immigration policies in comparison to other foreign-born populations in the U.S., even in seeking asylum or refugee status. Stepick (1998) affirms that immigration policy was developed to prohibit Haitian immigrants from

entering the U.S. for economic reasons, and policies were written making it challenging to differentiate between economic versus political asylum. Racial discrimination is a challenge that contributes to challenges with acculturation and acculturative stress. It can attribute to psychological distress in immigrants increasing likelihood of mental health concerns such as low self-esteem and depressive symptoms (Morrison & Bryan, 2014).

Lack of Effective Coping Strategies

A major component to acculturative stress is that of coping (Williams & Berry, 1991). Torres and Rollock (2004) asserts that an important factor that effects stress due to immigration is the way a foreign-born individuals cope. Coping is the manner by which an individual handles stress (Torres & Rollock, 2004). Williams and Berry (1991) assert that the most critical component to the acculturative process is how the foreign-born individual conceptualizes the experience, which can be instrumental with coping strategies.

Coping strategies with regards to acculturation is dependent on how much the foreign-born individual wants to continue to engage in their cultural beliefs and values in comparison to practices of the host culture (Berry, 1997). Foreign-born populations acquire unique ways to deal with the stress associated with migrating and acculturating to a new culture through integrating aspects of their culture into their coping strategies (Torres & Rollock, 2004). The way that the foreign-born individual evaluates the acculturation process and their coping strategies also impacts the degree of stress experienced (Williams & Berry, 1991). Thus, many factors play a role in dealing with acculturative stress.

Coping can be focused on resolving a challenge, stabilizing the emotional state, and evading challenges, all related to acculturative stress (Berry, 1997). Maladaptive coping strategies such as substance use, avoidance type behaviors, distraction and others can further

exacerbate acculturative stress (Belizaire & Fuertes, 2011). High levels of acculturative stress that utilizes positive coping strategies by immigrants, results in low levels of stress. Likewise, high levels of acculturative stress that are not resolved in a successful manner will result in excessive levels of stress with negative ramifications (Berry, 1997). When the process of acculturation becomes exacerbating to the immigrant, this may result in psychopathology (Berry, 1997).

Foreign-born individuals that are cognizant of the acculturation process and recognize it will have more favorable outcomes (Belizaire & Fuertes, 2011). Foreign-born individuals that are successful with coping with acculturative stress are less likely to deal with these negative ramifications (Torres & Rollock, 2004). Positive outcomes foster better relationships with family and friends, and other members within their cultural group and society (Torres & Rollock, 2004). There is very little research regarding coping in foreign-born populations with consideration of familial relationships and the acculturation process (Belizaire & Fuertes, 2011). Further research with foreign-born populations and the acculturation process will better equip professionals to assist these immigrant groups with coping (Lui & Rollock, 2012).

Relationships

There is a paucity of research regarding how relationships impact the foreign-born population of African heritage (Nicolas et al., 2009). This particular immigrant group are more likely to have close family relationships with immediate family, extended family members, and friends (Nicolas et al., 2009). Part of the acculturation process involves changes in the family system. The status of an immigrant's relationships has an effect on their ability to access services and acculturative stress (Belizaire & Fuertes, 2011). These close family relationships provide a variety of support to the foreign-born individual during the acculturation process. Support can be

in the form of financial, housing, emotional support, childcare, help with the immigration process and other support (Nicolas et al., 2009). During the migration process, most times family members are separated until the immigrant can get settled with employment and enough financial support to bring other family members to the host country (Nicolas et al., 2009); when family separation occurs, the migrated foreign-born individual can experience greater levels of stress.

Research indicates that during the acculturation process, the foreign-born Haitian population may reside with various members of their family and friends (Nicolas et al., 2009). Contact with family members in their homeland continues, although a desire for increased contact was expressed (Nicolas et al., 2009). Although foreign-born Haitians maintain many aspects of their culture, they experience many changes in the family system which can contribute to acculturative stress. Haitian immigrants would normally see their immediate family on a daily basis and now shift to infrequent communication with the family members still residing in Haiti; this creates distance and changes within the family dynamics (Nicolas et al., 2009). This creates a conflict within the Haitian immigrant because an important aspect of the Haitian culture is being physically surrounded by family (Nicolas et al., 2009). Haitian immigrants that had concerns regarding exclusion from their cultural groups or family and friends experienced greater levels of stress (Belizaire & Fuertes, 2011).

The Haitian immigrant family experience is an important aspect of the acculturative process and can have a significant impact on the stress associated with acculturation (Nicolas et al., 2009). Family cohesion in the immigrant's culture is a positive component and alleviates the stress associated with acculturation (Vidal de Haymes et al., 2011). Continuing a strong connection with family members in their homeland throughout the acculturation process is

essential and can possibly alleviate mental health symptoms (Nicolas et al., 2009). Intentionally focusing on coping strategies and familial relationships during the acculturation process is pertinent in order to prevent deterioration of quality of life among Haitian immigrants and other foreign-born populations (Belizaire & Fuertes, 2011). Overall, there is insufficient research about family experiences of Haitian immigrants during the acculturation process (Nicolas et al., 2009).

Additional Factors

Belizaire and Fuertes (2011) indicated that the longer Haitian immigrants lived in the United States, the less stress experienced and less coping strategies utilized with the acculturation process. There are many other factors that should be considered regarding acculturative stress in immigrants such as education, language barriers, interactions with the host country, and prior experience with acculturation. Increased education of a foreign-born individual increases the probability that they will be exposed to the host country's language. Being familiar and competent in speaking the host country's primary language is an indicator for a more positive acculturative experience and decreased levels of stress (Belizaire & Fuertes, 2011; Williams & Berry, 1991). The lack of proficiency in the host culture language is indicative of increased acculturative stress and escalates challenges to adjusting to the new culture (Lui & Rollock, 2012). Foreign-born individuals that migrate to the United States and are not fluent in English will have more negative ramifications as a result of migration (Belizaire & Fuertes, 2011).

With the economic conditions as such in Haiti, the Haitian population continues to increase in the United States and is the fourth leading ethnic group from the Caribbean (U.S. Census Bureau, 2012). According to Elie (2011), the United States is home to the largest population of Haitian immigrants. Haitians living in the United States are at greater risk for

poverty with the challenges they face during acculturation. According to the U.S. Census Bureau (2013), 24% of the foreign-born population in the United States were living below the poverty level.

Quality of Life

In the United States, Haitian immigrants are a marginalized group and experience oppositions as a result of race, ethnicity, and as a cultural group that deals with poverty excessively (Belizaire & Fuertes, 2011). It is suggestive that Haitian immigrants are in several minority statuses which put them at a greater disadvantage in the United States (Belizaire & Fuertes, 2011; Stepick, 1998). The stress associated with acculturation does not have to be a disadvantageous experience and can possibly strengthen the acculturative process for foreign-born populations (Dona & Berry, 1994). Acculturative stress, coping strategies and family relationships during the acculturation process all play significant roles in the quality of life of the foreign-born individual that has migrated (Belizaire & Fuertes, 2011). In general, foreign-born Haitians that are apprehensive and lacking autonomy tend to have higher levels of stress during the acculturation process, impacting overall health and quality of life (Belizaire & Fuertes, 2011).

When Haitian immigrants migrate to the United States, they experience a marginalized status, racial discrimination, poverty, acculturative stress, linguistic challenges, and many other challenges all contributing to poor mental health outcomes and lowered quality of life. Haitian immigrants experience many challenges in the United States that is typical for any immigrant population, but may also experience even more challenging experiences as they now have several minority statuses. After migrating to the U.S., the Haitian immigrant is now a foreigner, ethnic minority, speaks a foreign language, and underprivileged (Hollenbaugh, 2015; Stepick,

1998). Research conducted by Stepick indicated that only thirty-two percent of Haitians were pleased with their lives in comparison to eighty-five percent of Cubans (Stepick, 1998). He associated this discontentment with discrimination, negative stereotypes, and challenges with obtaining employment.

Counseling Haitian Immigrants

Ethical Considerations

The American Counseling Association (ACA) has developed the *Code of Ethics* for the counseling profession delineating professional and ethical standards for counseling professionals (Francis & Dugger, 2014). The core principles of the ACA Code of Ethics are autonomy, nonmaleficence, beneficence, justice, fidelity, and veracity (ACA, 2014). Counseling professionals are required to do no harm to clients while providing competent and equitable mental health services. The ACA Code of Ethics remains as one of the exhaustive resources for standards for which the counseling profession abides by.

The primary ethical obligation of the counseling profession is to ensure client welfare and dignity (ACA, 2014). As previously mentioned, there are many negative stereotypes regarding Haitian immigrants in the United States (Stepick, 1998). In order to ensure client welfare and dignity, counseling professionals must be cognizant of their adopted biases and beliefs about immigrant groups and work on challenging these beliefs. Counseling professionals may have strong beliefs, values, and morals that may interfere with the counseling relationship and when that occurs, reference to the ACA Code of Ethics, consultation with other colleagues in the profession or organizations is encouraged (ACA, 2014).

Remy (1995) states that some counseling professionals fail to consider the cultural experiences of immigrant populations by utilizing theoretical approaches that are not suitable for

this population's mental health needs. She further expresses that inconsideration to the challenges immigrant population faces, such as language barriers and socioeconomic hardship, causes the counseling professional to utilize a Westernized approach to counseling that may not be compatible with ethnic, minority groups (Remy, 1995). In consideration of the ACA Code of Ethics, being aware of the cultural context of immigrant populations and aspects of their acculturation process is essential to providing adequate and equitable health services.

Counseling Competencies

ACA has developed and provided the counseling profession with competencies when working with various groups of individuals. Cultural diversity, sensitivity and multicultural language has been infused throughout the 2014 *ACA Code of Ethics* and clearly delineates the counseling profession's stance regarding multiculturalism (Welfel, 2016). The counseling profession forbids discriminatory actions based on various identities, classes, or statuses (ACA, 2014). The counseling profession also has competencies and increased training available for counselors working with diverse populations. Primary competencies that counselors should be familiar with when serving immigrant populations are the Multicultural and Social Justice Counseling Competencies and Advocacy Competencies.

Multicultural and Social Justice Counseling and Advocacy

There has been a call in the counseling profession for multicultural competency and social justice and advocacy. This call is evident within the revised 2014 *ACA Code of Ethics* and Council for Accreditation of Counseling & Related Educational Programs (CACREP). One of the reasons the call for multicultural competence and social justice is important is due to the increasing diversity of our nation, inclusive of immigrant populations. This is critical in the counseling profession because it acknowledges that there are marginalized groups in our society

that experience injustices; and such injustices have an impact on the mental health of these groups. Crethar and Ratts (2008), suggests that these injustices are embedded in political systems. There are implications on the mental health of those who experience discrimination, oppression, poverty, and other disparities due to their age, disability, religion, ethnicity, socioeconomic status, sexual orientation, indigenous heritage, national origin, and gender. Immigrant populations living in the United States experience various challenges, placing them at a greater risk for mental health implications. In order for counselors to be effectual in counseling services, multiculturalism and advocacy are essential.

Multicultural competence and social justice advocacy are paramount to the counseling profession because social justice issues are occurring in society (Crethar & Ratts, 2008). Clients are being impacted by these issues whether it's in a disparity to services, lack of services, and other inequalities. Accepting these calls for multicultural competence and social justice and advocacy involves the counseling professional to become aware of social injustices, integrating it in practice, and engaging in advocacy work.

As Welfel (2016) asserts, everyone comes into the counseling relationship with their own set of values, beliefs, and morals. However, counselors should not impose their beliefs and values on the client. Forcing these beliefs and inconsideration of the individual's culture can unintentionally interfere with immigrant populations seeking counseling services. As a counseling profession, we have our collective ethical standards that we must abide by.

The American Counseling Association (ACA) reflects the need for counseling profession to be involved in multicultural counseling and international counseling because the code of ethics and multicultural competencies include a more global and international perspective of counseling (Lorelle, Byrd, & Crockett, 2012). These issues are very important as immigrants

may hold multiple minority statuses when considering their race, immigrant status, language and socioeconomic status producing concerning mental health outcomes. Counseling professionals must be aware of the dynamics and interactions of the immigrant and dominant culture to efficiently advocate for the services of these marginalized populations (Lorelle et al., 2012).

Although multiculturalism and social justice and advocacy are viewed as two separate forces in the counseling profession, they can both be aggregated in consideration of serving the immigrant population. The counseling profession does acknowledge disparities with marginalized populations, the implications it has on the mental health of these populations, and admonishes an ethical obligation for counseling professionals to increase awareness, integrate it in counseling practice and education, and increase advocacy to bring about systematic changes.

Statement of the Problem

As ethnic minority groups immigrate to the United States, they also experience challenges (Berry, 2005). Immigrating to the United States involves challenges impacting socialization, economic statuses, and psychological well-being (Morrison, Smith, Bryan, & Steele, 2016). When these difficulties are not attended to, immigrant populations are at a greater risk of developing mental health concerns. Thus, the critical need for increased research regarding the cultural experiences and psychological well-being of foreign-born individuals that immigrate to the U.S. More importantly, as our nation becomes more diverse, it is inevitable that counseling professionals will service individuals that are of a different ethnic, race, and cultural group (Sue & Sue, 2008). As immigrant groups migrate to the U.S., it is essential for the counseling profession to become culturally proficient and skilled to provide culturally competent mental health services (Akram, 2012; U.S. Department of Health & Human Services, 2001). Sue and Sue (2008) places emphasis on the importance of multicultural competency in order to foster

psychological well-being in minority populations. Counselors must also be cognizant of their own personal values, morals, beliefs, attitude, knowledge and skills when working with specific marginalized communities while open to their clients' experience to demonstrate multicultural competence (Hollenbaugh, 2015).

Haitian immigrants continue to be an underserved, underrepresented, marginalized minority population in the United States and there is a disparity in mental health services for this specific group (Brutus, 2008). In addition, Haitian immigrants underutilize counseling services (Desrosiers & St. Fleurose, 2002; Hollenbaugh, 2015). Oftentimes, Haitian immigrants have no knowledge of mental health services and the benefits of these services (Hollenbaugh, 2015). According to Sue and Sue (2008), there are many reasons for the underutilization of mental health services by ethnic minorities such as: lack of insurance, poor and inadequate services, inappropriate services, a lack of cultural competence, inappropriate referrals, universality in mental health services, and a lack of trust among other reasons.

Purpose of the Study

The purpose of this study is to explore the lived experiences of Haitian immigrants living in the United States in regard to their migration and acculturation experiences. The acculturation process for Haitian immigrants can be challenging before, during, and after migration and may be due to the differences in gender norms, societal expectations, and beliefs between the two cultures (Brutus, 2008). According to Belizaire and Fuertes (2011), there is insufficient research regarding the acculturation experiences and challenges of foreign born individuals in the United States. More specifically, there is inadequate research about Haitians in the United States and counseling professionals are not adequately trained or prepared to work with this underrepresented, underserved, marginalized population (Hollenbaugh, 2015).

Significance of the Study

According to Nicolas et al. (2009), there is very little research examining the various ethnic minority immigrant populations that have migrated to the United States. Any immigrant relocating to a host country will experience both advantages and disadvantages (Negy et al., 2009). Despite the rapidly increasing numbers of the immigrant population in the United States, there still remains a paucity of research in the counseling profession. As previously mentioned, Haitian immigrants are an increasing population in the United States and experience many challenges during the migration process; yet very little research exist for this population.

As Haitians migrate to the Unites States, there are many components to their migration process such as relationships with family and friends, coping strategies, acculturating to a new society and family system, quality of life, and many other factors. This research aims to provide professionals working with Haitian immigrants a better understanding of the multifaceted acculturation process in Haitian immigrants and the many factors that impact this marginalized minority population. Implications will be made regarding Haitian immigrants and other minority foreign born groups for counselor educators, counselors, social workers, psychologists, and other professionals, increasing multicultural competency. This research study will also contribute to literature regarding foreign born immigrants in the United States, decreasing the disparity in services to these underserved and understudied populations.

Key Constructs and Operational Definitions

- **Acculturation:** The social, psychological, and behavioral adjustments that is a result of contact with another culture (Sam, 2006). These changes can occur at the individual or group level.
- **Acculturative Stress:** Acculturative stress is defined as a reduction in health status,

consisting of psychological, somatic, and social aspects of individuals who have migrated and going through the process of acculturation, (Berry, 1997).

- Coping: Coping is defined as the way an individual reacts to stress (Torres & Rollock, 2004).
- Quality of Life: The World Health Organization defines quality of life as an individuals' perceptions of their position in life in the context of culture and value systems in which they live and in relation to their goals, expectations, standards and concerns (Belizaire & Fuertes, 2011).
- Foreign born: The United States Census Bureau defines the foreign born as individuals that held no United States citizenship at birth, born outside of the U.S. The foreign born population includes naturalized citizens, lawful permanent residents, refugees and asylees, legal nonimmigrants (inclusive of those on student, work, or other temporary visas), and individuals residing in the United States without authorization (U.S. Census Bureau, 2012). Terms immigrant and foreign born will be used interchangeably in this study
- Undocumented immigrant: The U.S. Census Bureau defines the undocumented immigrant as all foreign-born non-citizens residing in the country unlawfully who entered the country without valid documents or arrived with valid visas but stayed past their visa expiration date or otherwise violated the terms of their admission (U.S. Census Bureau, 2012). Terms undocumented immigrant and unauthorized immigrant will be used interchangeably in this study.

Summary

In the United States, a Haitian immigrant has a greater chance of being unemployed compared to other immigrant populations (Belizaire & Fuertes, 2011), due to a variety of factors such as language barriers, lack of resources, ethnic and racial identities, housing issues, et cetera. Foreign born individuals have the task of learning the host country's language and support services. This is compounded for Haitian immigrants as they are classified as Black, immigrant, and minority (Belizaire & Fuertes, 2011; Stepick, 1998).

Both immediate and extended family members play a significant role in the lives of foreign born individuals. Specifically, Haitian immigrants travel to the United States with the expectations that family members will provide resources and assist them in the transition (Nicolas et al., 2009). At times, it is the expectation that the family member is responsible for providing financial support to family members still residing in the homeland. There is a paucity of research regarding the stress associated with the support that migrant family members living in the United States provide to family in their home country (Nicolas et al., 2009).

Due to the political and socioeconomic climate in Haiti, many Haitians will continue to migrate to the United States (Desrosiers & St. Fleurose, 2002). Many hope to escape poverty, increased violence and political persecution. According to the U.S. Census, there are more than 830,000 documented Haitian immigrants in the U.S. (U.S. Census Bureau, 2010). The actual number is even greater due to undocumented or illegal immigrants that don't participate in the census for fear of deportation. Haitian immigrants will continue to make sacrifices leaving family, friends, support system, and employment with expectations of securing a successful future. Their way of life will be disrupted and there will be a process of adjustment and adaptation. All of these processes are a part of the acculturative process and stress. Part of this stress is associated with holding on to and maintaining the culture of origin while attempting to

learn the culture of the host country. Research with other minority immigrants demonstrate that there is a level of acculturative stress that impacts foreign born individuals and their quality of life. Despite the rapid growth of Haitians or immigrants in the United States, there remains a paucity of research regarding these populations to improve the quality of care being provided by counselors and professionals (Belizaire & Fuertes, 2011; Hollenbaugh, 2015). This research study intends to contribute to the profession in regard to this marginalized, underrepresented Haitian population.

Chapter Two

Methodology

Introduction

A review of the literature demonstrates there is a lack of research specific for Haitian immigrants despite their increasing migration to the United States. The purpose of this chapter is to discuss the methodology utilized to examine the experiences of the acculturation process among Haitian immigrants living in the United States. Rationale for the specific research study and approach is discussed in detail in this chapter. Details regarding the researcher and her interest in this study is further expounded upon. Research procedures regarding the participants, the recruitment process, data collection, demographic questionnaire, interview questions, and analytic process are also presented in this chapter. Furthermore, the process the researcher used to ensure trustworthiness is expounded upon.

Researcher

The primary researcher for this study identifies as a Haitian-American. Although born in the United States, she was raised by Haitian immigrants. Witnessing first-hand some of the unique challenges of her family, she has witnessed potential factors and challenges that could inform counseling recommendations for this specific population. The researcher's parents and extended family members are all Haitian immigrants who migrated to the United States with the intention of securing improved educational and career opportunities and enhance their quality of life. This researcher is also fluent in Creole, the primary language of Haitian people.

The researcher has also been a trainer for the past two years with Global Trauma Research, Inc. assisting with the Mental Health Facilitation (MHF) program in partnership with the National Board for Certified Counselors International (NBCCI). Global Trauma Research,

Inc. was founded by Dr. Florence Saint-Jean and her objective is to increase access to culturally competent trauma counseling services to underserved populations around the world. The NBCCI MHF program educates and trains individuals outside of the mental health profession in basic helping and referral skills to increase service capacity for meeting global mental health needs. As a trainer with the MHF program in Haiti, the researcher specifically supported the Haiti Trauma Project through the provision of training to the natives of Haiti regarding mental health concerns and the impact trauma has on mental health. While in Haiti, it was a common occurrence for the natives of Haiti to discuss their desire to immigrate to the United States, their expectations, and pre-existing ideas on acculturation and the American culture. These professional experiences combined with the researcher's personal experiences, uniquely prepared her to conduct a research on Haitian individuals.

Rationale for Interpretative Phenomenological Approach

Interpretative Phenomenological Analysis (IPA) aims to explore the participant's experience, the process by which they understand their experience, and the meaning or significance the participant ascribes to their experience (Brocki & Wearden, 2006). For this research study, IPA was employed. IPA was appropriate for this study as the aim was to examine the lived experiences of Haitian immigrants who migrated to the United States, specifically observing the acculturation process.

IPA focuses on the meanings that an individual attributes to a phenomenon. More specifically, the researcher examines the different aspects of the participants' experiences (Creswell, 2013), and the participant's interpretation of the experience (Moustakas, 1994). IPA aims to explore the lived experiences of individuals and the various understandings of these experiences (Creswell, 2013). Essentially, the researcher explores a phenomenon and gathers

information to determine the participants understanding of that phenomena. The core foundation for IPA is beginning with a phenomenon, exploring the lived experiences of individuals surrounding the phenomenon, and the researcher making observations about similarities and differences in the experiences (Smith, 2007; Smith, Flowers, & Larkin, 2009).

Haitian immigrants who have migrated to the United States may experience an acculturation process. Acculturation is the social, psychological, and behavioral adjustments that is a result of contact with another culture (Sam, 2006). The researcher chose to examine Haitian immigrants' lived experiences and the meaning associated with their migration experiences. Participants in IPA are the primary experts of their experience and interpretations of these experiences (Smith, Flowers, & Larkin, 2009). IPA is unique in its research approach as the researcher has an active role in the interpretation (Smith, 2007). IPA entails the researcher to become immersed in the participant's experience. IPA utilizes a double hermeneutic approach that involves exploring the lived experience and interpretation of the lived experience (Brocki & Wearden, 2006; Smith, Flowers, & Larkin, 2009). The interpretation process of IPA is a two stage process: the participants are interpreting the meaning associated with a phenomenon and the researcher is also interpreting the participant's interpretation (Smith, Flowers, & Larkin, 2009). Throughout this interpretation process, the researcher continues to maintain focus on the participant and the experience (Smith, Flowers, & Larkin, 2009). In this IPA research, the researcher intended to allow the participant to process their acculturation experience, gain an understanding of the acculturation experience, and interpret the acculturation process; the researcher intended to interpret the meanings of these acculturation experiences; thereby making the interpretative aspect a dual process (Brocki & Wearden, 2006).

Overall, IPA permitted the researcher to provide a rich, thorough, detailed, descriptive, and reflective interpretation of the lived experiences of Haitian immigrants and their acculturation process after migrating to the U.S. (Larkin & Thompson, 2012). IPA also allowed the voices and narratives of Haitian immigrants and the meaning associated with their acculturation process to be perceived (Larkin & Thompson, 2012). These experiences were captured through the use of semi-structured interviews with participants, providing them with an avenue to share their migration and acculturation experiences and the meanings associated with these experiences.

