MIGRATION, METAMORPHOSIS
AND THE RESIDUAL LINK:
RESOURCES OF BRITISH WOMEN
TO RE-INVENT THEMSELVES

Catherine Hall Ward

This thesis is presented for the degree of
Doctor of Philosophy of Murdoch University

2000
Declaration

I declare that this thesis is my own account of my research and contains as its main content work which has not previously been submitted for a degree at a tertiary education institution

[Signature]

Catherine Hall Ward
“Everyone can master a grief but he that has it”

Much Ado About Nothing.
Wm Shakespeare (1564-1616)
Abstract

Migration can cause disruption to the normal functioning of the family; especially women and mothers. In this study a cross sectional approach, using both quantitative and qualitative methodologies was undertaken to establish the impact of migration on women from the United Kingdom (UK) and Eire (N=154) now living in Australia; from these participants 40 were selected for in-depth interview. Women were asked about their experiences of migration and the strategies used to ‘settle’ in a new country. The researcher postulated that the process of settlement requires a re-invention of the self through building new perceptions of culture, country, friends, and family and the re-definition of the self in relation to these aspects of the environment. A conceptual model was developed and used to determine and examine the relationships amongst who and what influenced the decision and motivation to migrate, the impact of exposure to a new culture, assault on the old identity and the possible grieving response to the impact of multiple loss (loss of home, major attachment figure, family, community, culture and social networks).

Bowlby’s attachment theory and grieving process was used as a theoretical framework for the study. Data analysis indicated that the majority of the women experienced at least some of the characteristics associated with the stages of the grieving process and the time-scale and pathway through the process differed amongst individuals. Women who successfully reached the final stage (re-
organisation) of the grieving process were able to “re-invent” themselves using pre
and post-migration strategies (social, cultural and country activities). Participants
who were less able in this transformation or re-invention used more solitary
strategies. Different levels of a sense of belonging and success in re-inventing the
self were linked to the different motivations for migrating. Inability to reach the
stage of re-organisation, even after residency of 20 years or more, resulted in
negative perceptions of the adopted country and continuing psychological distress.
However, even those participants who successfully re-invented themselves
continued to foster a residual link to the homeland. This is interpreted to be the
result of a form of imprinting. Furthermore, women with newborns or young
children identified that the impact of multiple loss, especially loss of a social support
system, had a detrimental impact on their childrearing experiences.

The study has implications for future migrants in assisting them to adjust and
survive in the new country. It also has implications for health professionals to
recognise that all mothers and perhaps especially migrant mothers require a social
support network. Further, the health professional needs to be a part of that network
and also assist the migrant to develop the appropriate skills to extend their social
support. In addition, immigration and social services and the general population
should recognise and provide for the psychological and physical needs of migrants
of all origins – English speaking as well as non-English speaking.
Acknowledgements

I would like to recognize the valuable support of a number of people during the preparation of this thesis;

First and foremost Dr. Irene Styles, my Supervisor, who skillfully guided me through this project - thank you for your consistent support, enthusiasm and wisdom;

All the migrant women who participated in this study, especially those who shared their remarkable migration experiences with me;

Jenny Laylor for help with the quantitative data analysis;

Rose Chapman who took time from her busy schedule to validate my coding;

Marie de Motto for transcribing the interviews;

Dawn Levien for help to make the questionnaire “user friendly”;

Vivienne, Vern, Emma, and Paul for their love, patience, and encouragement. Also my sister Sylvia whose passion and love of life continues to amaze me;

Neil Piper for those long discussions round the kitchen table over a glass of red;

My husband David, whose strength, generosity and eternal patience has sustained me throughout this journey, I dedicate this work;

Finally, to Helen and Grace - yes, I can now come out to play.
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<td>Child Health Nurse</td>
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<td>DI</td>
<td>Depression Inventory</td>
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<td>DRI-R</td>
<td>Dundee Relocation Inventory – Revised</td>
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<td>IES-R</td>
<td>Impact of Events Scale – Revised</td>
</tr>
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<td>LDS</td>
<td>Loneliness Deprivation Scale</td>
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<td>PND</td>
<td>Postnatal depression</td>
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<td>PTSD</td>
<td>Post Traumatic Stress Disorder</td>
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<tr>
<td>TSD</td>
<td>Traumatic Stress Disorder</td>
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<td>UK</td>
<td>United Kingdom</td>
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<td>WA</td>
<td>Western Australia</td>
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<td>YR</td>
<td>Years of residency</td>
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Chapter 1

Background to study

Migration

British migrants to Australia

Aims of the study

Theoretical underpinnings
  Motivation to migrate
  Multiple loss and culture shock
  Loneliness and social support
  A grieving process
  Re-invention of self
  A residual link