Research and Interview Questions

In the previous chapter, the literature demonstrates the United States has the largest immigrant population (Thaker, 2013), with Haitian immigrants being the second largest Afro-Caribbean ethnic, minority group (Belizaire & Fuertes, 2011). The literature also reveals that there is an acculturation process that immigrants experience when adjusting to a new culture (Berry, 2005). The research question is one of the most important things when conducting research. The primary research question the researcher sought to answer was: what is the acculturation experience of Haitian immigrants living in the United States? To explore the lived experiences of Haitian immigrants and achieve the aim of this study, the researcher asked nine to eleven interview questions available in English and creole, again dependent on the primary language of the participant. Interview question 7 regarding discrimination was included in the interview questions for the purposes of the larger research study, and the data from that question was not included in the analysis. See Appendix D for more information.

Methods and Procedures

Participants

A sample of foreign-born Haitian individuals (also known as Haitian immigrants) were recruited for this study. Haitian immigrants are defined as individuals who were born in Haiti, migrated to the U.S., and currently residing in the U. S. According to Creswell (2013), a sample size of five to twenty-five is recommended for individuals who have experienced a phenomenon. IPA is more effective using a small, homogeneous sample size because it is more so reflective of meanings instead of collecting facts (Larkin & Thompson, 2012; McLeod, 2011). It focuses on the quality of the data instead of the quantity. This research study included 12 Haitian immigrants living in the United States. Determination of the total sample size was dependent on saturation of emergent themes divulged through the participant responses. The researcher was able to have a sample of Haitian immigrants living in various locations throughout the United States. The inclusion criteria for individuals to have participated in this research study included participants that were 19 years of age or older, born in Haiti, and currently living in the United States.

Recruitment

This research study was a part of a larger study conducted by the researcher and her advisor. The larger research study was examining the acculturative and racial experiences among Haitian immigrants living in the United States. Before the researchers engaged in the research study, permission was requested from the Auburn University Institutional Review Board (IRB) Office of Research Compliance for Human Subjects to ensure that all ethical guidelines would be adhered to. Auburn University's IRB approved the larger study for April 28, 2017 to April 27, 2018, assigning it protocol number 17-122 EP 1704 (see Appendix A for IRB approval). Recruitment for the larger research study consisted of targeted email to organizations that advocated for and served Haitian immigrants (see Appendix B for recruitment letter). Emails

were sent out in June and July of 2017 to 6 organizations that advocate for Haitian immigrants. The 6 organizations that received the recruitment letter were: 1) L'union Suite – The Haitian American, 2) Global Trauma Research, Inc., 3) I am Haitian, 4) Haitian-Americans United, Inc., 5) First Interdenominational Haitian Church, and 6) Holy Family Catholic Church. Of the 6 organizations, 3 organizations responded and agreed to refer interested individuals receiving their services to the researcher. The 3 organizations that agreed to recruit participants were the Global Trauma Research, Inc., First Interdenominational Haitian Church, and Holy Family Catholic Church. These organizations are located in Florida and New York.

During the recruitment process, the organizations were asked to distribute the recruitment letter to all interested participants that qualified for the study. The purpose of the proposed study was provided to all potential participants which was to explore the acculturation process for Haitian immigrants living in the United States. Information regarding the nature of the study, criteria for individuals to participate in the study, estimated time commitment and other pertinent information was included in the recruitment letter. Potential participants were informed that involvement in the research study was voluntary, confidential, and that they could remove themselves from the research study at any time. In order for the participating individuals to have met the inclusion criteria to participate in the research study, participants had to have been born in Haiti, currently residing in the United States, and nineteen years of age or older.

Considering the characteristics associated with this population, snowball sampling was also permitted to recruit participants. Interested individuals were able to contact the researcher through email or phone to volunteer for the study. Once the researcher was contacted, an information letter was provided to the participants (see Appendix C for information letter). The information letter contained a brief description of the research study, explained what was

involved in regard to the interview structure, timing, risks involved, voluntary participation, and participant's anonymity. Once informed consent was obtained, a time was scheduled to conduct a semi-structured interview utilizing zoom, an online audio software. All interviews were conducted and recorded in July of 2017. Transcription of the interviews were completed by the researcher in August of 2017.

Data Collection

Interpretative Phenomenological Analysis may utilize semi-structured interview to collect data. The formulation of questions used during the interview is very essential to this IPA approach, as they should be open-ended, not leading, or making assumptions (Smith, 2007). This semi-structured format allows rapport building between the researcher and participant, is more flexible, permits for exploration of novel areas, and elicits more rich data (Smith, 2007). Researchers should be very flexible allowing the participants to share their experience. The semi-structured interview and questions should provide a framework and be more process-oriented to allow the participants the opportunity to elaborate on their experience (Smith, 2007). The participants and researcher collaborated and worked together to articulate a description, understanding, and interpretation of the phenomenon of acculturation (Smith, Flowers, & Larkin, 2009). Participants were allowed the opportunity to provide a descriptive narrative of their lived experience of migrating to the U.S. and the acculturation process.

For the collection of data in this research study, the researcher used semi-structured interviews that involved participants via an online audio recording software, zoom. All interviews were conducted in the home of the researcher to allow for confidentiality and privacy. Four interviews were conducted in Creole and eight were done in English, with preference being dependent on the participant's dominant language. During some of the English interviews, some

of the participants interjected creole words or phrases to express their responses more fluently. All interviews were also recorded for transcription purposes. The researcher for this study transcribed all of the recordings. All audio recordings of the interviews, notes, and demographic results were kept on a password protected laptop of the researcher. Once the audio recordings were transcribed, the researcher listened to the recording a final time along with the transcript for accuracy, and then proceeded with destroying all recordings. Any identifiable information was not included in the data collection and destroyed. All email addresses and phone numbers used to contact the researcher were also deleted. Lastly, all transcripts were kept on a password protected laptop of the researcher.

Prior to beginning the interview, the researcher reviewed informed consent and the details of the study, ensuring participants' comprehension of the study and voluntary commitment. Informed consent for this study was acknowledged verbally. The researcher then asked demographic questions ensuring the participants met the inclusion criteria to participate in the research. The researcher then proceeded with the interview questions related to migration and acculturation experiences. Upon completion of the interview, the researcher shared the notes with the participants for member checking purposes. After feedback from the participants, the interview ended. Participants contributed approximately one hour of their time to participate in this qualitative study.

This research study did not anticipate any unfavorable effects toward the participants for volunteering as there were no risks associated with this research study. Participants were allowed to remove themselves from the research study at any time. The following sections details the demographic questionnaire, data analysis, and validation strategies.

Demographic Questionnaire

A demographic questionnaire (see Appendix D) was utilized for this study to gather pertinent information from the participants. On the demographic questionnaire, participants were asked to identify their age, gender, length of stay in the United States, education, occupation, income, marital status, family size, and language dominance. The demographic questionnaire also contained the inclusion criteria for which individuals were allowed to participate in the research. In order to participate in this research study, participants must have been born in Haiti, currently living in the United States, and age nineteen or older. There were two versions (English and creole) of the demographic questionnaire to accommodate participants whose primary language is creole.

Data Analysis

According to Creswell (2013), phenomenological research is typically done in a horizontal or inductive manner, starting from the bottom up. In Interpretative Phenomenological Analysis (IPA), the same remains true with the added role of the researcher engaging in an interpretative role with the data (Smith, 2007). The researcher aims to build on the data and develop emergent themes by analyzing the transcripts (Creswell, 2013). The analytic process of phenomenology is described as a dialogue between the researcher, data, and theoretical knowledge (Smith, 2007), which in this study is specific about understanding how Haitian immigrants made sense of the acculturation process.

To analyze the data received for this research study, it was conducted in phases. In the first phase of the data analysis, the researcher read and re-read the data (McLeod, 2011). This allowed the researcher to become immersed in the data. Any first impressions or thoughts from the researcher during the first phase was notated in the reflective audit trail. The second phase required the researcher to begin with the initial noting of exploratory comments (Smith, 2007).

The researcher placed the transcripts in a codebook noting interesting or meaningful statements (McLeod, 2011). These were identified as meaningful statements. According to McLeod (2011), these initial annotations may be descriptive, linguistic, or conceptual. Descriptive notes focus on the things that seemed to matter to the participant, expressive statements, and the content and meanings of events (McLeod, 2011; Smith, 2007). Linguistic focus on how the participant uses language and conceptual notations aims to focus on questions regarding theory and conceptual knowledge (McLeod, 2011; Smith, 2007). During the third phase of the data analysis, the researcher utilized the third column to construct initial codes (Smith, 2007). These initial codes were developed by what the researcher understood from the participants and their interpretation of the data. In the next phase, the researcher searched for connections across the initial codes (McLeod, 2011). The researcher intended to seek repetitions, similarities, and correlations across all of the participants. After connections between the participants responses were made, the codes were identified. This process allowed the researcher to develop emergent themes based on connections and patterns of the initial codes (McLeod, 2011).

Validation Strategies

Creswell (2013) articulates that all researchers have their own values and biases in regard to research. Therefore, a responsibility is placed on the researcher to identify these values and biases through various validation strategies to ensure credibility and trustworthiness. The researcher intended to apply several methods to support and address trustworthiness of the study such as an audit trail, member checking, peer debriefing, an external audit, and the researcher. These methods are described below in greater detail.

The audit trail included researcher's personal thoughts and conceptualizations before and during the interviews. The audit trail also consisted of detailed chronological notes of the

research process, the analytic process, the development of emergent themes, and the researcher's reflective experiences throughout the research process (Creswell, 2013). The researcher intended to use member checking methods to ensure that the interview data reflects the participant responses. According to Creswell (2013), member checking is one of the most important things a researcher can do to establish credibility. The researcher intended to use member checking to confirm the participants' views and interpretations by sharing a summary of the notes with the participants at the end of the interview. Additionally, the researcher utilized a peer debriefer to ask questions about the research process, methods, meanings, and interpretations (Creswell, 2013). Lastly, an external auditor was utilized. The purpose of the external auditor was to examine the thoroughness and accuracy of the research process by checking if the research results were maintained by the research data and analysis (Creswell, 2013). All of these proposed validation strategies were used to ensure the trustworthiness of this research study exploring the acculturation experiences of Haitian immigrants.

Summary

In summary, this chapter outlined the research methodology the researcher employed in order to explore the lived experiences of the acculturation process among Haitian immigrants living in the United States. An interpretative phenomenological analysis was utilized as it allowed the researcher to engage in qualitative inquiry to gather information and make assertions based on the participants interpretation of their experience. In addition, rationale for qualitative inquiry and the interview questions were further explicated in the chapter. The research procedures, means for collecting the data, and the analytic process were also described in detail. Lastly, validation strategies used to ensure the trustworthiness of this research study were also expounded upon in this chapter. There is a gap in the counseling literature regarding the mental

health implications of immigrant populations, and it is the intent of the researcher to contribute to the counseling profession to support helping professionals provide competent counseling services and improve their quality of care to this specific minority ethnic group. Not only will this research expand the literature but it will also be responsive to the call for multicultural and international counseling for underserved and underrepresented ethnic minority populations.

Chapter Three

Results

Introduction

There is an unprecedented increase in the number of immigrants that have migrated to the United States (Thaker, 2013). Haitians are the 2nd largest immigrant group of African descent who have migrated to the U.S. (Belizaire & Fuertes, 2011). Immigrating to the U.S. can lead to a variety of challenges for individuals including a change in socioeconomic status, language barriers, financial hardship, lack of support, discrimination, change in ethnic identity, and changes in the family system (Belizaire & Fuertes, 2011; Berry, 2001; Morrison et al., 2016; Vidal de Haymes et al., 2011). Despite the increase of Haitian immigrants living in the United States, the literature regarding the challenges including acculturation experiences for Haitian immigrants remains scant (Nicolas et al., 2009). Belizaire and Fuertes (2011) expresses that there is insufficient research regarding the acculturation experiences and potential challenges of immigrants in the United States. Hollenbaugh (2015) also cites the inadequacy of research about Haitians in the United States. It is imperative that researchers examine the experiences of international individuals, in this case Haitian Immigrants, as they are frequently an underserved population that experience a variety of health disparities.

The purpose of this qualitative research study was to examine the lived experiences of acculturation among Haitian immigrants living in the United States using an interpretative phenomenological analysis (IPA) approach. IPA is an approach to scientific inquiry that examines the participants' experience(s) through semi-structured interviews, with the intention of understanding the meaning of these experiences through the lens of the expert who has experienced the phenomenon (Brocki & Wearden, 2006). IPA is unique from other

phenomenological approaches because the researcher has an active role in the research process (Smith, 2007). In IPA, there is a double hermeneutic approach involved in exploring the phenomena and interpretation of that phenomena (Brocki & Wearden, 2006; Smith, Flowers, & Larkin, 2009). The researcher is also part of the interpretation process, analyzing the participants' responses (Smith, 2007). The purpose of this chapter is to provide information on the procedure, participants, and results using the IPA methodology that was utilized for this study.

Procedure

Approval was granted from the Auburn University Institutional Review Board (IRB) Office of Research Compliance for Human Subjects for a larger study examining the acculturative and racial experiences among Haitian immigrants living in the U.S. conducted by the researcher and her advisor. The larger research study was approved for April 27, 2017 to April 27, 2018 and assigned protocol number 17-122 EP 1704 (see Appendix A for IRB approval). This research study examining the acculturation experiences of Haitian immigrants utilized a subset of the data from the larger study.

The recruitment letter was developed by the researchers and approved by IRB (see Appendix B for recruitment letter). The recruitment letter was emailed in June and July of 2017 to 6 organizations that advocate for Haitian immigrants. The six organizations that received the recruitment letter were: 1) L'union Suite – The Haitian American; 2) Global Trauma Research, Inc.; 3) I am Haitian; 4) Haitian-Americans United, Inc.; 5) First Interdenominational Haitian Church; and 6) Holy Family Catholic Church. These organizations were all sent the recruitment letter by email (see Appendix B for recruitment email) . Of the six organizations, three organizations responded and agreed to refer interested individuals receiving their services to the

researcher. The three organizations that agreed to recruit participants were the Global Trauma Research, Inc., First Interdenominational Haitian Church, and Holy Family Catholic Church. These organizations are located in Florida and New York.

Data was collected through collaborations from three advocacy-based programs that serve Haitian Immigrants who advertised the study, to which potential participants could contact this primary researcher to participate. The three organizations included: 1) Global Trauma Research, Inc.; 2) First Interdenominational Haitian Church; and 3) Holy Family Catholic Church. A recruitment letter was emailed to all of these organizations (see Appendix B for recruitment letter.) Brief information about each organization is provided below.

Global Trauma Research, Inc. (GTR) is located in Brooklyn, NY and their mission is to support people globally affected by psychological trauma by providing culturally competent trauma assessment and intervention training for professionals in developing countries. Through their trauma project, they work with medical providers, teachers, and religious leaders to challenge stigmas associated with mental health and build a comprehensive system of psychosocial support. Their objective is to increase access to culturally competent trauma counseling services to underserved populations around the world, and currently have projects in Haiti and Pakistan. GTR also provides other counseling related services such as: individual and group counseling, assessment services, and community trainings. The primary researcher is familiar with this organization through her volunteer work as a trainer with the Haiti Trauma Project. The primary researcher contacted the organization through email informing them of the research study and providing them with the recruitment email. The executive director agreed to recruit for this study and also stated she would advertise to another organization, the Haitian

Centers Council. Further information about this organization can be found on their website at <http://www.gtrinc.org/home.html>.

First Interdenominational Haitian Church is located in Miami, FL. They provide services to Haitian immigrants living in Miami and the surrounding area. Their mission is providing Haitian immigrants and their family with resources to support independence, self-sufficiency, and residency. The church refers immigrants to local community services, provides scholarships for Haitian immigrants, and assist immigrants with their application for residency. The researcher sent the recruitment email to one of the church administrators, who agreed to recruit for this research study. The church does not have a website but its primary location is 5846 NE 2nd Ave, Miami, FL 33137.

The Holy Family Catholic Church is located in North Miami, FL. They provide supportive services to immigrants assisting with immigration documentation. They also provide family-based resources to assist families with short term financial crises. The primary researcher made contact with a volunteer through phone contact and emailed the recruitment letter to a representative of the catholic organization. They agreed to recruit for this research study. The website for this organization is <http://www.holyfamilynorthmiami.com>.

After the recruitment email was disseminated, the primary researcher waited to be contacted by potential participants. Participants who expressed interest in the study made contact with the researcher by phone. Once contact was made with the researcher, the researcher provided the potential participant with general information about the research study, ensured they met the inclusion criteria, obtained an email address for the participant, and scheduled an appointment for the interview. The information letter was emailed to all potential participants that had email accounts. For participants that did not have an email account, the researcher read

the information letter to them over the phone to obtain consent, ensured the potential participant met the inclusion criteria, and scheduled the interview.

The primary research question for this study is: What are the acculturation experiences of Haitian immigrants living in the United States? Data was collected through semi-structured interviews consisting of a demographic questionnaire and specific interview questions. The interview questions consisted of the following questions: 1) What happened that led you to move to the United States; 2) What is the most significant issue for you in your migration to the United States; 3) What were your expectations before arriving to the U.S.; 4) What is one of your first memories after moving to the U.S.; 5) What challenges have you experienced in the U.S.; 6) How have you tried to address the challenges you have described; 7) Tell me how moving to the United States has impacted your Haitian culture; 8) Have you had experiences with discrimination; 9) If yes, then, please describe an experience where you experienced discrimination in the United States; 10) How have you tried to overcome your experiences with discrimination in the U.S.; and 11) Is there anything else you would like to share that you did not get a chance to?

To ensure privacy, the primary researcher conducted all interviews in her home office alone. Some interviews were conducted when other members of the household were not present in the home. When household members were in the home during the interviews, access to the home office was prohibited and members of the household remained away from that area of the home. Once consenting to the study and confirming inclusion criteria was met, interviews were scheduled with the participant. Prior to the interview being conducted, the researcher again provided general information about the study, obtained verbal consent, and asked to audio tape the interview for transcription purposes. Interviews were conducted by Zoom technology on the

laptop of the primary researcher. Interviews were also audio recorded for transcription purposes by Zoom technology. The researcher did not collect any identifiable information during the interview. The researcher asked the participants the demographic questions and questions related to acculturation and race-based discrimination. Upon completion of these questions, the researcher shared her notes with the participant for member checking purposes. The interview then ended and identifying information related to the participants such as emails and contact numbers were destroyed. Participants donated approximately one hour of their time to participate in the IPA research study.

After ending the interviews, the audio recordings were labeled with non-descriptive labels such as participant number, and later revised to pseudonym names. The audio recordings were saved on the password protected laptop of the primary researcher in a folder on the desktop. The primary researcher transcribed all of the recordings. The researcher listened to the audio recordings with a headphone to protect the data and ensure no one else heard the recording. The audio recordings were transcribed using a Microsoft Word document. After transcribing, the researcher listened to the audio recording one last time with the transcript to ensure accuracy of transcription. The audio recordings were deleted after this final process of transcription occurred. The transcripts were saved in a folder on the desktop of the researcher's password protected laptop. Transcripts were labeled as participant's number, and later changed to pseudonym names.

Interpretative Phenomenological Analysis (IPA)

According to Creswell (2013), phenomenological research is typically done in a horizontal or inductive manner, starting from the bottom up; asserting that theory is evolved from the research. In Interpretative Phenomenological Analysis (IPA), the same remains true with the added role of the researcher engaging in an interpretative role with the data (Smith,

2007). The researcher's role in the interpretative process makes this approach unique from other phenomenological approaches (Smith, 2007). Specifically for this study, IPA was utilized as a double hermeneutic approach involved in exploring the acculturation experiences of Haitian immigrants, the immigrants' interpretation of their acculturation experiences, and the researcher's interpretation of the immigrants' interpretation (Brocki & Wearden, 2006; Smith, Flowers, & Larkin, 2009).

The researcher intended to analyze the data and develop emergent themes associated with the acculturation process of Haitian immigrants (Creswell, 2013). The analytic process of phenomenology is described as a dialogue between the researcher, data, and theoretical knowledge (Smith, 2007), which in this study is specific about understanding how Haitian immigrants experienced the acculturation process.

To analyze the data received for this research study, it was conducted in phases. In the first phase of the data analysis, the researcher read and re-read the data (McLeod, 2011). This allowed the researcher to become immersed in the data. Any first impressions or thoughts from the researcher during the first phase were notated in the reflective audit trail. The second phase required the researcher to begin with the initial noting of exploratory comments (Smith, 2007). Exploratory comments were any comments the researcher found interesting or meaningful (McLeod, 2011). The researcher placed the transcript in a middle column of a Microsoft Word document, read the data again, and noted anything from the transcript that was interesting or meaningful (McLeod, 2011). These were noted in the left column and identified as meaningful statements. According to McLeod (2011), these initial annotations may be descriptive, linguistic, or conceptual. Descriptive notes focus on the things that seemed important to the participant, and the content and meanings of events (McLeod, 2011; Smith, 2007). Linguistic focuses on how the

participant uses language, and conceptual notations aims to focus on questions regarding theory and conceptual knowledge (McLeod, 2011; Smith, 2007). During the third phase of the data analysis, the researcher utilized the third column to construct initial codes (Smith, 2007). These initial codes were developed by what the researcher understood from the participants and their interpretation of the data. See Appendix E for an illustration on the development of the meaningful statements and initial codes.

In the next phase, the researcher looked for repetitions, similarities, and correlations across all of the participants (Smith, 2007). After connections between the participants' responses were made, a total of 35 initial codes were identified. This process allowed the researcher to develop emergent themes based on connections and patterns of the initial codes (McLeod, 2011). Seventeen emerging themes were developed. Emerging themes are brief expressions that evolved from the data as a result of the researcher's interpretations (Smith, 2007). After the 17 emergent themes were identified, the researcher further examined for connections, and established five overall themes. See Appendix F for a depiction on the development of emergent and categorical themes.

Validation and Trustworthiness

After a thorough analysis of the data, it was determined that saturation had been achieved and further interviews were not required (Creswell, 2013). Saturation was determined when no new information was being gathered from the participants and the researcher was able to anticipate the participant's responses. For example, when the researcher asked Shirley (the 12th participant), "What is the most significant issue in your migration to the U.S.?", the researcher had anticipated a response associated with learning the language. Once this anticipation occurred for all of the interview questions, this confirmed the research study achieved saturation.

In order to ensure credibility and trustworthiness, the researcher utilized an audit trail. The audit trail captured the researcher's personal thoughts and conceptualizations before and during the interviews. To bracket the data, the researcher journaled the personal account of her family's experiences with acculturation in the audit trail. The researcher also journaled challenges her family experienced as a result of migrating to the U.S. The audit trail consisted of detailed chronological notes of the research process, the analytic process, the development of emergent themes, and the researcher's reflective experiences throughout the research process (Creswell, 2013). This helped to ensure that the researcher did not add her personal or professional experiences into the interpretation of the data results.

Another manner that addressed trustworthiness in this study was through member checking. According to Creswell (2013), member checking is one of the most important things a researcher can do to establish credibility. The researcher implemented member checking at the end of each interview by summarizing the participant's responses throughout the interview and sharing the researcher's notes with the participants. This was done to confirm the researcher's understanding of the participant's interpretation of their lived experiences of acculturation as a Haitian immigrant in the U.S. Specifically, member checking was done by reviewing the data received throughout the interview. The researcher was able to provide the demographic results and a summarization of the responses to the interview questions. Since a summary of the responses were provided to the participants in the researcher's words, parts of the data may have been omitted. Of the 12 participants included in this study, six individuals confirmed the information summarized at the end of the interview by this researcher with no further clarification. One participant confirmed her response through reiteration by repeating the responses verbatim in agreement. Five participants expanded on their responses and provided

new details and explanations. Engaging in member checking permitted corroboration and support of the information gathered during the interview (Schwandt, 2015). Member checking allowed the participants to confirm their responses and the reliability of the data collected by the researcher, thereby assured validity (Schwandt, 2015). All of the feedback provided by the participants during member checking was also recorded, transcribed, and integrated in the data.