Summary of the case to undertake this study

Structure of the thesis
Migration

Movement of people between and within countries is certainly not new; it is an event which is constant throughout human history (Hertz, 1988; Pollock, 1989; Stoller, 1981). Eitinger (1981) describes a migrant as “a person who, without any intent of returning, leaves his homeland to seek work and permanent domicile in another country” (p. 86). The impact of this uprooting is evidenced from historical to present day literature. According to Hertz (1988) and Fisher (1989), historical evidence exists of the consequences related to leaving the homeland. Hertz mentions the study by Karl Jaspers in the 18-19th century which describes the effects of homesickness, such as, persistent thinking of home, melancholia, insomnia, not wanting to eat or drink, weakness, anxiety, palpitations, diffuse pain, tension and even stupor. Fisher presents accounts of soldiers who suffered homesickness as a result of relocation and records that homesickness was a major cause of desertion during the First World War. Grieving for the homeland and resulting melancholia was also recognized by Freud (1917) and he stated that “mourning is regularly the reaction to the loss of a loved person, or to the loss of some abstraction which has taken the place of one, such as fatherland, liberty, an ideal, and so on” (p. 153). More recent literature has focused on research that investigated how migration can affect the individual and family, both physically and mentally (Allotey, 1998; Barclay & Kent, 1998; Furnham & Bochner, 1986; Fried, 1976; Hertz, 1988; Maveas & Bebbington, 1989).
Not all migrants experience distress when confronted with the new country - some people may be able to adapt easily into the new culture. For others however, the impact of leaving the homeland and the process of migration could prove to be daunting. According to Garza-Guerrero (1974), the person may experience multiple loss which includes loss of family, friendships (social and work), language, cultural heritage, and familiar environment and this could impact negatively on the identity of the person. Perceived loss of the homeland may also result in the person displaying the same type of grief as a person who had lost a loved one: this grieving for the lost home is often described as homesickness (Arredondo-Dowd, 1981; Burt, Strongman & Costanzo, 1998; Fisher, 1989; Garza-Guerrero, 1974; Lee, 1994). Further, the new migrant may also become stressed due to the lack of social support and networks, which were available in the homeland, with the result that the person may suffer subsequent detrimental impacts on health (both physical and mental) (Espin, 1987; Fisher, 1989; Lee, 1994; Mavreas & Bebbington, 1989; Stoller, 1981; van Tilburg, Vingerhoets & Van Heck, 1996). To survive the impact of migration and assault on her or his identity, Garza-Guerrero (1974) proposes that the person must generate a new identity to facilitate living in the new culture.

The majority of studies related to these afore-mentioned factors mainly involved overseas and university students (Brewin, Furnham & Howes, 1989; Brinson & Kottler, 1995; Fisher, 1989; Lu, 1990; Kuo & Tsai, 1986; Thomas, 1995; Ward & Kennedy, 1993), nursing students (Porrit & Taylor, 1981), children (Congress & Lyn, 1994), refugees (Allotey, 1998; Lee, 1994; Ekblad, 1993), voluntary
migrants (Richardson, 1957, 1960, 1974; Scott & Scott, 1982, 1985) and people from non-English speaking backgrounds (NESHB) (Barclay & Kent, 1998; Espin, 1987; Furnham & Li, 1993). However, there is a dearth of literature that specifically addresses the impact of migration on women from an English-speaking background. The present study addresses this gap by examining the impact of migration on women from the UK and Eire with regard to the following factors; the decision and motivation to migrate and the consequences of the process of migration, such as culture shock and the possible effect on the old identity. It also examines whether the subsequent realisation of multiple loss can manifest as grieving for the homeland and what strategies may be used by the women, pre and post-migration, to assist settlement, facilitate a sense of belonging to Australia and re-invention of the self. Significantly, the study explored the impact of migration on the psychological well-being of women who voluntarily migrated to Australia from the UK and Eire.

Apart from the Aboriginal community, Australia could be considered a land of migrants who have helped to increase the population to 18 million. Since World War II, over 5 million people have migrated to Australia and this number accounts for 40% of the total population growth (Madden & Young, 1993). Although government policy related to migration has changed over the last 20 years, moving away from the “white Australia policy” to embrace a more multicultural society (Jordens, 1997; Price, 1988), a large proportion continue to migrate from the UK. During this time the profile of these British migrants also changed; in earlier years they came for economic reasons (Appleyard, 1964;
Jupp, 1990; Richardson, 1974) - today they tend to be affluent professionals lured by a better and cheaper standard of living (Alderson, 1996). Regardless of the motive to relocate the impact of exposure to a new culture and the experience of multiple loss could be similar.