The researcher also utilized a peer debriefer to ask questions about the research process, methods, meanings, and interpretations (Creswell, 2013). The peer debriefer is a doctoral student in the Counselor Education and Supervision program at Auburn University. This student is knowledgeable about qualitative study, and was provided with information regarding the procedures and specific processes associated with the methodology. Feedback and suggestions were provided, assuring dependability of the analytic process (Schwandt, 2015). The dissertation committee also served as peer debriefers prior to data collection and analysis to provide feedback on the research process. The dissertation committee is made up of four faculty members in the Special Education, Rehabilitation, and Counseling department at Auburn University. The committee provided feedback about the methodology, which was implemented and utilized to continue with the study examining the acculturation experiences of Haitian immigrants in the U.S.

Additionally, an external auditor was utilized to examine the thoroughness and accuracy of the research process by checking if the research results were maintained by the research data and analysis (Creswell, 2013). The purpose of the external auditor was to verify the connection between the codes, themes, and supporting data. The external auditor invited for this research study was a graduate from the Auburn University Counselor Education Supervision doctoral program. She was selected due to her advanced training in qualitative research. She also has

history of prior research experience with qualitative studies and has served as an external auditor for another qualitative research study. To audit this research study, the external auditor was provided with three random transcripts and documentation of the analytic process, demonstrating the four phases of the interpretative phenomenological analysis. The auditor provided some initial feedback requesting definitions and supporting codes for the themes. The researcher provided the external auditor with the requested information and changes to the organization of the data.

Another audit of the data occurred to which the external auditor suggested condensing the supportive codes and providing examples. These suggestions were implemented for a more clear depiction of the coding, supporting data, and themes. After the external auditor received these implemented changes of the data, the external auditor and researcher came to a consensual validation that the themes were supported by the data (Schwandt, 2015). See Appendix H for more information. Due to the external auditor's knowledge in qualitative methodology, the external auditor assisted with reviewing the methodology, assisting with the organization of the data, and verifying a connection between the data, codes, and themes (Schwandt, 2015).

Participants

For the research study, a total of 15 participants responded to the recruitment email. Of the 15, three decided not to participate in the research study when they realized no additional benefits or resources were being provided to them by the researcher or referring organization as a result of their participation. Thus, a total of 12 individuals agreed to participate and completed the interview protocol for this study.

The inclusionary criteria required that participants for this study were: 1) born in Haiti; 2) at least 19 years of age; and 3) current residents in the United States. This inclusionary criteria

was assessed during the initial contact with all participants verbally, and was also noted in the Information Sheet. The criteria was also confirmed during the administration of the demographic questionnaire, which asked specific questions about residency, age, gender, place of birth, length of stay in the U.S, level of education, occupation, income, marital status, number of children, and dominant language.

The 12 participants consisted of three males and nine females. Participants reported being between 26 through 63 years of age, with the average length of stay in the U.S. being between seven months to 49 years. Various levels of education were reported, particularly with the lowest level being that of a high school diploma to the highest level of education achieved being that of a bachelor’s degree among the participants. Estimated household income also varied from government assistance to approximately \$110,000. Six participants were married while the other six identified as single, and the number of children varied from none to four children. Lastly, three participants identified English as their primary language, eight identified Creole as their primary language, and one participant identified both English and Creole as their primary language. Table 3.1 below illustrates the demographic characteristics of the participants.

Following is additional information for each participant.

Table 3.1

Demographic Characteristics of Participants

Pseudonym	Age	Gender	Length of Stay in US	Highest Level of Education	Occupation	Estimated Household Income	Marital Status	Children	Primary Dominant Language
Jean	29	M	7 mos.	Vocational Training	Unauthorized electrician	N/A	Single	1	Creole
Marie	63	F	48 yrs.	Bachelors Degree	Retired	N/A	Married	5	English
Tamara	59	F	46 yrs.	Bachelors Degree	Recruiter for junior college	40,000	Single	1	Creole

Magdelene	51	F	18 yrs.	Vocational Certificate	Salesperson	8,796	Single	2	Creole
Frances	59	F	40 yrs.	High School Diploma	Retired	53,746	Married	1	Creole
Geraldine	44	F	30 yrs.	Associates in Nursing	Registered Nurse	80,000	Single	1	English
Claude	60	M	34 yrs.	Bachelors degree	Construction Manager	110,000	Married	4	Creole/English
Claire	63	F	47 yrs.	2 years of college	Retired	30,000	Single	No	Creole
Shirley	49	F	26 yrs.	High School Diploma	Teacher Assistant	56,000	Married	3	Creole
Jonathan	26	M	11 yrs.	Bachelors degree	Corporate Wellness Director	N/A	Single	No	English
Bernadette	63	F	43 yrs.	Bachelors degree	Retired	80,000	Married	3	Creole
Shirley	62	F	49 yrs.	3+ years of college	Retired	78,000	Married	1	Creole

Jean was a 29 year old, single male with one child. He had been residing in the U.S for about seven months at the time of the interview, and received vocational education. He reported his occupation as an unauthorized electrician, earning unreported wages, and being the recipient of government assistance. He also reported a primary dominant language of Creole. Jean had recently migrated to the U.S and acquired a work visa.

Marie was a 63 year old, married female with five children. She had been residing in the U.S for approximately 48 years. She received her bachelor's degree and reported retirement. Her primary dominant language was English. Marie also reported securing US citizenship.

Tamara was a 59 year old, single female with one adopted son. She had been residing in the U.S. for about 46 years. Her highest level of education was a bachelor's degree, and she was employed as a recruiter at a junior college. She reported her primary dominant language as Creole. Tamara conveyed a history of engaging in advocacy work, helping immigrant youth obtain residency in the U.S.

Magdalene was a 51 year old, single female with two children. She had been living in the U.S. for 18 years, and reported her primary dominant language as Creole. She earned vocational training, and was employed as a salesperson. Despite being in the U.S. for 18 years, she was not able to establish residency status, reported temporary protected status (TPS), and feared deportation.

Frances was a 59 year old, married female with one son. She had been living in the U.S. for 40 years, and reported her primary language as Creole. Her highest level of education was a high school diploma and she was retired.

Geraldine was a 44 year old, single female with one daughter. She had been residing in the U.S. for about 30 years and reported her primary language as English. Her highest level of education was an associate's degree in nursing, and she was employed as a registered nurse.

Claude was a 60 year old, married male with four children. He had been living in the U.S. for about 44 years, and reported his dominant language as both Creole and English. He earned his bachelor's degree, and was working as a construction manager.

Claire was a 63 year old, single female with no children. She had been living in the U.S. for 47 years, and reported Creole as her primary language. She had obtained two years of college education, and was retired.

Shirley was a 49 year old, married female with three children. She had been living in the U.S. for 26 years, and reported a dominant language of Creole. Her highest level of education was a high school diploma, and she was employed as a teacher's assistant.

Jonathan was a 26 year old, single male with no children. He had been living in the U.S. for 11 years, and reported his primary language as English. He was pursuing a master's degree,

and reported employment as a Corporate Wellness Director. Jonathan acquired U.S. citizenship and expressed he also maintained his Haitian citizenship.

Bernadette was a 63 year old, married female with three children. She had been living in the U.S. for 63 years, and reported Creole as a primary dominant language. Her highest level of education was a bachelor's degree, and she was retired. Bernadette reported acquiring U.S. citizenship since 1982.

Shirley was a 62 year old, married female with one daughter. She had been living in the U.S. for 49 years, and stated her primary language was Creole. She reported completing more than three years of college education, and was retired. Shirley conveyed U.S. citizenship since 1987.

Categorical Themes

The results of this IPA research study examined the lived experiences of acculturation among Haitian immigrants living in the U.S. In total, 17 emergent themes were identified and five categorical themes established (Smith, 2007). The categorical themes developed from this study are: 1) progression, 2) forced migration, 3) culture maintenance, 4) assimilation, and 5) oppression. Each of the categorical themes were substantiated and supported by the emergent themes and initial codes during the analytic process. Through the external auditing process, the researcher and auditor came to a consensual agreement that the overall themes were supported by the participants' statements (Schwandt, 2015). See Appendix E, F and G for a demonstration of this coding process. Table 3.2 below provides an abbreviated example of the organizational structure demonstrating codes and statements supporting the categorical themes. See Appendix G for a more expanded demonstration of the categorical themes. Results for each of the categorical themes are discussed further in the following sections.

Table 3.2

Categorical Themes

Categorical Themes	Description of Theme	Examples	Supporting Codes
Progression	The process of development and progress to obtain stability.	<p>“I only have TPS...for as long as I’ve been here and I still don’t have residency.”</p> <p>“I forgot to tell you that I just lost my house.”</p>	<ul style="list-style-type: none"> • Employment Challenges • Immigration Status
Forced Migration	The involuntary movement from one country to another.	<p>“My parents migrated then brought us along eventually.”</p> <p>“We had to resort to political asylum so we can be in a better place.”</p>	<ul style="list-style-type: none"> • Parents Migrated • Political Asylum
Culture Maintenance	The preservation of the customs and values of the Haitian culture.	<p>“I was surrounded by a bunch of people that needed me to keep that culture alive...”</p> <p>“I’m Haitian and I’m proud of it. My culture hasn’t changed...”</p>	<ul style="list-style-type: none"> • Pride
Assimilation	The adaptation, adjustment, knowledge, and understanding of the American culture.	<p>Most significant issue is “learning how to speak English.”</p> <p>“The hardest part was learning the language.”</p>	<ul style="list-style-type: none"> • Language
Oppression	The common tendency of intimidation and mistreatment of	“It was every Haitian child in the school. All Haitians. As long as you are a Haitian child	<ul style="list-style-type: none"> • Discrimination • Bullying

the Haitian
immigrant.

that comes here, you
were being
mistreated.”

“And we got bullied,
tortured, and I got
jumped by people...”

Progression

The largest theme that emerged was progression. A concern for Haitian immigrants in the U.S is the opportunity to advance in their academic, career, and immigration status. One hundred percent of the participants mentioned challenges associated with their education, employment, and immigration status. Five of the 12 participants mentioned challenges with employment and finances, thereby impacting their acculturation into the American culture. Jean stated, “I have my work visa and I can’t find a job. That is something very difficult for me.”

Frances reported her most significant issue in her migration to the U.S. had been finding a job to support her siblings in Haiti. She further stated:

Well when I came to the U.S., I thought I would find good opportunity and commission because I was under the impression that the country had a lot of money. I could work and make a lot of money. I thought I would have wealth and not be hungry.

Claude also expressed his frustration with the lack of employment opportunities in the U.S. and stated:

I expected the country to be much better than uh Haiti, to uh, the country where uh, where there’s fairness in employment and uh you know, you will be employed based on what you know... Well, it’s, it’s because certain jobs people get, you know, uh you, you don’t really think they deserve to get them this job unless they knew someone, so that’s

basically, and then, so, you can quickly realize whatever, same thing, same thing that was happening in Haiti happens over here as well. I would say. The only thing is after I graduated from college, it wasn't easy to find a job, so that's the reason I ended up in the military [sic].

Specifically, 8 of the 12 participants discussed challenges with their academics in the U.S. Jonathan described a tendency of the U.S. school system to retain Haitian immigrants behind a grade or more. He shared a rather pleasant experience he had regarding his educational experience:

I guess one of the greatest thing for me was knowing that um, knowing that I didn't have to do a grade over. I guess that was very like cool for me because you know I have heard stories about kids being held back or being pushed back a little bit because they were coming from a different country, and with me I guess I demonstrated enough of knowledge to be placed in the right grade or right class. That, that was somewhat cool.

Bernadette reiterated the challenges experienced with her pursuit of education. She stated:

That was one of the problems that I had when I first came to the United States. You know, I just, you know, get a GED and then you know, enroll in college, cause they always tell you that this is your passport in life. That's what's gonna save you, education. So I went, you know, got into college and uh, I wasn't even speaking English like you know, the way I'm talking right now. So it's like you're having hard time. I started to small, you know like easy classes, but when I get to the hardest ones that was my major, that's when I was having issues then I said, uh uh, instead of flunking, you know, I just switched. And you know, things got easier.

Shirley expressed disappointment in not pursuing an education in the U.S.:

Um, well, you know, the only thing, you know I regretted when I came here, you know, I didn't put myself in school and do better for myself. It's cause, you know I regretted my life because I feel like, you know, I achieve a lot in my life [sic].

Magdalene identified her challenges with maintaining permanent residency in the U.S.:

Well, unfortunately, I don't have papers. I have 18 years and I'm not a resident. Although I had 2 children here, I am still not a resident. I'm nothing. I have TPS, and in the moment they say they're going to deport people, those things, and me, I don't have papers, so well, it's like I can say I'm not a resident. I only have TPS [sic].

As supported by the statements mentioned above, progression was the strongest theme that emerged from the data. Haitian immigrants living in the U.S acknowledged that educational opportunities, career opportunities, and immigration status had an impact on their ability to progress.

Forced Migration

Forced migration was the second theme that emerged in the process of understanding the acculturation experiences among Haitian immigrants. Eighty-three percent (10 out of 12) of the participants expressed experiences of migrating to the U.S. outside of their own control. Reasons for migration included migrating as children, political conflict or asylum, and ensuring safety and security for a better life. Nine of the ten participants stated their primary reason for migrating was due to their parents migrating.

Marie expressed this perspective of forced migration as a result of her parents and stated:

I didn't come to the United States by choice. I came because my father chose to move from Haiti, went to the Bahamas by boat. From the Bahamas, he came to Miami and

brought us to Miami. He brought us here himself, we didn't come by choice. He wanted a better life for us and he brought us here.

Bernadette also articulated migrating to the U.S. as a result of following her parents, while also cited additional reasons such as political conflict:

It's like you have parents so it's like wherever your parents are going, you follow your parents. ...My dad was an engineer, mechanical engineer and electrician. So he used to run like an electric plant or big bush that he re-planted in Haiti and stuff like that. And he was in the Duvalier plant. That's why, you know, he was persecuted a lot. And then after one time, they arrested him, he spent 9 days in jail. And then when he got out, you know he said, you know he is not staying in the country. And he start fixing papers. And I think, you know that's how he immigrated into the United States as a legal immigrant. [sic].

Two of the ten participants reported migration due to political asylum. This is a means of relocating for protection associated with political conflict. Magdalene articulated political asylum as the cause for her migration and stated:

What made me come is because my father was a person that was serving, he was a person working with the government. He was working dropping notices in the streets for Aristide, that kind of stuff. And then when they dropped everything, they were making threats to Aristide, then they came to my father's house. Then my father became missing. We never seen my father again. They killed him. For that reason, we went into hiding, and that way we entered. We made a way, we left, we came here. ...I just left so I could save my life because they had killed my father. So we didn't have no choice. We left.

Me and my sister, we got dropped off over here...if I was home, maybe I would already be dead, if I was in Haiti [sic].

Jonathan also conveyed his migration as a result of political asylum:

I mean based, based on what my parents mentioned to me, it seems as though it was due to political conflict. You know, just the, we had to, I guess, we had to resort to political asylum so we can be in a better place [sic].

Although Claire made reference to her parents migrating, she also expressed safety and security as reasons for her migration. She stated, “More security here then, because I had an older brother who was uh, very tight with uh, uh, the president’s son. And my father didn’t want him to stay there. Because he had fear [sic].”

Overall, 83% of the participants shared experiences of migrating to the United States unwillingly for various reasons such as political asylum, parents migrating, and for security and safety. As observed by the supporting participants’ statements, many of Haitian immigrants migrated as children and migrated reluctantly. Some were able to articulate political conflict but did not conceptualize the danger the family was in prior to migrating to the U.S. All of this data supported the theme of forced migration.

Culture Maintenance

The third theme that emerged from this IPA research study was culture maintenance. Eight-three percent (10 out of 12) of the participants discussed the importance of preserving the Haitian culture through continued customs and values. In support of this code, Claude expressed:

I’m Haitian and I’m proud of it. I uh, I, you know, I, my culture hasn’t changed, the food I eat, you know. The uh, I would, I mean I have not really changed. Like in Haiti I used

to do, I used to be very, uh, I used to run a lot so I came over here and the same thing I do. I, it's not really that much different for me because I remained who I am [sic].

Magdalene also conveyed, "Well, I still am a part of the same culture because that's how we see it, so we're obligated to leave it the way it is...because it is with Haitians I'm engaging with in the moment."

Tamara voiced:

I taught Haitian culture... I mean I was surrounded by a bunch of people that needed me to keep that culture alive because in Florida, we have to pick up from the elders that made it possible for us to have a Haitian community. And we have a very big Haitian community in South Florida. We were the first to get Haitians elected under state, local, and at least one for federacy and then didn't get it.

Nine of the ten participants identified having pride in the Haitian culture in order to maintain their culture. Jonathan explained his pride in the culture and stated:

Well moving here, like I guess it made me, believe it or not, I actually became more fond of my culture...I took pride in my culture. And now, like you know, people would come up to me asking me about the history. Something more, even the Haitian kids around me, and in high school, they would ask me, so that kind of like push me to I guess, you know, uh invest more in my culture in the sense that I would always be ready to answer any question that they would have about the culture.

Geraldine stated:

You know, I didn't know that I was so proud to be a, to be Haitian until, you know, uh, you know we moved here...And at some point, you know, I had to either embrace the fact that I was Haitian, or try to be like no, no, no, I'm not that Haitian....And then um,

the more I read about my culture, the more I remembered the stories I read in school in Haiti, and see how our history and the American history intertwined, and then I realized like, you know, we have a rich, rich, rich background, and there's no reason to run away from that. If anything, I need to learn as much as possible from my culture. And I think that's when I started embracing it more.

Jonathan further expressed, "...I guess the culture was becoming a thing now. Uh, it was a time where it was proud to be... we had this, I guess this renaissance, this surge, like you know pride in, in being a Haitian [sic]." Lastly, Tamara stated, "...So I chose my entire life in the U.S. to empower Haitians. So because I was empowering Haitians, I always felt proud of being Haitian..."

Culture Maintenance was a theme that emerged and supported as evidenced by the statements mentioned above. Haitian immigrants discussed other factors in the acculturation process that helped them to maintain their culture. The value and pride placed in the Haitian heritage was expressed.

Assimilation

Assimilation was the fourth theme that emerged from the data in this IPA research study. The participants identified several factors impacting their assimilation in the U.S. Sixty-seven percent (8 out of 12) of the participants in this IPA research study identified language as one of the critical components to their assimilation to the U.S. Five of the eight identified language as the most significant issue for them in their migration to the United States. Marie expressed the impact language barriers had on her:

When I came to the United States, I spoke no English. Um, I wanted to go back home. I cried. I cried mostly everyday because there was a language that was foreign to me. We

have no one that we know to speak with. The school we went to, for us, the three of us that came in together, they were predominantly white. Though they were very nice to us but we were not used to the kind of children we running to, we met. That was an issue. We had, we found a new one that spoke the language that we spoke. We had no one to help us do our homework because it was all in English. The one person we found, I found that could speak creole, she was not in the same class I was. They had to go find her to come in and translate for me. My father didn't speak very much English. My mother didn't speak no English. So it was, we were in a foreign language, country that was foreign to us. For me, which was the oldest of the three that came, I cried. I wanted to go home.

Magdalene reported continued challenges with the English language. Her interview for this research was conducted in Creole, and she expressed a continued desire to learn the language. When asked to share a significant issue in her migration, she stated, “ Well, um, well, the English and working, you understand? That's what I would like to do.” Although she has been living in the U.S. for approximately 18 years, Magdalene alluded to the fact that she still did not know how to fluently speak English, and the impact it had on her.

Shirley expressed, “...it was very difficult for me to, to, not difficult but it wasn't easy for me to learn English, at first. Because at home, we still spoke creole [sic].”

Thirty-eight percent (3 of the 8) of the participants that identified language as a critical factor in assimilating to the American culture, also acknowledged language as a challenge in their assimilation but not a significant issue. Claire shared the measures she took to learn the English language:

For a while, while I was in high school, well I went to another, to another um, school at night. To learn, to learn, you know...My, my, my...yes. My dad bought me uh, uh, what you call it, a cassette player and a English book. I used to use it to practice. But I see that I can't do it myself so I had to look for English, for English classes in the afternoon, after school, just to learn the English [sic].

Bernadette discussed her process of learning the language as a means to assimilate, and stated:

So when you come to the United States, you know you have to kind of like, uh, what I call uh, assimilate. You know, you got to blend in, assimilate, and you got to learn the language. That was one of the problems that I had when I first came to the United States. You know, I just, you know, get a GED and then you know, enroll in college, cause they always tell you that this is your passport in life. That's what's gonna save you, education. So I went, you know, got into college and uh, I wasn't even speaking English like you know, the way I'm talking right now. So it's like you're having hard time. I started to small, you know like easy classes, but when I get to the hardest ones that was my major, that's when I was having issues then I said, uh uh, instead of flunking, you know, I just switched. And you know, things got easier [sic].

Geraldine captured her assimilation process as she reflected:

The challenge for me was more like trying to assimilate from my culture, and uh, and trying to uh, come in and hanging with people were, were Americans. And seeing the way they spoke with their parents and the way they were able to do certain things, and then going home. And you know, uh, with our culture like you have to respect. And no matter what your opinion is, you have to keep it to yourself. You don't get to tell your parents that yes, I know you said I can't watch this movie, but as a matter of fact, it says

rated PG-13, and I'm 14, so that means I should be able to watch it. You can't say that to your Haitian parents. It's more like no, I said no, and that's no.

Jonathan clearly summed up assimilation, articulating language as one of the culture barriers in his acculturation process:

I guess, for the most part it was just pretty much, you know, assimilating to the culture, learning the language, just you know dealing with these different cultural barriers, that's really, that's really what it boils down to. You know, just, things the American way, learning the American way, you know. Um, understanding the American Dream cause you know, your, your thought, everything from Haitian perspective, or at least from a Haitian background. So you have to come here and you have to assimilate to the culture. You have to learn their norms, their beliefs, it's just certain things that you have to adapt to. That's really what it was. I mean, like, language is always the first, uh the first step. You know, learning the language, being able to effectively communicate, uh to effectively communicate with others, um but yea that's pretty much, I guess if we have to say if, if I have to say something significant that would be a significant thing for me [sic].

In an effort to assimilate, Tamara reported playing in the snow despite her discomfort. She stated, "I complained every time about the cold but I try to be, play with my little American children that were around me...I tried to assimilate."

Shirley further expressed her process of assimilation when first arriving to the U.S.:

Well one thing I find very hard is like, uh being accepted. It was very hard. [inaudible] at times....When I came from Haiti, I was attending an all girl's school, catholic school. Okay coming here, my parents certainly couldn't afford to put us in private school so we went to a public school. And that was my first encounter being in a mixed school. And

you know that was an experience in itself. First I did not speak the language, all of a sudden I'm surrounded by strangers, at the time the only good thing about it is that there were a lot of Cubans also arriving with us, same age. So we were all put together as a group but it was a lot to learn. Mainly you know who accepted you and it was very, it was hard. I don't know if I'm making any sense but it was hard adapting to that.

Shirley also reported:

You know after years go by, you don't feel, I mean I don't feel so Haitian anymore. Maybe that's a bad thing... What I mean by that is you adopt, you start adopting the American ways somehow. I mean in Haiti you don't have fast foods when I was there. They don't have TV 24 hours. There was none of that stuff. A lot of things like that, you know you start getting used to and that makes you forget where you come from.

Conclusively, Haitian immigrants involved in this study acknowledged a process of assimilation in their experience of acculturation. The supporting statements above supported this theme of assimilation, as the participants acknowledged the practice of adjusting to the American culture.

Oppression

Oppression was the last categorical theme that emerged from this IPA study. The theme was associated with what the participants identified as experiences with discrimination and bullying. Sixty-seven percent (8 of the 12) of the participants expressed experiences with discrimination associated with their Haitian identity and/or race. Racism is the supported code for the oppression theme. Bernadette articulated:

In Haiti you have class, in the United States you have, like you know, uh racism. In Haiti you don't have, like you know, I don't know, but I think it's more or less class in Haiti.

You don't have that black and white stuff, you know or things like that. So it was kind of like, and I did not know it existed, you know, very late in life when I was in the government. Cause you know from 1974 to even when I first got the government job, you know I never had any issue about racism. And I did not feel it until like mid-career, you know it was towards the end.

She further communicated:

I told you about people you know, who did not talk to me when I got promoted, officers who said, who threatened me, who said if the person take off, one bullet for you, one bullet for him. This is a discrimination. And sometimes you think we're all, oh, I have discrimination working with white colleagues, all the time.

Frances shared:

There was a job. They would select people. It was a job. There were 4 whites and I was the only black. When I arrived, they said they needed the job for 5 people, but they sent the 4 whites. They told me no, they didn't have. And then they sent 2 other people as well.

Geraldine expressed regarding AIDS being associated with Haitians, "...eventually once all of that died down, I didn't suffer so much racism."

Fifty percent (6 of the 12) of the participants discussed oppression of Haitian immigrants through bullying. The bullying is one of the codes that supported the oppression theme. Marie stated:

Things changed from where I was to where I was being mistreated, I was beat up, I was being called names, um, my money was taken away from me, I was being called Haitian, go back home, you came on a banana boat...Being beat up by kids that was black like

me, was another problem. I was expecting a black child which was black like me to treat me better, but it was different. The white children treat me better than the black children. I was abused by the black children but not by the white [sic].

Claude also spoke about this and stated:

...I would say it's like black Americans, you know they seem to have issues with uh, with Haitians and stuff like that because they don't think Haitians are really black for some reason so. And uh, so that's the only, you know, encounter I've had, you know. If you go in a black neighbor they don't really think you're black, and stuff like that...

Marie further explained her experience with bullying, expressing that every Haitian child in the school were being victimized. She stated:

Because I was as a Haitian child, I was not the only one going through it. It was every single Haitian child in the school. All Haitians. As long as you are a Haitian child that comes here, you were being mistreated. The problem was the black children says that the Haitian that was coming to this country was taking over this country. We were taking over their place. We were taking over their classes. We were taking over their jobs. We were taking over [sic].

Geraldine also gave an account of her experience with the bullying and stated:

Um, well, when I migrated to the U. S., I went straight to high school. And uh, high school was a tough time. It was right around the time that, um, um, there was a, AIDS was just starting to become more prominent. And everyone knew about HIV and AIDS, and somehow they linked it to Haiti. And every major newspaper and um every TV shows, everything just blamed AIDS on Haitians. And I had mainly been in the country a

year or two, um, since the development of that had been on the news. And we got bullied, tortured, and um, I got jumped by people, um, from a group of kids.

Claire shared her experience:

...when I went to, to school, and uh, I had problem with the uh, the classmates. They use the beat the hell out of me at [-----]. They used to call me Frenchie. They used to pull my hair. And they used to take my lunch money. Then I stopped buying lunch at the school because the lunch used to be two dollars. They used to take the money from me and I stopped bringing the money and I start brining lunch. And they told me, even if I bring lunch, I have to bring the money, so they beat me up because I didn't bring the money.

Shirley also shared:

And when we were in school, let me tell you, the minute the people found out you were Haitian, you were like, you were not on their side, you were like uh I wouldn't say the enemy but you were definitely not one of them. And they made life hard for you. They would lift up your clothes, they would like pull your hair, asking you what you are. You know they really treated you like you were some kind of alien. Like you an alien from space.

Jonathan also stated:

I missed the whole Haitian kids being bullied by like probably 2 years...I merely missed the whole you know epidemic of Haitians being bullied. But it was still some remnants of it and of course, you know we would be, be called certain things...

Overall, the theme oppression was developed and supported by the statements mentioned above, associated with bullying and discrimination. Haitian immigrants expressed these experiences were associated with their identity as a Haitian.

Summary

In summary, this chapter provided the results for the research study that examined the lived experiences of acculturation among Haitian immigrants living in the U.S., utilizing an interpretative phenomenological analysis (IPA). As a result of this IPA study that involved 12 participants, five categorical themes emerged. The five themes consisted of *Progression, Forced Migration, Cultural Maintenance, Assimilation, and Oppression*. All of the themes were substantiated by supporting codes identified during the analytic process. This IPA research study demonstrated these five themes were associated in the acculturation experiences among Haitian immigrants living in the United States. These are further discussed in the next chapter. Lastly, triangulation was conducted through a thorough review of the data and results by the researcher, external auditor, and peer debriefer. Triangulation ensured the validity of the results (Schwandt, 2015). Moreover, triangulation demonstrated that additional data collection was not required and saturation of the study had been achieved (Creswell, 2013; Schwandt, 2015).

Chapter Four

Discussion

Foreign-born individuals continue to migrate to the United States, with Haitians being one of the largest minority groups of Afro-descent to migrate (Belizaire & Fuertes, 2011). Despite the increase in Haitian immigrants living in the U.S., there remains a paucity of research specifically targeted towards this population and the challenges they may experience (Nicolas et al., 2009). According to Desrosiers and St. Fleurose (2002), Haitian immigrants will continue to migrate to the U.S. in large numbers due to the political and socioeconomic climate in Haiti.

As a result of migration, Haitian immigrants report experiencing challenges associated with migration and acculturation (Belizaire & Fuertes, 2011). The reasons for these challenges may be the result of adjusting to the United States, difficulty attaining employment, acquiring stable housing, and educational barriers (Negy et al., 2009). Haitians continue to be an underserved, underrepresented, marginalized minority group in the U.S. experiencing a disparity in mental health services (Brutus, 2008). Counseling professionals are not adequately trained or prepared to work with this underrepresented, underserved, marginalized population or address the unique needs of international clients (Hollenbaugh, 2015). Counseling professionals must be aware of the dynamics and interactions of the immigrant and dominant culture to efficiently advocate for the services of these marginalized populations (Lorelle et al., 2012).

The purpose of this research study was to examine the lived experiences of Haitian immigrants living in the United States, using an interpretative phenomenological analysis. The aim of this study was to provide professionals working with Haitian immigrants a better understanding of the multifaceted process of acculturation among Haitian immigrants and the factors impacting this marginalized population.

Progression

The first theme to emerge from this interpretative phenomenological analysis study was progression. Progression is the process of development and progress to obtain stability (Berry, 2001; Williams & Berry, 1991). This theme emerged from most of the responses received when participants were asked about their expectations before arriving to the U.S. Haitian migration to the United States has been motivated by several factors, such as the pursuit of higher education, employment opportunities, socio-economic reasons, and an improved political climate; however, most Haitians have immigrated for socio-economic purposes (Brutus, 2008). Haitian immigrants value the ability to advance in the American society although the acculturation process is impacted by employment and financial challenges. Although relocating to become more established and settled, many Haitian immigrants face employment and financial challenges as a result of migration (Davidson & Carr, 2010). To combat these challenges, several Haitian immigrants pursue education to ensure financial stability (Brutus, 2008). According to Davidson and Carr (2010), many forced migrants are kept from educational, employment, and lifestyle opportunities which may result in poverty.

The data revealed an importance and value of education within the Haitian culture. Many of the participants reported challenges with their academics in the U.S for various reasons, such as language barriers, adapting to a new education system, and mistreatment. Davidson and Carr (2010) expresses the differences in the educational systems in the host country normally placed the forced migrant in disadvantaged learning outcomes. Forced migrants are more vulnerable to economic hardships and challenges due to systematic policies (Davidson & Carr, 2010). Counseling professionals being aware of the differing educational systems and the challenges of learning English as a second language is beneficial to successful acculturation.

Securing permanent residency is a priority for Haitian immigrants in the acculturation process (Torres & Rollock, 2004). For some of the participants, doing good, engaging in advocacy, and giving back to the community are some of the avenues to ensure success. There is a notion adopted by Haitian immigrants that participating in positive and noble work within the Haitian community would yield good karma and achievements.

Forced Migration

The second theme that emerged from this phenomenological study using IPA was forced migration. Forced migration is the involuntary movement from one country to another (Berry, 1997). This theme of forced migration emerged when participants were asked what happened that led them to move to the U.S. Many of the participants in this study reported migration to the United States was done unwillingly as children. According to Davidson and Carr (2010), 44% of forced migrants come to their host country as minors, and the psychological impact on these minors may impact their development. Weichold (2010) further supports this and states migrating from one country to another is a major life transition, has great cultural impact, is accompanied by unique stressors, and impacts the migrants' developmental pathways. Often time, the implications of forced migration on children are not considered, such as the traumatic experiences associated with their migration (Weichold, 2010).

Migration may be the result of many things ranging from fleeing tremendously unfavorable living environments such as war, persecution, political turmoil, natural disasters, other threats, or hopes of improving economic situations (Davidson & Carr, 2010; Weichold, 2010). In this research study in particular, several of the participants in this research study described migrating to the United States due to perceived persecution associated with political affiliation. Narratives were shared about concerns for their safety and threats of being killed.

Ahearn (2000) postulates forced migrants have unique challenges and stressors. Davidson and Carr (2010) postulates connecting forced migrants with services while in transition can help alleviate some of the stressors associated with migration and acculturation.

Forced migration was identified as a theme in the process of understanding the acculturation experiences among Haitian immigrants living in the U.S. Specifically for this research study, the researcher explored the relocation of immigrants from Haiti to the United States. It became very clear that several of the Haitian immigrants that participated in this research study migrated as children and unwillingly. Although some of the participants expressed migrating for a better economy, essentially it was also their belief that they did not have a choice and migration was forced upon them.

Culture Maintenance

Culture Maintenance is the third theme that emerged from this study. This theme emerged as a result of exploring how moving to the U.S. impacted their culture. The data revealed it was very important for Haitian immigrants to maintain their culture. Culture maintenance is defined as the preservation of the customs and values of the Haitian culture (Berry, 1997). With this third theme, the data revealed additional factors in the acculturation process such as the importance of having family support after migration for financial support, housing, and connecting them with services. The researcher also observed that despite the challenges some of the participants experienced in their homeland or after migrating to the U.S., participants maintained a resiliency and pride in their Haitian culture (Pierre-Louis, 2006). Instilling the values and teaching the culture to other generations was valued of utmost importance. Some of the participants mentioned that successful acculturation was impacted by their ability to maintain their culture of origin (Kosic, 2004). As a matter of fact, some of the

participants conveyed that migrating to the U.S. caused a greater appreciation for the Haitian culture and heritage.

The last strong point that stood out in this theme of culture maintenance was providence and an attitude of gratitude. Haitian immigrants spoke of fate and providence, trusting in a higher power to ensure their success in the U.S. Haitian immigrants also expressed a sense of gratitude for the migration and acculturation experiences. It was clearly revealed that despite the challenges, Haitian immigrants living in the U.S. were extremely grateful to be in the U.S.

Assimilation

Assimilation was the fourth theme that emerged from the data in this IPA research study. Assimilation is demarcated as the adaptation, adjustment, knowledge, and understanding of the American culture (Berry, 2005). Assimilation emerged from the responses of many of the interview questions. This theme of assimilation was used by the participants in the same manner as the term acculturation provided in literature by Sam and Berry. Sam (2006) states acculturation is the social, psychological, and behavioral adjustments that occur as a result of continuous contact with another culture. Berry (1997) also expresses it is the process whereby an individual or community is exposed to a different culture from their culture of origin on a more consistent basis resulting in behavioral and cultural changes. Haitian immigrants involved in this IPA research study acknowledged there was a process of acculturation they experienced as a result of migrating to the U.S.

Many factors contributed to the assimilation process. One of the most critical components identified in the acculturation process for Haitian immigrants was learning the American language, English. Literature indicates that learning to speak the primary language of the host country influences a more positive experience for immigrants (Williams & Berry, 1991). A lack

of proficiency in speaking English for Haitian immigrants was indicative of increased challenges with acculturation (Lui & Rollock, 2012). Counseling professionals being cognizant with additional supportive resources, community support, and immigration coalitions may contribute to successful acculturation.

Another construct that surfaced within the assimilation theme is the concept of “The American Dream”. It was observed that part of assimilating for Haitian immigrants was learning what the U.S. had deemed to be success and being in pursuit of that concept. This pursuit of the American Dream required the immigrant to adjust their cultural beliefs, morals, and customs. The American Dream for Haitian immigrants was financial, housing, and employment stability, thereby allowing the immigrant to provide for their family.

Unexpected expectations influenced the acculturation process as immigrants experienced challenges with culture barriers, climate changes, shifts in family roles, and the adoption of multiple identities. Part of the acculturation process for Haitian immigrants is the realization of social constructs developed in the U.S. and its impact on their identity. Especially with Haiti being a homogenous country, adjusting to multiple labels and identities may be challenging. Haitian immigrants living in the U.S. now hold several minority statuses placing them at a disadvantage. With these minority statuses, the chances for a disparity in services are increased (Davidson & Carr, 2010). Counseling professionals must collaborate with organizations providing advocacy services for Haitian immigrants to mitigate potential barriers to counseling services.

There is also an aspect of being involved in major historical events that influences the acculturation process. Haitian immigrants in the study who experienced major historical events

in the U.S., associated these events as part of their assimilation and expressed a greater connection to the American culture.

Overall, Haitian immigrants assimilated to the American culture through integration. They stay connected to their heritage while also orienting themselves to the American society through the knowledge and use of both languages, developing relationships with members of both culture groups, developing positive attitudes about both cultural groups, and maintaining a positive attitude about acculturation (Weichold, 2010).

Oppression

Oppression was the last and unexpected theme to emerge. It is the common tendency of intimidation and mistreatment of the Haitian immigrant (Stepick, 1998). Oppression emerged as a result of exploring challenges the participants experienced in the U.S. This theme emerged as many participants made reference to bullying and experiencing discrimination. According to the participants, there was an era for which Haitian immigrants experienced bullying by African Americans. Even participants that did not have experience with the bullying episodes, made mention of this period of time for which Haitian immigrants were being bullied. Counseling professionals being aware of the history of bullying that occurred among Haitian immigrants and the impact it may have had on foreign-born individuals is vital to assisting immigrants with successful acculturation.

Haitian immigrants in the study also reported experiences of discrimination associated with their identities as Haitian, black, and minority. Living in the U.S. as a Haitian immigrant imposes several identities such as foreigner, ethnic minority, speak a foreign language, and underprivileged (Hollenbaugh, 2015; Stepick, 1998). Literature suggests that Haitian immigrants are in several minority statuses, which put them at a greater disadvantage in the United States

(Belizaire & Fuertes, 2011; Stepick, 1998). Research conducted by Stepick indicated that only thirty-two percent of Haitians were pleased with their lives in the U.S.; and he associated this discontentment with discrimination, negative stereotypes, and challenges with obtaining employment (Stepick, 1998).

Tartakovsky (2007) postulates perceived discrimination impacts the acculturation process of immigrants. Davidson and Carr (2010) expressed that immigrants are normally disadvantaged and excluded from social support. There are implications on the acculturation process and mental health of immigrants who experience discrimination. Counseling professionals should engage in advocacy work and multicultural counseling to better support immigrant populations.

Limitations of the Study

While this research identified some emerging themes, the researcher must also acknowledge the limitations of this research study. Firstly, some of the participants that agreed to participate may have agreed to do so for partiality from the recruiters. Three participants that disagreed to participate, refused after understanding no additional benefits would be provided to them. An added limitation is that 9 of the 12 participants had been residing in the U.S. for at least 26 years which may have impacted their responses to their acculturative experiences. Another potential limitation is that participants recruited by the agencies were possibly experiencing more challenges than the average Haitian immigrant population because they were receiving support from the referring agency. Self-reporting is also a limitation to this study, as the participants responses may have been influenced by the most socially desirable response. Another limitation to this study is the fact that the researcher permitted the participants to recruit additional participants, otherwise known as snowball sampling (Schwandt, 2015). The limitation of snowball sampling is that the researcher lacks the ability to control the sample and how the

sample evolves. The last limitation is associated with the fact that the research study was a phenomenological approach, thereby utilizing a small sample to explore a phenomenon. With a sample of 12 participants, the inability to generalize the responses to Haitian immigrants is a limitation.

Implications for Counseling Professionals

As the literature and this research study indicated, as ethnic minority groups migrate to the U.S., they may experience challenges associated with acculturation (Berry, 2005). These challenges may impact their psychological well-being (Morrison et al., 2016). Davidson and Carr (2010) reports immigrants are at greater risks for poor health, psychological distress, and mental health concerns. When these challenges are not addressed, greater implications for mental health concerns may arise.

The first obligation of counseling professionals is to be aware of their own biases and beliefs regarding immigrant groups (ACA, 2014). Being mindful and open to various counseling modalities is encouraged, as utilizing a westernized approach to counseling may not always be compatible with the ethnic, minority group (Remy, 1995). Thus, counseling professionals working with immigrant populations should be willing to provide directive and referral services connecting them to their community. Counseling professionals working with a large immigrant group should also consider being connected to the community.

Additionally, counseling professionals should consider engaging in advocacy work for immigrants to eliminate some of the challenges associated with acculturation and stigmas associated with mental health services. Part of this advocacy will require the counseling professionals to explore acculturation experiences, community resources, immigration support agencies, bilingual services, and associations specific for that immigrant population. This will

also require counseling professionals to advocate through community engagement. There is a disparity in mental health services for immigrant populations as they underutilize mental health services due to a lack of knowledge (Brutus, 2008; Hollenbaugh, 2015). Counselors must be willing to educate immigrants of the counseling process, the benefits of counseling services, and have representation of that immigrant's population providing support and encouragement.

ACA reflects the need for the counseling profession to be involved in multicultural counseling and international counseling because the code of ethics and multicultural competencies include a more global and international perspective of counseling (Lorelle et al., 2012). These issues are very important as this research revealed immigrants hold multiple minority statuses impacting acculturation. Not only must counseling professionals advocate for immigrant populations, they must also be aware of the dynamics and interactions of the immigrant and dominant culture to efficiently advocate for the services of these marginalized populations (Lorelle et al., 2012).

It is suggested that to improve counselors in training perceived multicultural competency, and to efficiently train counselors in training to effectively work with immigrant populations, counselor educators should consider integrating multicultural competencies content into the coursework and have students engage in immersion activities with minority groups. Immersion activities may vary in the form of local immersion experiences to international study abroad programs. These activities may increase counselors' self-awareness regarding minority groups. Lastly it is imperative that counseling professionals are cognizant of the populations in the area in which they work in. Being aware of the specific minority populations and becoming involved in community engagement activities may aid in breaking the barriers and disparity in mental health services.

Recommendations for Future Research

According to Belizaire and Fuertes (2011), there is insufficient research regarding the acculturation experiences and challenges of foreign born individuals in the United States. There is also inadequate research about Haitian immigrants living in the United States. With the lack of research and literature, counseling professionals are not competently trained to work with Haitian immigrants. While this research was able to gather a great deal of information specifically related to the acculturation experiences among Haitian immigrants living in the United States, additional research is needed to continue to inform professionals.

Specifically, this research did not explore mental health concerns associated with the acculturation process. Additionally, a code that evolved during the research process was bullying among Haitian immigrants. Further research capturing data specifically related to bullying towards the Haitian population and coping strategies is warranted. Another code that emerged during the analytic process of this research study was the notion of providence, fate, and a higher power. Future research considerations with immigrant populations may be spirituality and its impact on resiliency. As this research study adopted an interpretative phenomenological analysis, a comparison between various variables were not observed. Therefore, future research options may be exploring the comparisons of income, education level, family support, length of stay, and dominant language on acculturation. Lastly, further acculturation research is indicated for other ethnic groups.

Conclusion

In conclusion, this research study examined the lived experiences of acculturation among Haitian immigrants living in the United States utilizing an interpretative phenomenological analysis. The aim of this study was to provide counseling professionals working with Haitian

immigrants a better understanding of the challenges associated with acculturation specifically related to Haitian immigrants. Fifteen participants were recruited by organizations advocating for Haitian immigrants but only twelve Haitian immigrants participated in the study. Semi-structured interviews were conducted and transcribed by the researcher. The data was analyzed using an interpretative phenomenological analysis.

Conclusively, a thorough analysis of the data revealed five categorical themes impacting acculturation experiences of Haitian immigrants living in the United States. These themes were progression, forced migration, cultural maintenance, assimilation, and oppression. This research study permitted the researcher to inform counseling professionals regarding the challenges Haitian immigrants face during acculturation. This study also identified the importance of maintaining the culture despite integrating with the American culture. Lastly, this research study was able to demonstrate the resiliency that Haitian immigrants maintained through challenges. The researcher is confident this research study is able to contribute and inform the profession with information specifically related to the Haitian immigrant population living in the United States.

Chapter Five

Manuscript

The United States is known for its stable economy, and its established political and social climate which provides many opportunities to foreign-born individuals (Negy, Schwartz, & Reig-Ferrer, 2009). According to the United States Census Bureau (2012), there are approximately 40 million foreign-born individuals in the United States, which is equivalent to about 13% of the entire population. It is expected that the number of immigrants may actually be higher than the census reports due to an approximate 11.2 million undocumented migrants residing in the U.S. (Passel & Cohn, 2011). According to Thaker (2013), the United States has the largest immigrant population compared to other countries around the world.

As the United States experiences unprecedented migration by foreign-born individuals, Haitian immigrants continues to grow as a cultural group. According to the U.S Census (2010), there were approximately 830,000 foreign-born Haitian individuals residing in the United States in 2000. Belizaire and Fuertes (2011) reported that Haitians are the second largest immigrant populations of African descent with Jamaicans being the largest. Despite the increasing number of Haitian immigrants living in the United States, there remains a paucity in the literature pertaining to Haitian's acculturation experiences and the impact migration has on their mental health.

Economic Context

Haiti is located in the Western Hemisphere, and is one of the poorest, most under-developed country in that geographical location (Saint-Jean, 2015) with a population of more than ten million people. Ninety-five percent of the population is of African descent. The primary

language spoken in Haiti is Creole, although Haitian natives who have furthered their education and have a higher social and elite class more commonly speak French (Hollenbaugh, 2015).

More than eighty percent of Haitians live in poverty (Desrosiers & St. Fleurose, 2002). Seventy-six percent of Haitians live on approximately two dollars per day, and 56% percent live on less than one dollar per day (Zanotti, 2010). Many Haitian immigrants live in impoverished conditions and unstable situations such as poverty, illness, political persecution, et cetera (Belizaire, 2011; Desrosiers & St. Fleurose, 2002).

On January 12, 2010, Haiti suffered a 7.0 magnitude earthquake further exacerbating the deprivation of the nation (Saint-Jean, 2015). According to Montilus (2016), more than three million Haitians were displaced, left homeless, and additionally impoverished. As a result of the earthquake, the devastation in Haiti continued to impact the financial infrastructure of the developing country (Hollenbaugh, 2015).

Haitian Immigrants in the United States

Haitian immigrants continue to migrate to the United States legally and illegally (Hollenbaugh, 2015). According to the U.S. Census (2010), the greatest populations of Haitian immigrants reside in New York, Florida, and Massachusetts. There is still an uncertainty of the exact number of Haitian immigrants residing in the United States, as many may not have been specifically identified in the census data. When foreign born individuals from Haiti arrive to the United States, they may experience a great deal of challenges (Belizaire, 2011). Haitian immigrants may not conceptualize their challenges to be associated with their acculturation experiences (Sam, 2006).