**British migrants to Australia**

Many years ago Professor Borrie (cited in Appleyard, 1960) recognised the need for more studies to investigate the impact of migration on those individuals from the UK and Eire. Borrie remarked that the problems faced by British migrants are probably more subtle and hence more difficult than those faced by the non-British migrant. This difficulty may be linked to the British migrant believing that Australia is Britain in the sun, therefore no cultural differences will be experienced and since English is the principle language, no problems in communication are envisaged.

*Australia continues to accept a large proportion of new migrants from the UK and of the 9,741 new settlers arriving in Western Australia (WA) in 1998 (12.6% of all arrivals to Australia) 24.1% were from the UK (Department of Immigration & Multicultural Affairs, 1999). These statistics demonstrate that great numbers of people from Britain continue to select Australia as a migrant destination, thus the impact of this event on the health of this group of migrants should not be ignored.*
Although migrants from the UK and Eire continue to make a major contribution to the population of Australia (second only to New Zealand), in recent years they have attracted scant research and according to Madden and Young (1993) have become the “most invisible” group of migrants. Previous studies on this group of migrants investigated the impact of migration on men, and men and women as partners, and families (Appleyard, 1964; Richardson, 1957, 1961, 1974; Scott & Scott, 1982; Taft 1986; Madden & Young, 1993), thus the specific individual needs of woman have not been sufficiently investigated (Madden & Young, 1993). Women, particularly those who are mothers, play a pivotal caring role within the family (Kail & Wicks-Nelson, 1993) and Eitinger (1981) warns that if this significant role is ignored the family, as an entity, is under threat. This perspective indicates that if mothers/women are placed in a stressful situation, such as migration, the normal functioning of the family may be jeopardised. According to Evans (1984) despite the diversity of the migrant population in Australia women have featured little in any of the research. This view is supported by Madden and Young (1993) who studied the migration experiences of 500 women migrants in Australia from the UK, Ireland, Malaysia, Brunei, Lebanon and Vietnam, and concluded that women’s experiences of migration “are often lost in basic immigration statistics” (p.1). Morokvavic (1981) gives further support to this perspective and stresses that women migrants must be researched as an entity: if not, then issues that are pertinent and essentially exclusive to women will remain unresearched, unanalysed and vital information will remain undiscovered. The present study is significant as it explores the individual experiences of migrant women from the UK and Eire and their ability
to overcome the psychological rigours of relocation, culture shock and multiple loss.

Aims of the study

To uproot and relocate to a different country is an enormous step - some might say a courageous one. Experiences of the migration process can differ according to individual perspectives and the motivation to relocate. Some people may find the process exciting and encounter few problems in their quest to settle in the adopted country. On the other hand, for some migrants relocation may expose them to different and often diverse ways of life, and to accommodate these changes the migrant must “build a psychological bridge between his present and past lives” (Schneller, 1981 p. 95). This advice from Schneller suggests that the person must build a bridge between his or her “old” identity and nurture a “new” identity to enable settlement and adaptation to the new way of life. Once relocated the migrant, firstly, is faced with the realisation of multiple loss (Garza-Guerrero, 1974), which can cause psychological distress. Secondly, faced with a new and strange environment the migrant has to contend with culture shock that can cause feelings of sadness, anxiety and pining for the lost home (Furnham & Bochner, 1986; Garza-Guerrero, 1974; Oberg, 1960).

The main aim of the present study is to ascertain the type and level of psychological impact related to migration and the possible experience of multiple
loss. Explored is how migrant women negotiate ways to rebuild a psychological bridge between the old and new cultures and the old and new self to enable settlement in the adopted country. In particular, the present study examined the impact of migration on women from an English speaking background (UK and Eire), who have resided in Western Australia (WA) from less than one year, up to and over 35 years. Marital status of the women includes, married, de facto, divorced, or widowed. All of the participants have children, either bringing with them on migration, adding to a pre-existing family following relocation, or having their first child following migration.