Acculturation

Acculturation is the social, psychological, and behavioral adjustments that occur as a result of continuous contact with another culture (Sam, 2006). Acculturation can occur as a result of many reasons such as purposefully migrating with the intent of a better quality of life, forced relocation due to a threat of harm to that individual's life resulting in refugee status, or on a short-term basis as is the case for international students or workers with temporary immigration status (Berry, 1997). Despite the cause of acculturation, research indicates the general process of acculturation is the same for the foreign-born population (Berry, 1997). Some aspects influencing the acculturation process for foreign-born individuals consist of age, gender, level of education, change in socioeconomic status, and social support (Berry, 1997). Vidal de Haymes, et al. (2011) states that the acculturation process may also be impacted by the availability of social support, psychological and emotional adjustments, coping, physical health, cultural adaptations, linguistic adjustments, changes in family dynamics, and shifts in the family ecosystems. In general, individuals migrating to the United States will inevitably experience the acculturation process, and this process may be impacted by many other factors.

Some immigrant populations are more accepted than other immigrants in the United States, and this is depicted by institutional barriers (Berry, 1997). Specific policies or programs in regard to immigration are enforced and can inhibit successful acculturation with foreign-born populations (Berry, 1997). Stepick (1998) expresses a disparity in services and support to Haitian immigrants in comparison to Cuban immigrants by the United States government. Wassem (2011) reports in 1992, many Haitians who were seeking asylum or refuge were returned to Haiti without proper interviews or screening. In November of 1997, congress enacted the Nicaraguan Adjustment and Central American Relief Act (NACARA) allowing Nicaraguans and Cubans

immigration support for permanent residency; Haitian immigrants were intentionally omitted (Wassem, 2011). Concluding, some cultural groups are more prominent and preferred by a host country than others, resulting in the identification of marginalized groups (Williams & Berry, 1991).

Through his development of the acculturation model, Berry (2005) postulates four strategies that individuals utilize in their acculturation process: a) assimilation; b) integration; c) separation; and d) marginalization. Assimilation is most associated when the immigrant embraces the culture of the dominant group, while rejecting the culture of origin. Individuals that maintain their culture of origin and incorporate facets of the dominant culture engages in integration. Separation involves the individual preservation of the culture of origin, while refusing to become knowledgeable of the dominant culture. Marginalization is when the individual does not identify with or embrace the original or dominant culture.

Purpose of the Study

The purpose of this study is to explore the lived experiences of acculturation among Haitian immigrants living in the United States. The acculturation process for Haitian immigrants may be challenging before, during, and after migration, and may be due to the differences in gender norms, societal expectations, and beliefs between the two cultures (Brutus, 2008). According to Belizaire and Fuertes (2011), there is insufficient research regarding the acculturation experiences and challenges of foreign born individuals in the United States. More specifically, there is inadequate research about Haitians in the United States, and counseling professionals are not adequately trained or prepared to work with this underrepresented, underserved, marginalized population (Hollenbaugh, 2015).

Procedure

Approval was granted from the Auburn University Institutional Review Board (IRB) Office of Research Compliance for Human Subjects for a larger study examining the acculturative and racial experiences among Haitian immigrants living in the U.S., conducted by the researcher and her advisor. This research study examining the acculturation experiences of Haitian immigrants utilized a subset of the data from the larger study. Recruitment letters were emailed to 6 organizations that advocate for Haitian immigrants. The six organizations that received the recruitment letter were: 1) L'union Suite – The Haitian American; 2) Global Trauma Research, Inc.; 3) I am Haitian; 4) Haitian-Americans United, Inc.; 5) First Interdenominational Haitian Church; and 6) Holy Family Catholic Church. These organizations were all sent the recruitment letter by email. Of the six organizations, three organizations responded and agreed to refer interested individuals receiving their services to the researcher. The three organizations that agreed to recruit participants were the Global Trauma Research, Inc., First Interdenominational Haitian Church, and Holy Family Catholic Church.

After the recruitment email was disseminated, the primary researcher waited to be contacted by potential participants. Participants who expressed interest in the study made contact with the researcher by phone. Once contact was made with the researcher, the researcher provided the potential participant with general information about the research study, ensured they met the inclusion criteria, obtained an email address for the participant, and scheduled an appointment for the interview. The information letter was emailed to all potential participants that had email accounts. For participants that did not have an email account, the researcher read the information letter to them over the phone to obtain consent, ensured the potential participant met the inclusion criteria, and scheduled the interview.

The primary research question for this study was: What are the acculturation experiences of Haitian immigrants living in the United States? Data was collected through semi-structured interviews consisting of a demographic questionnaire and specific interview questions. The interview consisted of the following questions: 1) What happened that led you to move to the United States; 2) What is the most significant issue for you in your migration to the United States; 3) What were your expectations before arriving to the U.S.; 4) What is one of your first memories after moving to the U.S.; 5) What challenges have you experienced in the U.S.; 6) How have you tried to address the challenges you have described; 7) Tell me how moving to the United States has impacted your Haitian culture; 8) Have you had experiences with discrimination; 9) If yes, then, please describe an experience where you experienced discrimination in the United States; 10) How have you tried to overcome your experiences with discrimination in the U.S.; and 11) Is there anything else you would like to share that you did not get a chance to?

To ensure privacy, the primary researcher conducted all interviews in her home office alone. Once consenting to the study and confirming inclusion criteria was met, interviews were scheduled with the participant. Prior to the interview being conducted, the researcher obtained verbal consent. Interviews were conducted and recorded for transcription purposes by Zoom technology. The researcher did not collect any identifiable information during the interview. Upon completion of these questions, the researcher shared her notes with the participant for member checking purposes. The interview then ended and identifying information related to the participants were destroyed.

After ending the interviews, the audio recordings were labeled with non-descriptive labels such as participant number, then later revised to pseudonym names. The audio recordings

were saved on the password protected laptop of the primary researcher in a folder on the desktop. The primary researcher transcribed all of the recordings, and audio recordings were deleted. The transcripts were saved on a folder on the desktop of the researcher's password protected laptop. Transcripts were labeled as participant's number, and later changed to pseudonym names.

Interpretative Phenomenological Analysis (IPA)

According to Creswell (2013), phenomenological research is typically done in a horizontal or inductive manner, starting from the bottom up; asserting that theory is evolved from the research. In Interpretative Phenomenological Analysis (IPA), the same remains true with the added role of the researcher engaging in an interpretative role with the data (Smith, 2007). The researcher's role in the interpretative process makes this approach unique from other phenomenological approaches (Smith, 2007). Specifically for this study, IPA was utilized as a double hermeneutic approach involved in exploring the acculturation experiences of Haitian immigrants, the immigrants' interpretation of their acculturation experiences, and the researcher's interpretation of the immigrants' interpretation (Brocki & Wearden, 2006; Smith, Flowers, & Larkin, 2009).

The researcher intended to analyze the data and develop emergent themes associated with the acculturation process of Haitian immigrants (Creswell, 2013). The analytic process of phenomenology is described as a dialogue between the researcher, data, and theoretical knowledge (Smith, 2007), which in this study is specific about understanding how Haitian immigrants experienced the acculturation process.

To analyze the data received for this research study, it was conducted in phases. In the first phase of the data analysis, the researcher read and re-read the data (McLeod, 2011). This allowed the researcher to become immersed in the data. Any first impressions or thoughts from

the researcher during the first phase were notated in the reflective audit trail. The second phase required the researcher to begin with the initial noting of exploratory comments (Smith, 2007). Exploratory comments were any comments the researcher found interesting or meaningful (McLeod, 2011). The researcher placed the transcript in a middle column of a Microsoft Word document, read the data again, and noted anything from the transcript that was interesting or meaningful (McLeod, 2011). These were noted in the left column and identified as meaningful statements. During the third phase of the data analysis, the researcher utilized the third column to construct initial codes (Smith, 2007). These initial codes were developed by what the researcher understood from the participants and their interpretation of the data.

In the next phase, the researcher looked for repetitions, similarities, and correlations across all of the participants (Smith, 2007). After connections between the participants' responses were made, a total of 35 initial codes were identified. This process allowed the researcher to develop emergent themes based on connections and patterns of the initial codes (McLeod, 2011). Seventeen emerging themes were developed. After the 17 emergent themes were identified, after which the researcher further examined for connections, and established five overall themes.

After a thorough analysis of the data, it was determined that saturation had been achieved and further interviews were not required (Creswell, 2013). In order to ensure credibility and trustworthiness, the researcher utilized an audit trail, member checking, a peer debriefer, and an external auditor (Creswell, 2013; Schwandt, 2015).

Participants

For the research study, a total of 12 individuals agreed to participate and complete the interview protocol for this study. The inclusionary criteria required that participants for this study

were: 1) born in Haiti; 2) at least 18 years of age; and 3) current residents in the United States. A demographic questionnaire also asked specific questions about residency, age, gender, place of birth, length of stay in the U.S, level of education, occupation, income, marital status, number of children, and dominant language.

The 12 participants consisted of three males and nine females. Participants reported being between 26 through 63 years of age, with the average length of stay in the U.S. being between seven months to 49 years. There were also various levels of education, particularly with the lowest level being that of a high school diploma to the highest level of education achieved being that of a bachelor's degree among the participants. Estimated household income also varied from government assistance to approximately \$110,000. Six participants were married, while the other six identified as single, and the number of children varied from none to four . Lastly, three participants identified English as their primary language, eight identified Creole as their primary language, and one participant identified both English and Creole as their primary language.

Jean was a 29 year old, single male with one child, residing in the U.S for about seven months. He was unemployed and the recipient of government assistance, with a dominant language of Creole.

Marie was a 63 year old, married female with five children, residing in the U.S for approximately 48 years. She received her bachelor's degree, was retired with a dominant language of English.

Tamara was a 59 year old, single female with one adopted son, residing in the U.S. for about 46 years. She had a bachelor's degree, was employed as a recruiter at a junior college, with her dominant language as Creole.

Magdalene was a 51 year old, single female with two children, residing in the U.S. for 18 years. She had earned vocational training, was employed as a salesperson, with a dominant language of Creole.

Frances was a 59 year old, married female with one son, residing in the U.S. for 40 years. She had a high school diploma, was retired, with her primary language as Creole.

Geraldine was a 44 year old, single female with one daughter, residing in the U.S. for 30 years. She had an associate's degree, was employed as a nurse, and had a dominant language of English.

Claude was a 60 year old, married male with four children, residing in the U.S. for 44 years. He had a bachelor's degree, worked as a construction manager, with English and Creole being his dominant languages.

Claire was a 63 year old, single female with no children, residing in the U.S. for 47 years. She had completed two years of college, was retired, and had a primary language of Creole.

Shirley was a 49 year old, married female with three children, residing in the U.S. for 26 years. She had a high school diploma, was employed as a teacher's assistant, and had a dominant language of Creole.

Jonathan was a 26 year old, single male with no children, residing in the U.S. for 11 years. He had a bachelor's degree, was employed as a wellness director, with a primary language as English.

Bernadette was a 63 year old, married female with three children, residing in the U.S. for 63 years. She had a bachelor's degree, was retired, and had a primary language of Creole.

Shirley was a 62 year old, married female with one daughter, residing in the U.S. for 49 years. She had completed three years of college, was retired, with a primary language of Creole.

Categorical Themes

The results of this IPA research study examined the lived experiences of acculturation among Haitian immigrants living in the U.S. In total, 17 emergent themes were identified and five categorical themes established (Smith, 2007). The categorical themes developed from this study are: 1) progression, 2) forced migration, 3) culture maintenance, 4) assimilation, and 5) oppression. Each of the categorical themes were substantiated and supported by the emergent themes and initial codes during the analytic process. Through the external auditing process, the researcher and auditor came to a consensual agreement that the overall themes were supported by the participants' statements (Schwandt, 2015). Results for each of the categorical themes are discussed further in the following sections.

Progression

The largest theme that emerged was progression. A concern for Haitian immigrants in the U.S is the opportunity to advance in their academic, career, and immigration status. One hundred percent of the participants mentioned challenges associated with their education, employment, and immigration status. Five of the 12 participants mentioned challenges with employment and finances, thereby impacted their acculturation into the American culture. Jean stated, "I have my work visa and I can't find a job. That is something very difficult for me." Frances reported her most significant issue in her migration to the U.S. has been finding a job to support her siblings in Haiti. She further stated:

Well, when I came to the U.S., I thought I would find good opportunity and commission because I was under the impression that the country had a lot of money. I could work and make a lot of money. I thought I would have wealth and not be hungry.

Specifically 8 of the 12 participants discussed challenges with their academics in the U.S. Jonathan described a tendency of the U.S. school system retaining Haitian immigrants behind a grade or more. He shared a rather pleasant experience he had regarding his educational experience:

I guess one of the greatest thing for me was knowing that um, knowing that I didn't have to do a grade over. I guess that was very like cool for me because you know I have heard stories about kids being held back or being pushed back a little bit because they were coming from a different country, and with me I guess I demonstrated enough of knowledge to be placed in the right grade or right class. That, that was somewhat cool.

Magdalene identified her challenges with maintaining permanent residency in the U.S.:

Well, unfortunately, I don't have papers. I have 18 years and I'm not a resident. Although I had 2 children here, I am still not a resident. I'm nothing. I have TPS, and in the moment they say they're going to deport people, those things, and me, I don't have papers, so well, it's like I can say I'm not a resident. I only have TPS [sic].

As supported by the statements mentioned above, progression is one of the strongest theme that emerged from the data. Haitian immigrants living in the U.S. in this study acknowledged that educational opportunities, career opportunities, and immigration status had an impact on their ability to progress.

Forced Migration

Forced migration was another theme that emerged in the process of understanding the acculturation experiences among Haitian immigrants. Eighty-three percent (10 out of 12) of the participants expressed experiences of migrating to the U.S. outside of their own control. Reasons for migration included migrating as children, political conflict or asylum, and ensuring safety

and security for a better life. Nine of the ten participants stated their primary reason for migrating was due to their parents migrating.

Marie expressed this perspective of forced migration as a result of her parents migrating, and stated:

I didn't come to the United States by choice. I came because my father chose to move from Haiti, went to the Bahamas by boat. From the Bahamas, he came to Miami and brought us to Miami. He brought us here himself, we didn't come by choice. He wanted a better life for us and he brought us here.

Overall, 83% of the participants shared experiences of migrating to the United States unwillingly for various reasons such as political asylum, parents migrating, and for security and safety. As observed by the supporting participants' statements, many of Haitian immigrants migrated as children and migrated reluctantly. Some were able to articulate political conflict but did not conceptualize the danger the family was in prior to migrating to the U.S. All of this data supported the theme of forced migration.

Culture Maintenance

Another theme that emerged from this IPA research study was culture maintenance. Eight-three percent (10 out of 12) of the participants discussed the importance of preserving the Haitian culture through continued customs and values. Tamara voiced:

I taught Haitian culture... I mean I was surrounded by a bunch of people that needed me to keep that culture alive because in Florida, we have to pick up from the elders that made it possible for us to have a Haitian community. And we have a very big Haitian community in South Florida. We were the first to get Haitians elected under state, local, and at least one for federacy and then didn't get it.

Culture Maintenance was a theme that emerged and was supported as evidence by the statements mentioned above. Haitian immigrants discussed other factors in the acculturation process that helped them to maintain their culture. The value and pride placed in the Haitian heritage was expressed.

Assimilation

Assimilation is the fourth theme that emerged from the data in this IPA research study. The participants identified several factors impacting their assimilation in the U.S. Sixty-seven percent (8 out of 12) of the participants of this IPA research study identified language as one of the critical components to their assimilation to the U.S. Five of the eight identified language as the most significant issue for them in their migration to the United States.

Magdalene reported continued challenges with the English language. Her interview for this research was conducted in Creole, and she expressed a continued desire to learn the language. When asked to share a significant issue in her migration, she stated, “ Well, um, well, the English and working, you understand? That’s what I would like to do.” Although she has been living in the U.S. for approximately 18 years, Magdalene alluded to the fact that she still did not know how to fluently speak English and the impact it had on her, “I can’t do it myself so I had to look for English, for English classes in the afternoon, after school, just to learn the English [sic].”

In an effort to assimilate, Tamara reported playing in the snow despite her discomfort. She stated, “I complained every time about the cold but I try to be, play with my little American children that were around me...I tried to assimilate.”

Conclusively, Haitian immigrants involved in this study acknowledged a process of assimilation in their experience of acculturation. The supporting statements above support this

theme of assimilation, as the participants acknowledge the practice of adjusting to the American culture.

Oppression

Oppression is the last categorical theme that emerged from this IPA study. The theme was associated with what the participants identified as experiences with discrimination and bullying. Sixty-seven percent (8 out of 12) of the participants expressed experiences with discrimination associated with their Haitian identity and/or race. Racism is the supported code for the oppression theme. Frances shared:

There was a job. They would select people. It was a job. There were 4 whites and I was the only black. When I arrived, they said they needed the job for 5 people, but they sent the 4 whites. They told me no, they didn't have. And then they sent 2 other people as well.

Fifty percent (6 out of 12) of the participants discussed oppression of Haitian immigrants through bullying. Bullying is one of the codes that supported the oppression theme.

Geraldine gave an account of her experience with the bullying and stated:

Um, well, when I migrated to the U. S., I went straight to high school. And uh, high school was a tough time. It was right around the time that, um, um, there was a, AIDS was just starting to become more prominent. And everyone knew about HIV and AIDS, and somehow they linked it to Haiti. And every major newspaper and um every TV shows, everything just blamed AIDS on Haitians. And I had mainly been in the country a year or two, um, since the development of that had been on the news. And we got bullied, tortured, and um, I got jumped by people, um, from a group of kids.

Overall, the theme oppression was developed and supported by the statements mentioned above associated with bullying and discrimination. Haitian immigrants expressed these experiences were associated with their identity as a Haitian.

Discussion

Foreign-born individuals continue to migrate to the United States, with Haitians being one of the largest minority groups of Afro-descent to migrate (Belizaire & Fuentes, 2011). Despite the increase in Haitian immigrants living in the U.S., there remains a paucity of research specifically targeted towards this population and the challenges they may experience (Nicolas, Desilva, Prater, & Bronkoski, 2009). According to Desrosiers and St. Fleurose (2002), Haitian immigrants will continue to migrate to the U.S. in large numbers due to the political and socioeconomic climate in Haiti.

As a result of migration, Haitian immigrants reported experiencing challenges associated with migration and acculturation (Belizaire & Fuentes, 2011). The reasons for these challenges may be the result of adjusting to the United States, difficulty attaining employment, acquiring stable housing, and educational barriers (Negy et al., 2009). Haitians continue to be an underserved, underrepresented, marginalized minority group in the U.S., experiencing a disparity in mental health services (Brutus, 2008). Counseling professionals are not adequately trained or prepared to work with this underrepresented, underserved, marginalized population or address the unique needs of international clients (Hollenbaugh, 2015). Counseling professionals must be aware of the dynamics and interactions of the immigrant and dominant culture to efficiently advocate for the services of these marginalized populations (Lorelle, Byrd, & Crockett, 2012).

The purpose of this research study was to examine the lived experiences of Haitian immigrants living in the United States, using an interpretative phenomenological analysis. The

aim of this study was to provide professionals working with Haitian immigrants a better understanding of the multifaceted process of acculturation among Haitian immigrants, and the factors impacting this marginalized population.

Progression

The first theme to emerge from this interpretative phenomenological analysis study was progression. Progression is the process of development and progress to obtain stability (Berry, 2001; Williams & Berry, 1991). Haitian migration to the United States has been motivated by several factors, such as the pursuit of higher education, employment opportunities, socio-economic reasons, and an improved political climate; however, most Haitians have immigrated for socio-economic purposes (Brutus, 2008). Haitian immigrants value the ability to advance in the American society, although the acculturation process is impacted by employment and financial challenges. Although relocating to become more established and settled, many Haitian immigrants face employment and financial challenges as a result of migration (Davidson & Carr, 2010). To combat these challenges, several Haitian immigrants pursue education to ensure financial stability (Brutus, 2008). According to Davidson and Carr (2010), many forced migrants are kept from educational, employment, and lifestyle opportunities which may result in poverty.

The data revealed an importance and value of education within the Haitian culture. Many of the participants reported challenges with their academics in the U.S for various reasons, such as language barriers, adapting to a new education system, and mistreatment. Davidson & Carr (2010) expresses the differences in the educational systems in the host country normally placed the forced migrant in disadvantaged learning outcomes. Forced migrants are more vulnerable to economic hardships and challenges due to systematic policies (Davidson & Carr, 2010).

Counseling professionals being aware of the differing educational systems and the challenges of learning English as a second language is beneficial to successful acculturation.

Securing permanent residency is a priority for Haitian immigrants in the acculturation process (Torres & Rollock, 2004). For some of the participants, doing good, engaging in advocacy, and giving back to the community are some of the avenues to ensure success. There is a notion adopted by Haitian immigrants that participating in positive and noble work within the Haitian community would yield good karma and achievements.

Forced Migration

The second theme that emerged from this phenomenological study using IPA was forced migration. Forced migration is the involuntary movement from one country to another (Berry, 1997). Many of the participants in this study reported migration to the United States was done unwillingly as children. According to Davidson and Carr (2010), 44% of forced migrants come to their host country as minors, and the psychological effect on these minors may impact their development. Weichold (2010) further supports this and states migrating from one country to another is a major life transition, has great cultural impact, is accompanied by unique stressors, and impacts the migrants' developmental pathways. Often time, the implications of forced migration on children are not considered, such as the traumatic experiences associated with their migration (Weichold, 2010).

Migration may be the result of many things ranging from fleeing tremendously unfavorable living environments such as war, persecution, political turmoil, natural disasters, other threats, or hopes of improving economic situations (Davidson & Carr, 2010; Weichold, 2010). In this research study in particular, several of the participants described migrating to the United States due to perceived persecution associated with political affiliation. Narratives were

shared about concerns for their safety and threats of being killed. Ahearn (2000) postulates forced migrants have unique challenges and stressors. Davidson & Carr (2010) postulates connecting forced migrants with services while in transition can help alleviate some of the stressors associated with migration and acculturation.

Forced migration was identified as a theme in the process of understanding the acculturation experiences among Haitian immigrants living in the U.S. Specifically, for this research study the researcher explored the relocation of immigrants from Haiti to the United States. It became very clear that several of the Haitian immigrants that participated in this research study migrated as children and unwillingly. Although some of the participants expressed migrating for a better economy, essentially it was also their belief that they did not have a choice and migration was forced upon them.

Culture Maintenance

The data revealed it was very important for Haitian immigrants to maintain their culture. Culture maintenance is defined as the preservation of the customs and values of the Haitian culture (Berry, 1997). With this last theme, the data revealed additional factors in the acculturation process such as the importance of having family support after migration for financial support, housing, and connecting them with services. The researcher also observed that despite the challenges some of the participants experienced in their homeland or after migrating to the U.S., participants maintained a resiliency and pride in their Haitian culture (Pierre-Louis, 2006). Instilling the values and teaching the culture to other generations was valued of utmost importance. Some of the participants mentioned that successful acculturation was impacted by their ability to maintain their culture of origin (Kosic, 2004). As a matter of fact, some of the

participants conveyed that migrating to the U.S. caused a greater appreciation for the Haitian culture and heritage.

The last strong point that stood out in this theme of culture maintenance was providence and an attitude of gratitude. Haitian immigrants spoke of fate and providence, trusting in a higher power to ensure their success in the U.S. Haitian immigrants also expressed a sense of gratitude for the migration and acculturation experiences. It was clearly revealed that despite the challenges, Haitian immigrants living in the U.S. were extremely grateful to be in the U.S.

Assimilation

Assimilation was the fourth theme that emerged from the data in this IPA research study. Assimilation is demarcated as the adaptation, adjustment, knowledge, and understanding of the American culture (Berry, 2005). This theme of assimilation was used by the participants in the same manner as the term acculturation provided in literature by Sam and Berry. Sam (2006) states acculturation is the social, psychological, and behavioral adjustments that occur as a result of continuous contact with another culture. Berry (1997) also expresses it is the process whereby an individual or community is exposed to a different culture from their culture of origin, on a more consistent basis, resulting in behavioral and cultural changes. Haitian immigrants involved in this IPA research study acknowledged there was a process of acculturation they experienced as a result of migrating to the U.S.

Many factors contributed to the assimilation process. One of the most critical components identified in the acculturation process for Haitian immigrants was learning the American language, English. Literature indicates that learning to speak the primary language of the host country influences a more positive experience for immigrants (Williams & Berry, 1991). A lack of proficiency in speaking English for Haitian immigrants was indicative of increased challenges

with acculturation (Lui & Rollock, 2012). Counseling professionals being cognizant with additional supportive resources, community support, and immigration coalitions may contribute to successful acculturation.

Another construct that surfaced within the assimilation theme is the concept of “The American Dream”. It was observed that part of assimilating for Haitian immigrants was learning what the U.S. had deemed to be success, and being in pursuit of that concept. This pursuit of the American Dream required the immigrant to adjust their cultural beliefs, morals, and customs. The American Dream for Haitian immigrants was financial, housing, and employment stability, thereby allowing the immigrant to provide for their family.

Unexpected expectations influenced the acculturation process as immigrants experienced challenges with culture barriers, climate changes, shifts in family roles, and the adoption of multiple identities. Part of the acculturation process for Haitian immigrants is the realization of social constructs developed in the U.S. and its impact on their identity. Especially with Haiti being a homogenous country, adjusting to multiple labels and identities may be challenging. Haitian immigrants living in the U.S. now hold several minority statuses placing them at a disadvantage. With these minority statuses, the chances for a disparity in services are increased (Davidson & Carr, 2010). Counseling professionals must collaborate with organizations providing advocacy services for Haitian immigrants to mitigate potential barriers to counseling services.

There is also an aspect of being involved in major historical events that influences the acculturation process. Haitian immigrants in the study who experienced major historical events in the U.S., associated these events as part of their assimilation and expressed a greater connection to the American culture.

Overall, Haitian immigrants assimilated to the American culture through integration. They stay connected to their heritage while also orienting themselves to the American society through the knowledge and use of both languages, developing relationships with members of both culture groups, developing positive attitudes about both cultural groups, and maintaining a positive attitude about acculturation (Weichold, 2010).

Oppression

Oppression was an unexpected theme to emerge. It is the common tendency of intimidation and mistreatment of the Haitian immigrant (Stepick, 1998). This theme emerged as many participants made reference to bullying and experiencing discrimination. According to the participants, there was an era for which Haitian immigrants experienced bullying by African Americans. Even participants that did not have experience with the bullying episodes, made mention of this period of time for which Haitian immigrants were being bullied. Counseling professionals being aware of the history of bullying that occurred among Haitian immigrants and the impact it may have had on foreign-born individuals is vital to assisting immigrants with successful acculturation.

Haitian immigrants in the study also reported experiences of discrimination associated with their identities as Haitian, black, and minority. Living in the U.S. as a Haitian immigrant imposes several identities such as foreigner, ethnic minority, speak a foreign language, and underprivileged (Hollenbaugh, 2015; Stepick, 1998). Literature suggests that Haitian immigrants are in several minority statuses, which put them at a greater disadvantage in the United States (Belizaire & Fuertes, 2011; Stepick, 1998). Research conducted by Stepick indicated that only thirty-two percent of Haitians were pleased with their lives in the U.S.; and he associated this

discontentment with discrimination, negative stereotypes, and challenges with obtaining employment (Stepick, 1998).

Tartakovsky (2007) postulates perceived discrimination impacts the acculturation process of immigrants. Davidson and Carr (2010) expressed that immigrants are normally disadvantaged and excluded from social support. There are implications on the acculturation process and mental health of immigrants who experience discrimination. Counseling professionals should engage in advocacy work and multicultural counseling to better support immigrant populations.

Limitations of the Study

The limitations of this research study include participants agreeing to participate for the purpose of partiality from the recruiters. Another potential limitation is that participants recruited by the agencies were possibly experiencing more challenges than the average Haitian immigrant population because they were receiving support from the referring agency. Self-reporting is also a limitation to this study, as the participants responses may have been influenced by the most socially desirable response. Another limitation to this study is that the researcher permitted snowball sampling (Schwandt, 2015).

Implications for Counseling Professionals

The first obligation of counseling professionals is to be aware of their own biases and beliefs regarding immigrant groups (ACA, 2014). Being mindful and open to various counseling modalities is encouraged, as utilizing a westernized approach to counseling may not always be compatible with the ethnic, minority group (Remy, 1995). Thus, counseling professionals working with immigrant populations should be willing to provide directive and referral services connecting them to their community.

Additionally, counseling professionals should consider engaging in advocacy work for immigrants. Counselors must be willing to educate immigrants of the counseling process, the benefits of counseling services, and have representation of that immigrant's population providing support and encouragement. Counseling professionals must also be aware of the dynamics and interactions of the immigrant and dominant culture to efficiently advocate for the services of these marginalized populations (Lorelle et al., 2012). Counselor educators should consider integrating multicultural competencies content into the coursework, and have students engage in immersion activities with minority groups.

Recommendations for Future Research

According to Belizaire and Fuertes (2011), counseling professionals are not competently trained to work with Haitian immigrants. Additional research is suggested for continued research. Further research capturing data specifically related to bullying towards the Haitian population and coping strategies is warranted. Future research considerations with immigrant populations may be spirituality and its impact on resiliency. Future research options may be exploring the comparisons of income, education level, family support, length of stay, and dominant language on acculturation. Lastly, further acculturation research is indicated for other ethnic groups.

Conclusion

In conclusion, this research study examined the lived experiences of acculturation among Haitian immigrants living in the United States, utilizing an interpretative phenomenological analysis. The aim of this study was to provide counseling professionals working with Haitian immigrants a better understanding of the challenges associated with acculturation, specifically related to Haitian immigrants. Fifteen participants were recruited by organizations advocating for

Haitian immigrants, but only twelve Haitian immigrants participated in the study. Semi-structured interviews were conducted and transcribed by the researcher. The data was analyzed using an interpretative phenomenological analysis.

Conclusively, a thorough analysis of the data revealed five categorical themes impacting acculturation experiences of Haitian immigrants living in the United States. These themes were progression, forced migration, cultural maintenance, assimilation, and oppression. This research study permitted the researcher to inform counseling professionals of the challenges Haitian immigrants face during acculturation. This study also identified the importance of maintaining the culture despite integrating with the American culture. Lastly, this research study was able to demonstrate the resiliency that Haitian immigrants maintained through challenges. The researcher is confident this research study is able to contribute and inform the profession with information, specifically related to the Haitian immigrant population living in the United States.

References for Manuscript

- Ahearn, F. L. (2000). *Psychological wellness of refugees: Issues in qualitative and quantitative research*. New York: Berghahn Books.
- American Counseling Association (2014). *2014 ACA Code of Ethics*. Alexandria, VA: Author.
- Belizaire, L. S. & Fuytes, J. N. (2011). Attachment, Coping, Acculturative Stress, and Quality of Life Among Haitian Immigrants. *Journal of Counseling Development, 89*, 89-97.
- Berry, J. W. (1997). Immigration, Acculturation, and Adaptation. *Applied Psychology: An International Review, 46*(1), 5-34. doi:10.1111/j.1464-0597.1997.tb01087.x
- Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations, 29*, 697-712.
- Brocki, J. & Wearden, A. (2006). A critical evaluation of the use of interpretative phenomenological analysis (IPA) in health psychology. *Psychology and Health, 21* (1), 87-108.
- Brutus, A. (2008). *The Effects of Ethnic Identity and Acculturation on the Mental Health Service Utilization of Haitians*. Order No. 3340538 Pace University. Ann Arbor: ProQuest
- Castles, S. (2000). International Migration at the Beginning of the Twenty-First Century: Global Trends and Issues. *International Social Science Journal, 52*(165), 269-281.
- Creswell, J. W. (2013). *Qualitative inquiry & research design: Choosing among five approaches* (3rd ed.). Los Angeles: SAGE Productions.
- Davidson, G. R., & Carr, S. C. (2010). Forced migration, social exclusion and poverty: Introduction. *Journal of Pacific Rim Psychology, 4*(1), 1-6.
- Desrosiers, A., & St. Fleurose, S. (2002). Treating Haitian Patients: Key Cultural Aspects. *American Journal of Psychotherapy, 56*(4), 508.

- Fjellman, S. M., & Gladwin, H. (1985). Haitian Family Patterns of Migration to South Florida. *Human Organization*, 44(4), 301
- Hollenbaugh, K. M. (2015). Working with Haitian Immigrants During the Grief Process: Considerations for Counselors. *VISTAS 2015*. Retrieved from <http://www.counseling.org/knowledge-center/vistas>.
- Lorelle, S., Byrd, R., & Crockett, S. (2012). Globalization and Counseling: Professional Issues for Counselors. *Professional Counselor*, 2(2), 115-123.
- Lui, P. P., & Rollock, D. (2012). Acculturation and psychosocial adjustment among Southeast Asian and Chinese immigrants: The effects of domain-specific goals. *Asian American Journal of Psychology*, 3(2), 79-90. doi:10.1037/a0025411
- McLeod, J. (2011). *Qualitative Research in Counseling and Psychotherapy*. Thousand Oaks, CA: Sage Publications.
- Montilus, S. R. (2016). *Forever Marked: A Qualitative Study Exploring Cultural Terminology for PTSD among Haitian Immigrant Women*. Order No. 10144183 St. John's University (New York). Ann Arbor: ProQuest.
- Morrison, S. S., Smith, D. E., Bryan, J. A., & Steele, J. M. (2016). An Exploratory Study of the Child Disciplinary Practices of Jamaican Immigrant Parents in the United States: Implications for School Counselors. *Journal of School Counseling*, 14(5), 1-39.
- Negy, C., Schwartz, S., & Reig-Ferrer, A. (2009). Violated expectations and acculturative stress among U.S. Hispanic immigrants. *Cultural Diversity And Ethnic Minority Psychology*, 15(3), 255-264. doi:10.1037/a0015109
- Passel, J. S., & Cohn, D. (2011). *Unauthorized immigrant population: National and state trends, 2010*. Washington, DC: Pew Hispanic Center.

- Pierre-Louis, F., Jr. (2006). *Haitians in New York City: Transnationalism and hometown associations*. Gainesville: University Press of Florida.
- Remy, G. M. (1995). Ethnic Minorities and Mental Health: Ethical Considerations in Counseling Immigrants and Culturally-Diverse Groups. *Trotter Review*, 9(1), 5.
- Reynolds, A. L., Sodano, S. M., Ecklund, T. R., & Guyker, W. (2012). Dimensions of Acculturation in Native American College Students. *Measurement & Evaluation In Counseling & Development (Sage Publications Inc.)*, 45(2), 101.
doi:10.1177/0748175611428330
- Saint-Jean, F. (2015). *After the Dust Settles: Experiences of Haitian Earthquake Survivors and Implications for Psychosocial Support*. Order No. 3702635 Duquesne University. Ann Arbor: ProQuest.
- Sam, D. L. (2006). Acculturation: Conceptual background and core components. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology* (pp. 11-26). New York, NY: Cambridge University Press.
- Sam, D. L. & Berry, J. W. (2010). Acculturation: When Individuals and Groups of Different Cultural Backgrounds Meet. *Perspectives on Psychological Science*, 5(4), 472-481. doi: 10.1177/1745691610373075
- Schönpflug, U. (1997). Acculturation: Adaptation or Development? *Applied Psychology: An International Review*, 46(1), 52-55. doi:10.1111/j.1464-0597.1997.tb01092.x
- Smith, J. A. (Ed.). (2007). *Qualitative psychology: A practical guide to research methods*. London: Sage.
- Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative Phenomenological Analysis: Theory, method, and research*. London: Sage.

- Stepick, A. (1998). *Pride against Prejudice: Haitians in the United States*. Boston: Allyn & Bacon.
- Thaker, R. V. (2013). *Acculturative Stress and Coping Strategies Used by Asian Indians Living in the United States: A Quantitative and Qualitative Inquiry*. (Doctoral dissertation). Retrieved from http://ecommons.luc.edu/luc_diss/548
- Torres, L., & Rollock, D. (2004). Acculturative Distress Among Hispanics: The Role of Acculturation, Coping, and Intercultural Competence. *Journal of Multicultural Counseling & Development*, 32(3), 155-167.
- U.S. Census Bureau. (2010). The Population with Haitian Ancestry in the United States: 2009. *American Community Briefs*. Retrieved from <https://www.census.gov/prod/2010pubs/acsbr09-18.pdf>
- Vidal de Haymes, M., Martone, J., Muñoz, L., & Grossman, S. (2011). Family Cohesion and Social Support: Protective Factors for Acculturation Stress Among Low-Acculturated Mexican Migrants. *Journal of Poverty*, 15(4), 403-426.
doi:10.1080/10875549.2011.615608
- Weichold, K. (2010). Introduction to mobility, migration, and acculturation. *International Society for the Study of Behavioural Development*, Bulletin Number 2 Serial No. 58.
- Williams, C. L., & Berry, J. W. (1991). Primary prevention of acculturative stress among refugees: Application of psychological theory and practice. *American Psychologist*, 46(6), 632-641. doi:10.1037/0003-066X.46.6.632
- Zanotti, L. (2010). Cacophonies of Aid, Failed State Building and NGOs in Haiti: setting the stage for disaster, envisioning the future. *Third World Quarterly*, 31(5), 755-771.

References

- Afolayan, A. (2015). *Haitian Children's House-Tree-Person Drawings: Global Similarities and Cultural Differences*. Order No. 3734561 Antioch University. Ann Arbor: ProQuest.
- Ahearn, F. L. (2000). *Psychological wellness of refugees: Issues in qualitative and quantitative research*. New York: Berghahn Books.
- Akram, S. (2014). A qualitative study of the process of acculturation and coping for South Asian Muslim immigrants living in the Greater Toronto Area (GTA). *Dissertation Abstracts International, 74*.
- American Counseling Association (2014). *2014 ACA Code of Ethics*. Alexandria, VA: Author.
- Belizaire, L. S. & Fuytes, J. N. (2011). Attachment, Coping, Acculturative Stress, and Quality of Life Among Haitian Immigrants. *Journal of Counseling Development, 89*, 89-97.
- Berry, J. W. (1997). Immigration, Acculturation, and Adaptation. *Applied Psychology: An International Review, 46*(1), 5-34. doi:10.1111/j.1464-0597.1997.tb01087.x
- Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations, 29*, 697-712.
- Berry, J. W., Phinney, J. S., Sam, D. L., & Vedder, P. (2006). Immigrant Youth: Acculturation, Identity, and Adaptation. *Applied Psychology: An International Review, 55*(3), 303-332. doi:10.1111/j.1464-0597.2006.00256.x
- Brocki, J. & Wearden, A. (2006). A critical evaluation of the use of interpretative phenomenological analysis (IPA) in health psychology. *Psychology and Health, 21* (1), 87-108.
- Brookings Institution Metropolitan Policy Program. (2005). *The Haitian community in Miami-Dade: A Growing the Middle Class Supplement*. Washington, DC: Author.

- Brutus, A. (2008). *The Effects of Ethnic Identity and Acculturation on the Mental Health Service Utilization of Haitians*. Order No. 3340538 Pace University. Ann Arbor: ProQuest
- Carver, C. S., Scheier, M. F., & Weintraub, J. K. (1989). Assessing coping strategies: A theoretically based approach. *Journal of Personality and Social Psychology*, 56, 267-283.
- Castillo, L. G., Conoley, C. W., & Brossart, D. F. (2004). Acculturation, white marginalization, and family support as predictors of perceived distress in Mexican American female college students. *Journal of Counseling Psychology*, 51, 151-157. Doi: 10.1037/0022680167.51.2.151
- Castles, S. (2000). International Migration at the Beginning of the Twenty-First Century: Global Trends and Issues. *International Social Science Journal*, 52(165), 269-281.
- Chataway, C. J., & Berry, J. W. (1989). Acculturation experiences, appraisal, coping, and adaptation: A comparison of Hong Kong Chinese, French, and English students in Canada. *Canadian Journal of Behavioural Science/Revue Canadienne Des Sciences Du Comportement*, 21(3), 295-309. doi:10.1037/h0079820
- Constantine, M. G., Okazaki, S., & Utsey, S. O. (2004). Self-Concealment, Social Self-Efficacy, Acculturative Stress, and Depression in African, Asian, and Latin American International College Students. *American Journal of Orthopsychiatry*, 74(3), 230-241. doi:10.1037/0002-9432.74.3.230
- Copeland, E. J. (1982). Minority populations and traditional counseling programs: Some alternatives. *Counselor Education and Supervision*, 21(3), 187-193. Doi:10.1002/j.1556-6978.1982.tb01700.x
- Crethar, H. C., & Ratts, M. J. (2008). Why social justice is a counseling concern. *Counseling*

- Today*, 50(12), 24-25.
- Creswell, J. W. (2013). *Qualitative inquiry & research design: Choosing among five approaches* (3rd ed.). Los Angeles: SAGE Productions.
- Davidson, G. R., & Carr, S. C. (2010). Forced migration, social exclusion and poverty: Introduction. *Journal of Pacific Rim Psychology*, 4(1), 1-6.
- Desrosiers, A., & St. Fleurose, S. (2002). Treating Haitian Patients: Key Cultural Aspects. *American Journal of Psychotherapy*, 56(4), 508.
- Dona, G., & Berry, J. (1994). Acculturation Attitudes and Acculturative Stress of Central American Refugees. *International Journal of Psychology*, 29(1), 57.
- Dorleans, S. (2012). *Haitian-Americans' Conceptualization of Mental Illness: The Role of Acculturation, Ethnic Identification, and Ethnic Group Appraisal*. Pace University. (Doctoral Dissertation). Retrieved from Ann Arbor: ProQuest. (Order No. 3531142).
- Duchatelier-Jeudy, L. (2015). *Being and Becoming: A Grounded Theory Study of the Racial and Ethnic Socialization Processes of Fifteen Haitian Immigrants Living in the United States*. Order No. 10003027 Loyola University Chicago. Ann Arbor: ProQuest.
- Elie, M. M. (2011). *Challenges of Haitian Immigrant Students*. Walden University. (Doctoral Dissertation). Retrieved from Ann Arbor: ProQuest. (Order No. 3481027).
- Fjellman, S. M., & Gladwin, H. (1985). Haitian Family Patterns of Migration to South Florida. *Human Organization*, 44(4), 301
- Francis, P. C., & Dugger, S. M. (2014). Professionalism, Ethics, and Value-Based Conflicts in Counseling: An Introduction to the Special Section. *Journal of Counseling & Development*, 92(2), 131-134. doi:10.1002/j.1556-6676.2014.00138.x
- Hammond, C. (2010). Review of interpretative phenomenological analysis: Theory, method, and

- research. *British Journal of Psychology*, 101(2), 378-380.
doi:10.1348/000712610X491144
- Hilaire, D. M. (2016). *The Effects of Acculturation on Mammography use of Haitian Immigrant Women*. University of Massachusetts Boston. (Doctoral Dissertation).
Retrieved from Ann Harbor: ProQuest. (Order No. 10118533).
- Hollenbaugh, K. M. (2015). Working with Haitian Immigrants During the Grief Process: Considerations for Counselors. *VISTAS 2015*. Retrieved from <http://www.counseling.org/knowledge-center/vistas>.
- Kunst, J. R., & Sam, D.L. (2013). Relationship between perceived acculturation expectations and Muslim minority youth's acculturation and adaptation. *International Journal of Intercultural Relations*. Retrieved from <http://dx.doi.org/10.1016/j.ijintrel.2013.04.007>
- Larkin, M. & Thompson, A. (2012). Interpretative phenomenological analysis. in a Thompson & D Harper (eds), *Qualitative research methods in mental health and psychotherapy: a guide for students and practitioners*. John Wiley & Sons, Oxford, 99-116. Doi: 10.1002/9781119973249
- Logan, J. R., Oh, S., & Darrah, J. (2012). The Political and Community Context of Immigrant Naturalisation in the United States. *Journal of Ethnic & Migration Studies*, 38(4), 535-554. doi:10.1080/1369183X.2012.659116
- Lorelle, S., Byrd, R., & Crockett, S. (2012). Globalization and Counseling: Professional Issues for Counselors. *Professional Counselor*, 2(2), 115-123.
- Lui, P. P., & Rollock, D. (2012). Acculturation and psychosocial adjustment among Southeast Asian and Chinese immigrants: The effects of domain-specific goals. *Asian American Journal of Psychology*, 3(2), 79-90. doi:10.1037/a0025411

- McLeod, J. (2011). *Qualitative Research in Counseling and Psychotherapy*. Thousand Oaks, CA: Sage Publications.
- Menard, E. (2016). *Mental Health Care Barriers Facing Haitian Americans*. Capella University. (Doctoral Dissertation). Retrieved from Ann Harbor: ProQuest. (Order No. 10096107).
- Montilus, S. R. (2016). *Forever Marked: A Qualitative Study Exploring Cultural Terminology for PTSD among Haitian Immigrant Women*. Order No. 10144183 St. John's University (New York). Ann Arbor: ProQuest.
- Morrison, S. & Bryan, J. (2014). Addressing the Challenges and Needs of English-Speaking Caribbean Immigrant Students: Guidelines for School Counselors. *International Journal for the Advancement of Counseling*, 36, 440-449. Doi:10.1007/s10447-014-9218-z
- Morrison, S. S., Smith, D. E., Bryan, J. A., & Steele, J. M. (2016). An Exploratory Study of the Child Disciplinary Practices of Jamaican Immigrant Parents in the United States: Implications for School Counselors. *Journal of School Counseling*, 14(5), 1-39.
- Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage Publications.
- Negy, C., Schwartz, S., & Reig-Ferrer, A. (2009). Violated expectations and acculturative stress among U.S. Hispanic immigrants. *Cultural Diversity And Ethnic Minority Psychology*, 15(3), 255-264. doi:10.1037/a0015109
- Nicolas, G., Desilva, A., Prater, K., & Bronkoski, E. (2009). Empathic Family Stress as a Sign of Family Connectedness in Haitian Immigrants. *Family Process*, 48(1), 135-150.
- Nicolas, G., & Smith, L. (2013). Adjusting to life in the United States: Therapy with Haitian immigrant women. *Women & Therapy*, 36(3-4), 150-162.
doi:10.1080/02703149.2013.797850

- Oxley, L. (2016). An examination of Interpretative Phenomenological Analysis (IPA). *Educational & Child Psychology, 33*(3), 55-62.
- Passel, J. S., & Cohn, D. (2011). *Unauthorized immigrant population: National and state trends, 2010*. Washington, DC: Pew Hispanic Center.
- Pierre-Louis, F., Jr. (2006). *Haitians in New York City: Transnationalism and hometown associations*. Gainesville: University Press of Florida.
- Pringle, J., Drummond, J., McLafferty, E., & Hendry, C. (2011). Interpretative phenomenological analysis: a discussion and critique. *Nurse Researcher, 18*(3), 20-24.
- Remy, G. M. (1995). Ethnic Minorities and Mental Health: Ethical Considerations in Counseling Immigrants and Culturally-Diverse Groups. *Trotter Review, 9*(1), 5.
- Reynolds, A. L., Sodano, S. M., Ecklund, T. R., & Guyker, W. (2012). Dimensions of Acculturation in Native American College Students. *Measurement & Evaluation In Counseling & Development (Sage Publications Inc.), 45*(2), 101.
doi:10.1177/0748175611428330
- Ryder, A. G., Alden, L. E., & Paulhus, D. L. (2000). Is acculturation unidimensional or bidimensional? A head-to-head comparison in the prediction of personality, self-identity, and adjustment. *Journal of Personality And Social Psychology, 79*(1), 49-65.
- Saint-Jean, F. (2015). *After the Dust Settles: Experiences of Haitian Earthquake Survivors and Implications for Psychosocial Support*. Order No. 3702635 Duquesne University. Ann Arbor: ProQuest.
- Sam, D. L. (2006). Acculturation: Conceptual background and core components. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge handbook of acculturation psychology* (pp. 11-26). New York, NY: Cambridge University Press.