This investigation used both quantitative and qualitative methodologies to examine the participants’ experience of migration and the possible grieving reaction to culture shock and multiple loss. The study employed questionnaire and interview techniques to explore the strategies the participant used, pre and post migration, to help resolve the challenge of merging the old and new culture so that re-invention of the self might eventuate. The perception of multiple loss could also include the social support system provided by the family structure that was available in the homeland. However, following migration this social support is not readily available and one aim of this study was to determine the effect this lack of support may have on women and their childrearing experiences. Other issues explored include, the motivation to migrate, the decision making process, preparation strategies (pre and post migration), each participant’s relationship with her mother, family and friends, her impression of Australia and Australians and perception of stressful situations.
The researcher hypothesised that although migrants from the UK and Eire speak English they still experience the negative impact of multiple loss and culture shock. Thus the researcher aimed to focus on questions, which she judged are not adequately addressed within the literature regarding English-speaking migrants to Australia. These questions include: What, if any, is the extent of culture shock for this group of migrants? Do all migrants experience grieving for the lost home? Does multiple loss impact on the old identity with resulting growth and formation of a new identity? Does the re-formed social framework and a sense of belonging to the adopted country help in reshaping the new self? What strategies are used to successfully merge the old culture with the new to enable growth of the new self? Does the length of time living in the adopted country reduce the impact of migration? At what stage does the person admit to having a sense of belonging to the adopted country? If the person has a sense of belonging to the adopted country, does a residue of allegiance to the old culture remain and if so, what is its nature?

The answers to these questions will assist in dismantling the long held myth that Australia is a cultural extension of Britain - this myth presupposes that English-speaking migrants from Britain can integrate into the Australian culture without a challenge to their identity. Findings may generate new thinking and future research regarding the experiences of English-speaking migrants, regardless of country of birth.
Mothers may be particularly vulnerable to the rigours of migration, resettlement and perceived multiple loss, and these factors may precipitate feelings of insecurity, loneliness or depressive symptoms. The consequences of these factors may have a profound negative impact on the psychological well being of a woman and her ability to care for her family, particularly those women with newborns and young children. Lee (1994) states, “a strong social network is the best buffer against the negative effects of migration” (p. 31), therefore without this essential support the situation for the type of women in this study could be dire.

**Theoretical underpinnings**

In this section the theoretical frameworks, which underpin this investigation, are reviewed briefly. This overview will provide an overall perspective of the issues which surround the complex demands placed on the individual and family related to migration. The researcher stresses that the impact of migration is explored from an individual rather than a sociological perspective, that is, the focus of the study is on how the person perceives the process and how it impacts on their psychological well-being. Outlined also are the methodological approaches used within the study, and the way they support this investigation. In subsequent chapters these theoretical frameworks are examined in more detail and are followed by presentation of an integrated framework (developed by the
researcher) with which to understand migration in terms of its effect on an individual's psychological well-being and growth.

According to Hertz (1988, p. 160), migration is the "permanent movement of persons or groups over a significant distance" and the effect of this movement on the person, family and community has over the years generated a wealth of research. This research relates chiefly to the impact that migration might have on the physical and psychological health of migrants (men, women and children), and factors that may influence their settlement in the new country. The bodies of knowledge pertinent to the present study are outlined in the following subsections.

**Motivation to migrate**

The literature identifies who and what influenced the decision to migrate and also the motivations behind the relocation. The voluntary migrant relocates for a variety of reasons; these include, adventure, economic reasons, to seek new employment opportunities, improvement in lifestyle and financial stability for themselves and future children (Appleyard, 1964; Cohen, 1999; Furnham & Bochner, 1986; Madden & Young, 1993; Richardson, 1974; Stoller, 1981). Whatever the reason to relocate a person who demonstrates a strong motivation to succeed will be more able to withstand hardship and frustrating times to reach their goal and establish a new life (Eitinger, 1981; Richardson, 1974).
Conversely, some arrive in the new country with only a vague conception of what to expect and what their new life will entail, and these migrants may not be able to develop the necessary coping strategies to enable survival. Hence, motivation is a most important aspect of understanding the physical and psychological reactions of migrants.

Multiple loss and culture shock

Migrants are assaulted by two factors, firstly, what they have left behind in the homeland, and secondly, what they may encounter in the new country - that is multiple loss and culture shock. The concept of loss has been applied to many human experiences: for the migrant this incorporates multiple loss, including loss of homeland, which manifests as homesickness. Migration is a complex issue and exposure to a new country and culture can instigate culture shock. Culture shock, according to Garza-Guerrero (1974) “is a stressful, anxiety-provoking situation, a violent encounter” (p. 410), which will challenge the normal functioning of the person – a serious threat to the individual’s identity. Thus, multiple loss and culture shock may adversely affect the psychological well being of the newcomer.
Loneliness and social support

Realisation of multiple loss may be a significant issue for women on first arrival in the new country. A woman, with new born or small children, must confront the prospect of not having a family network or support system available to her as she did in the homeland. Furthermore, lack of a social support system might increase the likelihood that she may have to stay at home, which in turn may increase the feelings of loneliness, isolation and feeling trapped; thus she may start to crave for her old social and comfortable network (Banchevska, 1981).