- Sam, D. L. & Berry, J. W. (2010). Acculturation: When Individuals and Groups of Different Cultural Backgrounds Meet. *Perspectives on Psychological Science*, 5(4), 472-481. doi: 10.1177/1745691610373075
- Schönpflug, U. (1997). Acculturation: Adaptation or Development? *Applied Psychology: An International Review*, 46(1), 52-55. doi:10.1111/j.1464-0597.1997.tb01092.x
- Schwartz, S. J., Unger, J. B., Zamboanga, B. L., & Szapocznik, J. (2010). Rethinking the concept of acculturation: Implications for theory and research. *American Psychologist*, 65, 237-251. doi: 10.1037/a0019330
- Smith, J. A. (Ed.). (2007). *Qualitative psychology: A practical guide to research methods*. London: Sage.
- Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative Phenomenological Analysis: Theory, method, and research*. London: Sage.
- Sohyun, A. (2009). Learning US history in an age of globalization and transnational migration. *Journal of Curriculum Studies*, 41(6), 763-787.
- Stepick, A. (1998). *Pride against Prejudice: Haitians in the United States*. Boston: Allyn & Bacon.
- Sue, D. W., & Sue, D. (2008). *Counseling the culturally different* (5th ed.). New York, NY: Wiley.
- Sullivan, S., Schwartz, S. J., Prado, G., Shi, H., Pantin, H., & Szapocznik, J. (2007). A Bidimensional Model of Acculturation for Examining Differences in Family Functioning and Behavior Problems in Hispanic Immigrant Adolescents. *Journal of Early Adolescence*, 27(4), 405-430.
- Tafoya, M. (2011). *The Relationship of Acculturation and Acculturative Stress in Latina/o*

- Youths' Psychosocial Functioning*. All Graduate Theses and Dissertations. Paper 1116.
<http://digitalcommons.usu.edu/etd/1116>
- Thaker, R. V. (2013). *Acculturative Stress and Coping Strategies Used by Asian Indians Living in the United States: A Quantitative and Qualitative Inquiry*. (Doctoral dissertation). Retrieved from http://ecommons.luc.edu/luc_diss/548
- Titzmann, P. F., & Fuligni, A. J. (2015). Immigrants' adaptation to different cultural settings: A contextual perspective on acculturation. *International Journal of Psychology, 50*(6), 407-412. doi:10.1002/ijop.12219
- Tonogbanua, E. P. (2016). *Transmigration Experiences of Newcomers in the Context of an English-Only Education: Sense Making by Former Newcomer ELLs*. Order No. 10118522 University of Massachusetts Boston. Ann Arbor: ProQuest.
- Torres, L., & Rollock, D. (2004). Acculturative Distress Among Hispanics: The Role of Acculturation, Coping, and Intercultural Competence. *Journal of Multicultural Counseling & Development, 32*(3), 155-167.
- U.S. Census Bureau. (2010). The Population with Haitian Ancestry in the United States: 2009. *American Community Briefs*. Retrieved from <https://www.census.gov/prod/2010pubs/acsbr09-18.pdf>
- U.S. Census Bureau. (2012). The Foreign-Born Population in the United States: 2010. *American Community Briefs*. Retrieved from <https://www.census.gov/prod/2012pubs/acs-19.pdf>
- U.S. Department of Health and Human Services (2001). *Mental health: Culture, race and ethnicity – A supplement to mental health: A report of the Surgeon General*. Rockville, MD: U.S. Department of Health and Human Services, Substance Abuse and Mental Health Services Administration, and Center for Mental Health Services.

- Vidal de Haymes, M., Martone, J., Muñoz, L., & Grossman, S. (2011). Family Cohesion and Social Support: Protective Factors for Acculturation Stress Among Low-Acculturated Mexican Migrants. *Journal of Poverty*, 15(4), 403-426.
doi:10.1080/10875549.2011.615608
- Wasem, R. E. (2011). *US immigration policy on Haitian immigrants*. DIANE Publishing.
- Weichold, K. (2010). Introduction to mobility, migration, and acculturation. *International Society for the Study of Behavioural Development*, Bulletin Number 2 Serial No. 58.
- Welfel, E. R. (2016). *Ethics in Counseling and Psychotherapy, Standards, Research, and Emerging Issues* (6th ed.). Boston, MA: Cengage Learning.
- Williams, C. L., & Berry, J. W. (1991). Primary prevention of acculturative stress among refugees: Application of psychological theory and practice. *American Psychologist*, 46(6), 632-641. doi:10.1037/0003-066X.46.6.632
- Zanotti, L. (2010). Cacophonies of Aid, Failed State Building and NGOs in Haiti: setting the stage for disaster, envisioning the future. *Third World Quarterly*, 31(5), 755-771.

Appendix A (Auburn University IRB)

AUBURN UNIVERSITY INSTITUTIONAL REVIEW BOARD for RESEARCH INVOLVING HUMAN SUBJECTS RESEARCH PROTOCOL REVIEW FORM FULL BOARD or EXPEDITED

For Information or help contact **THE OFFICE OF RESEARCH COMPLIANCE (ORC)**, 115 Ramsay Hall, Auburn University
Phone: 334-844-5966 e-mail: IRBAdmin@auburn.edu Web Address: <http://www.auburn.edu/research/vpr/ohs/index.htm>

Revised 2.1.2014 Submit completed form to IRBsubmit@auburn.edu or 115 Ramsay Hall, Auburn University 36849.

Form must be populated using Adobe Acrobat / Pro 9 or greater standalone program (do not fill out in browser). Hand written forms will not be accepted.

1. PROPOSED START DATE of STUDY: June 1, 2017

PROPOSED REVIEW CATEGORY (Check one): FULL BOARD EXPEDITED

SUBMISSION STATUS (Check one): NEW REVISIONS (to address IRB Review Comments)

2. PROJECT TITLE: Race-Based Trauma: A Qualitative Examination of the Acculturation and Racially Based Experiences of Haitian Immigrants in the United States

3. Amanda M. Evans Associate Prof SERC amt0004@auburn.edu
PRINCIPAL INVESTIGATOR TITLE DEPT AU E-MAIL

2084 Haley Center, Auburn University, Auburn AL 724-510-1152 amt0004@auburn.ec
MAILING ADDRESS PHONE ALTERNATE E-MAIL

4. FUNDING SUPPORT: N/A Internal External Agency: _____ Pending Received

For federal funding, list agency and grant number (if available). _____

5a. List any contractors, sub-contractors, other entities associated with this project:

b. List any other IRBs associated with this project (including Reviewed, Deferred, Determination, etc.):

PROTOCOL PACKET CHECKLIST

All protocols must include the following items:

- Research Protocol Review Form (All signatures included and all sections completed)
(Examples of appended documents are found on the OHSR website: <http://www.auburn.edu/research/vpr/ohs/sample.htm>)
- CITI Training Certificates for all Key Personnel.
- Consent Form or Information Letter and any Releases (audio, video or photo) that the participant will sign.
- Appendix A, "Reference List"
- Appendix B if e-mails, flyers, advertisements, generalized announcements or scripts, etc., are used to recruit participants.
- Appendix C if data collection sheets, surveys, tests, other recording instruments, interview scripts, etc. will be used for data collection. Be sure to attach them in the order in which they are listed in # 13c.
- Appendix D if you will be using a debriefing form or include emergency plans/procedures and medical referral lists
(A referral list may be attached to the consent document).
- Appendix E if research is being conducted at sites other than Auburn University or in cooperation with other entities. A permission letter from the site / program director must be included indicating their cooperation or involvement in the project.
NOTE: If the proposed research is a multi-site project, involving investigators or participants at other academic institutions, hospitals or private research organizations, a letter of IRB approval from each entity is required prior to initiating the project.
- Appendix F - Written evidence of acceptance by the host country if research is conducted outside the United States.

FOR ORC OFFICE USE ONLY

DATE RECEIVED IN ORC: _____ by _____ PROTOCOL # _____
DATE OF IRB REVIEW: _____ by _____ APPROVAL C _____
DATE OF IRB APPROVAL: _____ by _____ INTERVAL FC _____
COMMENTS:

**The Auburn University Institutional
Review Board has approved this
Document for use from
04/28/2017 to 04/27/2018
Protocol # 17-122 EP 1704**

6. **GENERAL RESEARCH PROJECT CHARACTERISTICS**

6A. Research Methodology

Please check all descriptors that best apply to the research methodology.

Data Source(s): New Data Existing Data

Will recorded data directly or indirectly identify participants?
 Yes No

Data collection will involve the use of:

- | | |
|--|---|
| <input checked="" type="checkbox"/> Educational Tests (cognitive diagnostic, aptitude, etc.) | <input checked="" type="checkbox"/> Internet / Electronic |
| <input checked="" type="checkbox"/> Interview | <input checked="" type="checkbox"/> Audio |
| <input type="checkbox"/> Observation | <input type="checkbox"/> Video |
| <input type="checkbox"/> Location or Tracking Measures | <input type="checkbox"/> Photos |
| <input type="checkbox"/> Physical / Physiological Measures or Specimens (see Section 6E.) | <input type="checkbox"/> Digital images |
| <input type="checkbox"/> Surveys / Questionnaires | <input type="checkbox"/> Private records or files |
| Other: _____ | |

6B. Participant Information

Please check all descriptors that apply to the target population.

Males Females AU students

Vulnerable Populations

Pregnant Women/Fetuses Prisoners Institutionalized
 Children and/or Adolescents (under age 19 in AL)

Persons with:

Economic Disadvantages Physical Disabilities
 Educational Disadvantages Intellectual Disabilities

Do you plan to compensate your participants? Yes No

6C. Risks to Participants

Please identify all risks that participants might encounter in this research.

Breach of Confidentiality* Coercion
 Deception Physical
 Psychological Social
 None
 Other: _____

*Note that if the investigator is using or accessing confidential or identifiable data, breach of confidentiality is always a risk.

6D. Corresponding Approval/Oversight

• Do you need IBC Approval for this study?
 Yes No

If yes, BUA # _____ Expiration date _____

• Do you need IACUC Approval for this study?
 Yes No

If yes, PRN # _____ Expiration date _____

• Does this study involve the Auburn University MRI Center?
 Yes No

Which MRI(s) will be used for this project? (Check all that apply)

3T 7T

Does any portion of this project require review by the MRI Safety Advisory Council?
 Yes No

Signature of MRI Center Representative: _____
Required for all projects involving the AU MRI Center

Appropriate MRI Center Representatives:
 Dr. Thomas S. Denney, Director AU MRI Center
 Dr. Ron Beyers, MR Safety Officer

7. PROJECT ASSURANCES *Race-Based Trauma: A Qualitative Examination of the Acculturation and Racially Based Experiences of Haitian Immigrants in the United States*

A. PRINCIPAL INVESTIGATOR'S ASSURANCES

1. I certify that all information provided in this application is complete and correct.
2. I understand that, as Principal Investigator, I have ultimate responsibility for the conduct of this study, the ethical performance of this project, the protection of the rights and welfare of human subjects, and strict adherence to any stipulations imposed by the Auburn University IRB.
3. I certify that all individuals involved with the conduct of this project are qualified to carry out their specified roles and responsibilities and are in compliance with Auburn University policies regarding the collection and analysis of the research data.
4. I agree to comply with all Auburn policies and procedures, as well as with all applicable federal, state, and local laws regarding the protection of human subjects, including, but not limited to the following:
 - a. Conducting the project by qualified personnel according to the approved protocol
 - b. Implementing no changes in the approved protocol or consent form without prior approval from the Office of Research Compliance
 - c. Obtaining the legally effective informed consent from each participant or their legally responsible representative prior to their participation in this project using only the currently approved, stamped consent form
 - d. Promptly reporting significant adverse events and/or effects to the Office of Research Compliance in writing within 5 working days of the occurrence.
5. If I will be unavailable to direct this research personally, I will arrange for a co-investigator to assume direct responsibility in my absence. This person has been named as co-investigator in this application, or I will advise ORC, by letter, in advance of such arrangements.
6. I agree to conduct this study only during the period approved by the Auburn University IRB.
7. I will prepare and submit a renewal request and supply all supporting documents to the Office of Research Compliance before the approval period has expired if it is necessary to continue the research project beyond the time period approved by the Auburn University IRB.
8. I will prepare and submit a final report upon completion of this research project.

My signature indicates that I have read, understand and agree to conduct this research project in accordance with the assurances listed above.

Amanda M. Evans _____ 3/2/17
Printed name of Principal Investigator Principal Investigator's Signature Date

B. FACULTY ADVISOR/SPONSOR'S ASSURANCES

1. I have read the protocol submitted for this project for content, clarity, and methodology.
2. By my signature as faculty advisor/sponsor on this research application, I certify that the student or guest investigator is knowledgeable about the regulations and policies governing research with human subjects and has sufficient training and experience to conduct this particular study in accord with the approved protocol.
3. I agree to meet with the investigator on a regular basis to monitor study progress. Should problems arise during the course of the study, I agree to be available, personally, to supervise the investigator in solving them.
4. I assure that the investigator will promptly report significant incidents and/or adverse events and/or effects to the ORC in writing within 5 working days of the occurrence.
5. If I will be unavailable, I will arrange for an alternate faculty sponsor to assume responsibility during my absence, and I will advise the ORC by letter of such arrangements. If the investigator is unable to fulfill requirements for submission of renewals, modifications or the final report, I will assume that responsibility.

Printed name of Faculty Advisor / Sponsor Faculty Advisor's Signature Date

C. DEPARTMENT HEAD'S ASSURANCE

By my signature as department head, I certify that I will cooperate with the administration in the application and enforcement of all Auburn University policies and procedures, as well as all applicable federal, state, and local laws regarding the protection and ethical treatment of human participants by researchers in my department.

Jamie S. Carney _____ 3/2/2017
Printed name of Department Head Department Head's Signature Date

8. PROJECT OVERVIEW: Prepare an abstract that includes:
(350 word maximum, in language understandable to someone who is not familiar with your area of study):

a) A summary of relevant research findings leading to this research proposal:

(Cite sources; include a "Reference List" as **Appendix A.**)

b) A brief description of the methodology, including design, population, and variables of interest

SUMMARY: According to the Census Bureau, the United States represents a diverse sample of individuals. By the year 2020, White Americans will become a minority population. This change in demographics is linked to decreasing birth rates, changes in diversity reporting options and an increase in foreign-born people (Belizaire & Fuentes, 2011). Despite these changes in demographics, individuals in the United States continue to experience overt and covert racial discrimination (Evans, Hemmings, Burkhalter, & Lacy, 2015). This is evidenced in the prevalence of microaggressions, hate crimes and EEOC reports (Evans, et al., 2015). Individuals whom identify as foreign-born may experience additional stressors as a result of their minority status. This may include challenges with language, stereotypes, acculturation and coping (Belizaire & Fuentes, 2011). Haitian Immigrant individuals are significantly underserved by the helping professions. This is evidenced in high illiteracy rates, increased exposure to poverty and violence, and increased exposure to racism and discrimination (Belizaire & Fuentes, 2011; Clark, Anderson, Clark & Williams, 1999). Race-based trauma is the symptomology that may be present in individuals who have been exposed to racism that result in trauma responses (e.g., nightmares, hypervigilance, rumination). **METHODOLOGY:** The purpose of this study is to explore the experiences of Haitian immigrants regarding acculturation and race-based trauma. Through a qualitative phenomenological analysis, we will examine the lived experiences of Haitian immigrants living in the United States. The variables of interest are: a) acculturation experiences; and b) experiences with race-based trauma. See Appendix A for the full list of references.

9. PURPOSE.

a. Clearly state the purpose of this project and all research questions, or aims.

The purpose of this project is to examine the lived experiences of Haitian immigrants living in the United States. As a result of paucity in the literature and current socio-cultural factors - this study is very relevant to our current era. As this is a qualitative study, the research questions for this study are: a) What are the lived acculturation experiences of Haitian immigrants living in the United States; and b) What are the experiences of Haitian immigrants living in the United States regarding racism and discrimination? The aim of this study is to learn more about this underserved and neglected population and develop recommendations for helping professionals. The interview questions for this study are: 1. What happened that led you to move to the United States? 2. What were your expectations before arriving in the U.S.? 3. What is one of your first memories after moving to the U.S.? 4. What challenges have you experienced in the U.S.? 5. How have you tried to address the challenges you have described? 6. Tell me how moving to the United States has impacted your Haitian culture? 7. What is your experience with discrimination regarding your race? ethnicity as a Haitian? immigration status? 8. Please describe an experience where you experienced racial discrimination in the United States. 9. How have you tried to overcome your experiences with discrimination in the U.S.? 10. Is there anything else you would like to share

b. How will the results of this project be used? (e.g., Presentation? Publication? Thesis? Dissertation?)

The results from this project will be used for professional publication and scholarly presentations. A subset of the data may be used for a dissertation study.

10. **KEY PERSONNEL.** Describe responsibilities. Include information on research training or certifications related to this project. **CITI is required. Be as specific as possible.** (Include additional personnel in an attachment.) *All key personnel must **attach CITI certificates of completion.***

Principle Investigator Amanda M. Evans Title: Associate Prof E-mail address amt0004@auburn.edu
Dept / Affiliation: SERC

Roles / Responsibilities:

Propose study, analyze data and report results.

Individual: Juanita Barnett Title: Ph.D. Student E-mail address jdb0088@auburn.edu
Dept / Affiliation: SERC

Roles / Responsibilities:

Collect data, analyze data, report results.

Individual: _____ Title: _____ E-mail address _____
Dept / Affiliation: _____

Roles / Responsibilities:

Individual: _____ Title: _____ E-mail address _____
Dept / Affiliation: _____

Roles / Responsibilities:

Individual: _____ Title: _____ E-mail address _____
Dept / Affiliation: _____

Roles / Responsibilities:

Individual: _____ Title: _____ E-mail address _____
Dept / Affiliation: _____

Roles / Responsibilities:

11. **LOCATION OF RESEARCH.** List all locations where data collection will take place. (School systems, organizations, businesses, buildings and room numbers, servers for web surveys, etc.) **Be as specific as possible. Attach permission letters in Appendix E.**
(See sample letters at <http://www.auburn.edu/research/vpr/ohs/sample.htm>)

Data collection will occur via the internet through Zoom <https://zoom.us/>. This information will be audio recorded on Zoom and transcribed for data collection purposes. Once transcribed, the taped sessions will be destroyed.

12. PARTICIPANTS.

- a. Describe the participant population you have chosen for this project including inclusion or exclusion criteria for participant selection.

Check here if using existing data, describe the population from whom data was collected, & include the # of data files.

This research will include, at minimum, ten Haitian immigrants living in the United States. Haitian immigrants are defined as individuals who were born in Haiti and immigrated to the United States. Participants will be recruited through targeted email recruitment to organizations that serve Haitian immigrant individuals. Considering the characteristics associated with this population, snowball sampling may be used to recruit participants. Determination of the total sample will depend on saturation of themes obtained through participant responses. If interested, potential participants may contact the investigators on this study to schedule an interview conducted through Zoom.

- b. Describe, step-by-step, in layman's terms, all procedures you will use to recruit participants. Include in [Appendix B](#) a copy of all e-mails, flyers, advertisements, recruiting scripts, invitations, etc., that will be used to invite people to participate. (See sample documents at <http://www.auburn.edu/research/vpr/ohs/sample.htm>.)

1) Emails will be sent to organizations that serve Haitian immigrants living in the United States; 2) Interested participants may contact the researchers via email to volunteer for the study; 3) Interested participants may schedule an interview with the researchers to be conducted through Zoom technology; 4) Upon consenting to the study, the participants will be asked ten demographic and ten interview questions; 5) No identifying information will be included in the data collection process. Email addresses used to contact the investigators will be destroyed.

- c. What is the minimum number of participants you need to validate the study? 10
How many participants do you expect to recruit? 10 to 15
Is there a limit on the number of participants you will include in the study? No Yes – the # is _____

- d. Describe the type, amount and method of compensation and/or incentives for participants.

(If no compensation will be given, check here:)

Select the type of compensation: Monetary Incentives

- Raffle or Drawing incentive (Include the chances of winning.)
 Extra Credit (State the value)
 Other

Description:

13. PROJECT DESIGN & METHODS.

- a. Describe, step-by-step, all procedures and methods that will be used to consent participants. If a waiver is being requested, check each waiver you are requesting, describe how the project meets the criteria for the waiver.

- Waiver of Consent (including using existing data)
- Waiver of Documentation of Consent (use of Information Letter)
- Waiver of Parental Permission (for college students)

A link to the Information Letter will be included on all advertising and email correspondences. Individuals who are willing to be interviewed, will be provided an electronic copy of the Information Letter (see Appendix B).

- b. Describe the research design and methods you will use to address your purpose. Include a clear description of when, where and how you will collect all data for this project. Include specific information about the participants' time and effort commitment. *(NOTE: Use language that would be understandable to someone who is not familiar with your area of study. Without a complete description of all procedures, the Auburn University IRB will not be able to review this protocol. If additional space is needed for this section, save the information as a .PDF file and insert after page 7 of this form.)*

After email recruitment information is disseminated, the researchers will wait to be contacted by potential participants. Upon contact from a participant, the consent document will be reviewed. Once consenting to the study, the researchers will ask to audio tape the interview for transcription purposes. The researchers will ask demographic questions and ten questions related to acculturation and race-based discrimination. Upon completion of these questions, the researcher will share her notes with the participant for member checking purposes. The interview will then end and identifying information destroyed.

Participants will likely donate one hour of their time to participate in this qualitative study through interview.

13. PROJECT DESIGN & METHODS. *Continued*

- c. List all data collection instruments used in this project, in the order they appear in [Appendix C](#). (e.g., surveys and questionnaires in the format that will be presented to participants, educational tests, data collection sheets, interview questions, audio/video taping methods etc.)

See Appendix C for the Interview script that includes demographic and interview questions.

- d. Data analysis: Explain how the data will be analyzed.

The data will be analyzed using a qualitative phenomenological analysis approach. Through coding, the researchers can identify themes using rich-thick descriptions. The themes and sub-themes will be documented and reviewed by an auditor.

14. RISKS & DISCOMFORTS: List and describe all of the risks that participants might encounter in this research. *If you are using deception in this study, please justify the use of deception and be sure to attach a copy of the debriefing form you plan to use in Appendix D.* (Examples of possible risks are in section #6D on page 2)

As participants will agree to participate in a qualitative interview, there is the potential for a breach of confidentiality and this is a risk. Recordings will be coded using a random number/letter system. No identifiable data will be recorded and subjects will not be referred to by name during the interview.

15. **PRECAUTIONS.** Identify and describe all precautions you have taken to eliminate or reduce risks as listed in #14. If the participants can be classified as a "vulnerable" population, please describe additional safeguards that you will use to assure the ethical treatment of these individuals. ***Provide a copy of any emergency plans/procedures and medical referral lists in Appendix D. (Samples can be found online at <http://www.auburn.edu/research/vpr/ohs/sample.htm#precautions>)***

In the recruitment email, potential participants will be provided an Information Letter and a description of the study. This will allow participants to make an informed decision about the study. The Information Letter (Appendix B) will be presented a second time prior to conducting the interview to ensure comprehension and agreement. The research topic is not a topic anticipated to cause risks to participants.

As participants will agree to participate in a qualitative interview, there is the potential for a breach of confidentiality. Recordings will be coded using a random number/letter system. No identifiable data will be recorded and subjects will not be referred to by name during the interview. Audio recordings will be deleted once interviews are transcribed.

If using the Internet or other electronic means to collect data, what confidentiality or security precautions are in place to protect (or not collect) identifiable data? Include protections used during both the collection and transfer of data.

The researcher will use a password protected computer for email communications with research participants. All taped audio sessions, notes and demographic results will be locked in a filing cabinet when not in use by the researcher.

16. **BENEFITS.**

a. **List all realistic direct benefits participants can expect by participating in this specific study.**

(Do not include "compensation" listed in #12d.) Check here if there are no direct benefits to participants.

b. **List all realistic benefits for the general population that may be generated from this study.**

This study can add to the counseling literature on the acculturation and race-based discrimination experiences of Haitian immigrants living in the United States. This may support helping professionals in providing counseling services to this population.

17. PROTECTION OF DATA.

a. Data are collected:

- Anonymously with no direct or indirect coding, link, or awareness of who participated in the study (Skip to e)
- Confidentially, but without a link of participant's data to any identifying information (collected as "confidential" but recorded and analyzed as "anonymous") (Skip to e)
- Confidentially with collection and protection of linkages to identifiable information

b. If data are collected with identifiers or as coded or linked to identifying information, describe the identifiers collected and how they are linked to the participant's data.

c. Justify your need to code participants' data or link the data with identifying information.

d. Describe how and where identifying data and/or code lists will be stored. (Building, room number?) Describe how the location where data is stored will be secured in your absence. For electronic data, describe security. If applicable, state specifically where any IRB-approved and participant-signed consent documents will be kept on campus for 3 years after the study ends.

Electronic data will be stored on a laptop computer secured by a password. All written data will be stored in a filing cabinet.

e. Describe how and where the data will be stored (e.g., hard copy, audio cassette, electronic data, etc.), and how the location where data is stored is separated from identifying data and will be secured in your absence. For electronic data, describe security

Electronic data will be stored on a password protected computer. All other written research documents will be stored in a locked filing cabinet. Once the audio recordings are transcribed, they will be destroyed to protect participant identity.

f. Who will have access to participants' data?

(The faculty advisor should have full access and be able to produce the data in the case of a federal or institutional audit.)

The data will be accessible to Amanda Evans and Juanita Barnett.

g. When is the latest date that identifying information or links will be retained and how will that information or links be destroyed? (Check here if only anonymous data will be retained)

Appendix B (Recruitment Letter)

Hello Haitian Advocacy Groups:

We are researchers associated with the Department of Special Education, Rehabilitation, and Counseling (SERC) at Auburn University. We would like to invite you to participate in our research study to examine the acculturative and racial experiences among Haitian immigrants living in the United States. You may participate if you were born in Haiti, currently residing in the United States, and are nineteen years of age or older.

Participants will be asked to disclose demographic information and respond to questions regarding acculturative experiences and racial experiences in a semi-structured interview. It is estimated that a participant's total time commitment will be approximately 45 to 60 minutes.

There are no risks associated with participating in this study. If you begin the study and change your mind about participating, you can withdraw at any time during the study. Your participation is completely voluntary. If you choose to withdraw during the study, anonymous data will not be withdrawn. Your decision about whether or not to participate or to stop participating will not jeopardize your future relations with Auburn University, the Department of Special Education, Rehabilitation, and Counseling.

If you would like to know more information about this study and decide to participate in this study, an information letter can be obtained by sending an email to amt0004@auburn.edu or jdb0088@auburn.edu.

If you have questions about this study, please contact Dr. Amanda M. Evans at amt0004@auburn.edu or 334.844.7695 at Auburn University or Juanita Barnett at jdb0088@auburn.edu.

The Auburn University Institutional Review Board has approved this document for use from 04/28/2017 to 04/27/2018. Protocol # 17-122 EP 1704.

Thank you for your time and consideration,

Dr. Amanda Evans
Associate Professor, Auburn University
College of Special Education, Rehabilitation, and Counseling

Juanita Barnett
Doctoral Candidate, Auburn University
Counselor Education and Supervision
College of Special Education, Rehabilitation, and Counseling

Appendix C (Information Letter)

INFORMATION LETTER
for a Research Study entitled
“A Qualitative Examination of the Acculturative and Racial Experiences of Haitian Immigrants in the United States”

You are invited to participate in a research study to explore the acculturative and racial experiences of Haitian Immigrants living in the United States. The study is being conducted by Dr. Amanda M. Evans, Associate Professor in the Auburn University Department of Special Education, Rehabilitation and Counseling (SERC) and Juanita Barnett, a doctoral candidate in SERC department. You are invited to participate if you were born in Haiti, currently residing in the United States, and nineteen years of age or older.

What will be involved if you participate? Your participation is completely voluntary. If you decide to participate in this research study, you will be asked to answer some demographic and interview questions in a semi-structured interview. It is estimated that your total time commitment is 45 to 60 minutes.

Are there any risks or discomforts? There are no risks identified in participating in this study. **If you change your mind about participating,** you can withdraw at any time during the study. Your participation is completely voluntary. If you choose to withdraw, the data you provided will be withdrawn. Your decision about whether or not to participate or to stop participating will not jeopardize your future relations with Auburn University, the Department of Special Education, Rehabilitation, and Counseling, the CED Program, Dr. Amanda Evans, or Juanita Barnett.

Any data obtained in connection with this study will remain anonymous. We will protect your privacy and the data you provide by not collecting identifiable data and securing collected data. Information collected through your participation may be published in a professional journal or presented at a professional conference.

If you have questions about this study, please contact Dr. Amanda M. Evans at amt0004@auburn.edu or 334.844.7695 at Auburn University or Juanita Barnett at jdb0088@auburn.edu.

If you have questions about your rights as a research participant, you may contact the Auburn University Office of Human Subjects Research or the Institutional Review Board by phone (334) 844-5966 or e-mail at hsubjec@auburn.edu or IRBChair@auburn.edu.

HAVING READ THE INFORMATION PROVIDED ABOVE, YOU MUST DECIDE WHETHER OR NOT YOU WISH TO PARTICIPATE IN THIS RESEARCH STUDY. YOUR SIGNATURE INDICATES YOUR WILLINGNESS TO PARTICIPATE.

<u><i>Amanda Evans</i></u>	<u>04/28/17</u>	<u>Amanda Evans</u>	<u>04/28/2017</u>
Investigator’s Signature	Date	Printed Name	Date
<u><i>Juanita Barnett</i></u>	<u>04/28/17</u>	<u>Juanita Barnett</u>	<u>04/28/2017</u>
Co-investigator’s Signature	Date	Printed Name	Date

The Auburn University Institutional Review Board has approved this document for use from 04/28/2017 to 04/27/2018. Protocol # 17-122 EP 1704

Appendix D (Demographic and Interview Questions)

DEMOGRAPHIC QUESTIONS

English Version:

1. How old are you?
2. What is your gender/sex?
3. Inclusionary Criteria –Were you born in Haiti?
4. How long have you lived in the U.S.?
5. What is your highest level of completed education?
6. What is your occupation?
7. What is your estimated combined household income.
8. What is your marital status?
9. Do you have any children?
10. What is your primary dominant language?

Creole Version:

1. Ki laj ou?
2. Ki sa ki seks ou?
3. Eske ou te fet nan Ayiti?
4. Konbyen tan ou rete non peyi Etazini an?
5. Ki sa ki pi wo edikasyon ou pran?
6. Ki sa ki metye ou?
7. Ki sa ki revni total tout moun nan kay la?
8. Eske ou marye?
9. Eske ou gen timoun?
10. Ki sa ki lang prensipal ou?

INTERVIEW QUESTIONS

English Version:

1. What happened that led you to move to the United States?
2. What is the most significant issue for you in your migration to the United States?
3. What were your expectations before arriving to the U.S.?
4. What is one of your first memories after moving to the U.S.?
5. What challenges have you experienced in the U.S.?
 - 5a. How have you tried to address the challenges you have described?
6. Tell me how moving to the United States has impacted your Haitian culture.
7. Have you had experiences with discrimination? If yes, then
 - 7a. Please describe an experience where you experienced discrimination in the United States.
 - 7b. How have you tried to overcome your experiences with discrimination in the U.S.?
8. Is there anything else you would like to share that you did not get a chance to?

Creole Version:

1. Ki sa ki te pase ki te fe ou avanse nan peyi Etazini an?
2. Ki sa ki pwoblem non ki pi enpotan pou ou nan migrasyon ou nan peyi Etazini an?
3. Ki sa ki te atant ou anvan ou te rive nan peyi Etazini an?
4. Ki sa ki youn non memwa ou premye fwa ou apre fin demenaje nan peyi Etazini an?
5. Ki defi ou geyen eksperyans nan peyi Etazini an?
 - 5a. Ki jan ou te eseye adrese defi yo?
6. Di mwen ki jan ke deplase non peyi Etazini an te afekte kilti ayisyen ou?
7. Eske ou jan eksperyans nenpot diskriminasyon?
 - 7a. Tanpri dekri you eksperyans kote ou geyen eksperyans kiskriminasyon nan peyi Etazini an?
 - 7b. Ki jan ou te eseye simonte eksperyans ou avek diskriminasyon non peyi Etazini an?
8. Eske gen nenpot lot bagay ou ta renmen pataje ke ou pat jwen yon chans?

Appendix E Meaningful Statements and Initial Codes

Meaningful Statements and Initial Codes

Interview Questions	Meaningful Statements <i>(listed by participants responses)</i>	Initial Codes
1. What happened that led you to move to the United States?	1 = came for better economy, “better pay in the US” 2= Parent migrated, better life 3= parent migrated 4=father killed in politics 5= Told mother died & had to care for younger siblings 6=parent’s migrated 7=parent’s migrated 8=parent migrated 9=parent migrated 10= parents & political asylum 11=parents migrated & political asylum 12=parents migrated	Better Economy Parent Migrated Political Asylum
2. What is the most significant issue for you in your migration to the United States?	1= unable to find employment 2 = Language & Bullying 3 = Learning Language (get quote) 4= language and working 5=Finding employment to care for siblings 6=high school bullying, AIDS 7=none 8=to be with parents 9=learning the language 10=assimilating to culture, learning language, cultural barriers 11=US=American dream but sobering moment when realized truth, judged based on Haitian, accent, black, & female, threatened...but ignored and let it go 12=being accepted, hard time adapting to education system	Employment Challenges Language Bullying Family Support Assimilating Cultural Barriers “The American Dream” Unrealistic Expectations Intersection of Identities Racism Being Accepted Educational Changes

3. What were your expectations before arriving to the U.S.?	1 = thought he would find job 2 = "Beautiful like roses" but not. 3 = no expectations 4= Find job and life assured 5= Good opportunities, obtain wealth, opportunity to further education 6=Promise of seeing celebrities 7=equality/fairness in employment (knowledge/merit) 8=A better life, safety and security 9=no expectations 10=Thought America was a big Disney World 11= better life 12=N/A, continue life as in Haiti	Unrealistic Expectations Safety and Security Unfair Employment in US
4. What is one of your first memories after moving to the U.S.?	2 = trees in US 3= experiencing the snow; disliked snow but played in it to fit in (get quote) 4= memory intact 5=When 1 st arrived, family/friends gave money 6=Crime, drugs, sex trafficking 7=Whoppers 8=Being bullied (lied and left school) 9=winter, saw sun but colder 10=Didn't have to repeat a grade 11=partying/clubbing 12=MLK assassinated	Climate Changes Assimilate Family support Unrealistic Expectations Bullying Educational Challenges Historical Events
5. What challenges have you experienced in the U.S.?	1 = Unemployment, has family in Haiti, Devalue Haitians 2 = bullied by blacks, treated better by whites 3=kids were fighting me; bullied me 4=Visa expired, unable to work, residency, TPS 5=Cost of living increased 6=assimilating with American culture 7=Put self in good position, Finding employment after graduation was challenging 8=learning the language 9=no challenges, family split in Haiti was	Resiliency Pride Value & Respect Bullying Immigration Status Financial Challenges Cultural Conflict Doing Good Language Providence Assimilate

most challenging
 10=dressing like typical American kid,
 some bullying
 11=learning the language, trying to
 assimilate, family expectations
 12=learning the language, math
 challenging

6. How have you tried to address the challenges you have described?	1= Continued looking for work 2=reported it and fought back 3="I fight, I defend myself."; connected with other Haitians for support 4=legal representation, waiting (get quote) 5=Faith in God 6=trial and error 7=going to military, Educated, presented self well, character, authority, belief in self 8=cassette player and night classes 10=being Haitian was cool so didn't have to adapt too much, ignore, parents instill values, 11=education is passport, you go thru stuff and do experience 12=tried to communicate	Value Respect Defensive Haitian Connection Legal Representation Providence Cultural Changes Presentation Pride Family Support Resiliency Education
7. Tell me how moving to the United States has impacted your Haitian culture?	2= belief and maintenance of Haitian culture 3= Work with Haitians, give back (get quote) 4=part of same culture, "obligated" 5=no impact on Haitian culture 6=Embraced Haitian heritage 7=no impact, tv/social media impacts others 8=no impact, stay connected to Haitian community 9=leave home to come home (no changes) 10=more fond of culture 11=culture impacted very much, 42 yrs in	Culture Maintenance Advocacy Giving Back Pride Cultural Changes Family support Presentation Value Haitian Connection Cultural Conflict

US vs 18 yrs, speak creole and stayed
connected to Haitians in Haiti
12=after years, don't feel Haitian anymore

8. Is there anything else you would like to share that you did not get a chance to?

3=grateful to parents, can't change Haiti (get quote)
4= Unauthorized entrance, has TPS, came by boat, Never in altercations
5=Country more challenging, engage in gambling, lost home, time passing and fam/friends don't think of you
7=no progress in Haitian community, individuals successful vs community not, flag represents union but no union
8=had to do chores, accepted changes as the norm
9=Regret not going to school, giving back, working, paying taxes, follow law, doing okay, parent's responsible for instilling values in children
10=learning language, US promote self vs Haiti promote family, chasing American dream, did not reject American culture, best environment so he wouldn't be deported, owe his parents, must start over, odds against him so worked harder, increase in Haitians so bullying decreased
11=believe more in education, had American dream, experienced 9-1-1
12=bullied, time of integration, riots, fights

Gratitude
Providence
Pain for current state of Haiti
Immigration Status
Doing Good
Financial Challenges
Family Support
Individual vs Community
Shifted family roles
Values
Language
The American Dream
Assimilating
Educational Changes
Hard Work
Bullying
Historical Events

Appendix F (Emergent and Categorical Themes)

Emergent and Categorical Themes

Initial Codes	Emergent Themes	Categorical Themes
1. Better Economy	1. Forced Migration	1. Forced Migration
2. Parent Migrated	2. Unrealistic Expectations	2. Assimilation
3. Political Asylum	3. Language	3. Progression
4. Employment Challenges	4. Employment Challenges	4. Oppression
5. Language	5. Bullying	5. Culture Maintenance
6. Bullying	6. “The American Dream”	
7. Family Support	7. Family Support	
8. Assimilating	8. Assimilating	
9. Cultural Barriers	9. Identity Development	
10. “The American Dream”	10. Educational Changes	
11. Unrealistic Expectations	11. Historical Events	
12. Intersection of Identities	12. Resiliency	
13. Racism	13. Good Karma	
14. Being Accepted	14. Immigration	
15. Educational Changes	15. Culture Maintenance	
16. Safety And Security	16. Gratitude	
17. Climate Changes	17. Spirituality	
18. Historical Events		
19. Resiliency		
20. Pride		
21. Value & Respect		
22. Immigration Status		
23. Financial Challenges		
24. Cultural Conflict		
25. Doing Good		
26. Providence		
27. Haitian Connection		
28. Culture Maintenance		
29. Advocacy		
30. Giving Back		
31. Presentation		
32. Gratitude		
33. Concern for Haiti		
34. Individual vs. Community		
35. Shifted Family Roles		

Appendix G (Expanded Demonstration of Categorical Themes)

Expanded Demonstration of Categorical Themes

Categorical Themes	Description of Theme	Examples	Supporting Codes
Forced Migration	The involuntary movement from one country to another.	<p>“My parents migrated then brought us along eventually.”</p> <p>“We had to resort to political asylum so we can be in a better place.”</p>	<ul style="list-style-type: none"> • Parents Migrated • Political Asylum • Better Economy • Safety and Security
Assimilation	The adaptation, adjustment, knowledge, and understanding of the American culture.	<p>Most significant issue is “learning how to speak English.”</p> <p>“The hardest part was learning the language.”</p> <p>“Everybody had to pitch in....I had to start doing the cooking...when I was in Haiti, I never do these kind of work, mopping, sweeping, cooking, you know [sic].”</p>	<ul style="list-style-type: none"> • Language • Assimilating • Cultural Barriers • “The American Dream” • Unrealistic Expectations • Intersection of Identities • Being Accepted • Climate Changes • Historical Events • Shifted Family Roles • Individual vs Community
Progression	The process of development and progress to obtain stability.	<p>“I only have TPS...for as long as I’ve been here and I still don’t have residency.”</p> <p>“I forgot to tell you that I just lost my house.”</p> <p>“If you put yourself in a good position, then you can succeed.”</p>	<ul style="list-style-type: none"> • Employment Challenges • Educational Changes • Immigration Status • Financial Challenges • Doing Good • Advocacy • Giving Back
Oppression	The common	“It was every Haitian	<ul style="list-style-type: none"> • Bullying

	tendency of intimidation and mistreatment of the Haitian immigrant.	<p>child in the school. All Haitians. As long as you are a Haitian child that comes here, you were being mistreated.”</p> <p>“There are places you go and they don’t give you value, they don’t respect you, because you are Haitian.”</p> <p>“And we got bullied, tortured, and I got jumped by people...”</p>	<ul style="list-style-type: none"> • Racism
Culture Maintenance	The preservation of the customs and values of the Haitian culture.	<p>“I was surrounded by a bunch of people that needed me to keep that culture alive...”</p> <p>“I’m Haitian and I’m proud of it. My culture hasn’t changed...”</p> <p>Moving to US didn’t impact my Haitian culture, “because I stayed in the same circle, mingle with Haitian community.”</p>	<ul style="list-style-type: none"> • Family Support • Resiliency • Pride • Value and Respect • Cultural Conflict • Providence • Haitian Connection • Culture Maintenance • Presentation • Gratitude • Concern for Haiti

Appendix H (External Audit)

Thematic Categories	Description of Theme	Examples	Supporting Codes
Forced Migration	The involuntary movement from one country to another.	Here you might provide 1-2 short quotes or excerpts from the transcript that exemplifies your Thematic Category. These examples should have been coded using one or more of your Supporting Codes AND clearly matches your Description of Theme. This will allow you to write your results section with definite evidence to support your findings.	<ul style="list-style-type: none"> • 75% parents migrated • 17% migrated due to political asylum • 25% for a better economy
<p>“Learning the American Way”</p> <p>So here my question would then be what’s the difference between this phrase as a Code and as a Theme?</p> <p>I would suggest you create a Theme that isn’t the same phrase and isn’t a quote...OR just really defend it in your written explanation of it. If I were</p>	The adaptation, adjustment, knowledge, and understanding of the American culture.	<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> • “The Real America” • 83% learning English language • “The American Dream” • 67% “learning the American way” • being accepted • becoming Haitian & American • Intersection of identities • Classism vs racism • MLK assassinated • 911 (terrorists act) • sense of being American • Integration, civil rights movement • Adopted American ways and forgot Haitian culture • Conflict of Haitian culture vs American culture • Shift in cultural

a committee member I'd probably ask about this			aspects
Progression	The process of development and progress to obtain stability.	<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> • Unemployment • Unfair employment in US • Financial challenges • Change in education system • Haitian kids being held back in school a norm • Pursuit of education • Doing good yields success • Giving back to culture • Work hard equals success • Immigration status • Fear of deportation • No unity in Haitian community • State of Haiti currently
Bullying Same comment as the one above	The common tendency of intimidation and mistreatment of the Haitian immigrant.	<ul style="list-style-type: none"> • I would encourage you to be able to explain the AIDS code with the theme. It may match but given you description and not having a concrete example, I'm not able to connect these two. Your committee might struggle with the same thing 	<ul style="list-style-type: none"> • Bullying • AIDS epidemic associated with Haitians • Fight and defends self • Increase in Haitians cause decrease in bullying
Culture Maintenance	The preservation of the customs and	<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> • Maintenance of Haitian culture • Family • Family support

	values of the Haitian culture.		<ul style="list-style-type: none"> • Shift in roles • Resiliency • Pride in culture • Immigrants have pride • Surge in pride • Value & respect • Connect with Haitians • Advocacy for haitians • Rich history • gratitude
--	--------------------------------	--	---

Thematic Categories	Description of Theme	Examples	Supporting Codes
Forced Migration	The involuntary movement from one country to another.	<p>“My mom left Haiti...she petitioned for me...” Don’t be afraid to use the whole quote rather than cutting it down so much. You don’t want it to appear that you are only using convenient information.</p> <p>“My father...was serving the government...he became missing. They killed him.” To me, this quote doesn’t explicitly fit the description. In the results section, I would then suggest you provide some context surrounding the quote itself to explain why you have chosen this particular quote to</p>	<ul style="list-style-type: none"> • Parents Migrated • Political Asylum • Better Economy • Safety and Security

		<p>exemplify the theme.</p> <p>I would also ask Dr. Evans on Monday if you need to attach supporting codes to the examples or not...so basically in your results you would write a paragraph setting up the quote, state the quote, and then add a line that says the supporting codes used for this statement are x and y.</p>	
Assimilating	The adaptation, adjustment, knowledge, and understanding of the American culture.	<p>Most significant issue is “learning how to speak English.”</p> <p>“The hardest part was learning the language.”</p> <p>“Everybody had to pitch in....I had to start doing the cooking...when I was in Haiti, I never do these kind of work, mopping, sweeping, cooking, you know [sic].”</p> <p>Add [sic] to any quotes that are grammatically incorrect to let the reader know you didn’t make a mistake.</p>	<ul style="list-style-type: none"> • Language • Assimilating • Cultural Barriers • “The American Dream” • Unrealistic Expectations • Intersection of Identities • Being Accepted • Climate Changes • Historical Events • Shifted Family Roles • Individual vs Community
Progression	The process of development and progress to obtain stability.	<p>“I only have TPS...for as long as I’ve been here and I still don’t have residency.”</p> <p>“I forgot to tell you that I just lost my house.”</p>	<ul style="list-style-type: none"> • Employment Challenges • Educational Changes • Immigration Status • Financial

		<p>"If you put yourself in a good position, then you can succeed."</p>	<p>Challenges</p> <ul style="list-style-type: none"> • Doing Good • Advocacy • Giving Back
Oppression	<p>The common tendency of intimidation and mistreatment of the Haitian immigrant.</p>	<p>"It was every Haitian child in the school. All Haitians. As long as you are a Haitian child that comes here, you were being mistreated."</p> <p>"There are places you go and they don't give you value, they don't respect you, because you are Haitian."</p> <p>"And we got bullied, tortured, and I got jumped by people..."</p>	<ul style="list-style-type: none"> • Bullying • Racism
Culture Maintenance	<p>The preservation of the customs and values of the Haitian culture.</p>	<p>"I was surrounded by a bunch of people that needed me to keep that culture alive..."</p> <p>"I'm Haitian and I'm proud of it. My culture hasn't changed..."</p> <p>Moving to US didn't impact Haitian culture, "because I stayed in the same circle, mingles with Haitian community."</p>	<ul style="list-style-type: none"> • Family Support • Resiliency • Pride • Value and Respect • Cultural Conflict • Providence • Haitian Connection • Culture Maintenance • Presentation • Gratitude • Concern for Haiti