The present study aimed to investigate in particular, how migrant women with newborns and young children cope without the emotional and social support close family members may have provided them in the homeland and the possible affect on their mothering ability. According to Espin, 1987, Gaylord and Symons (1986) and McCollum (1990) when families migrate it is the woman who looses most, particularly a woman with children as she must contend with the loss of community, friends, relationships and family and the emotional and physical support given to her in child-rearing by this social framework. Further, the present study investigated women’s perception of the possible lack of social support, and the possibility that loneliness and homesickness may be contributing factors to the development of depressive states following childbirth and the person may show characteristics of traumatic stress disorder (TSD).
A grieving process

The seminal work by Bowlby (1969, 1973, 1980), relating to mother-infant attachment and separation and loss, serves as a theoretical foundation for this investigation to explain the reaction to culture shock and perceived loss of attachments. Mother-infant attachment theory, postulated by Bowlby, was later developed to explain the grief reaction to the loss of loved one. Bowlby (1980) and Parkes (1986) proposed four stages of grieving (numbing, pining and yearning, disorganisation and despair, and reorganisation) and these stages have been applied to grieving for the homeland (Burt, Strongman & Costanzo, 1998; Arredondo-Dowd, 1981; Fisher, 1989; Furnham & Bochner, 1986). However, it is the final stage of reorganisation that is of particular significance to the present study as it is within this stage that the “bereaved” person may foster a new identity (Garza-Guerrero, 1974; Parkes, 1986).

A process of mourning related to multiple loss has not, according to Garza-Guerrero (1974), been widely studied therefore, this process will be explored here. Individuals may respond differently to multiple loss - some may not experience grief whilst others may experience all or some of the characteristics associated with the grieving process. In addition, the time a person takes to negotiate the grieving process may differ amongst individuals and this may be related to their motivation or decision to relocate and the strategies used pre and post migration to achieve settlement. However, mourning the loss of one’s culture or homeland could be seen as a healing process through which a person
achieves resolution. Reaching the stage of reorganization means that a new identity or re-invention of the self occurs and the person is able to develop a sense of belonging to the new country.

**Re-invention of the self**

Identity formation and development is according to Erikson a dynamic process. The individual changes in response to the demands of the environment and this interaction evokes an emotional crisis and if the crisis is negotiated successfully the person will gain strength from it (Sugarman, 1986). Discussion related to new identity formation that follows the grieving process, has been explored to explain the change in the person following exposure to a crisis situation such as trauma (Price–Lackey & Cashman, 1996), adolescence (Harter, 1990; Arredondo, 1984), adoption (Rogoff-Thompson & Thompson, 1990), aging (Bergquist, Greenberg & Klaus, 1993), and the loss of a loved one (Aberbach, 1987; Leiberman, 1996; Parkes, 1986). For Garza-Guerrero (1974), reaching the final stage of reorganization means that a new identity can be formed – this is when reinvention of the self occurs.

Parkes (1986), in his study of widows describes how some of the women made use of the available social framework to assist in building the new identity. Garza-Guerrero (1974) highlights that the migrant also rebuilds the self, following the resolution of culture shock and multiple loss. However, in relation
to migrant women this essential structure is missing - it is left behind in the homeland; thus forming a new identity becomes difficult since there is no foundation on which to rebuild the new self. According to Hagarty, Williams, Coyne and Early (1996), a social framework is an essential component to enable a sense of belonging to the environment, and this foundation must be laid before the new identity can be built. What is of interest here are the strategies the women might use to formulate the base or framework so that the new identity can be fixed. Furthermore, what strategies are used to merge the old identity with the new to enable settlement, adjustment and provide a sense of belonging to the new culture?

A residual link

Garza-Guerrero (1974) observes that following the re-invention process there remains a residual link to the homeland - but this continuing tie does not interfere with the migrant living happily in the adopted country. Pertinent to this investigation is the notion that the women, following migration, will continue a link to the old culture. The culture in which a person grows from infancy to adulthood imprints on the psyche of the person and that imprint is what remains as residue within the person related to the old culture - even following migration. However, to date the researcher has not found any studies that specifically investigate the nature of “imprinting” of the land on the person in relation to migrants. The Aboriginal community strongly believe that they are at one with
the land, yet the western “white fella” does not easily profess this fundamental link. It is proposed here that people have always had this bond to the homeland, a bond which incorporates the social network, history, culture and countryside. The fundamental difference between the Aboriginal and the “white fella” is that the latter may not recognise or outwardly express this significant link to the land or country. This study, therefore, will explore the features of a residual link to the homeland, what form this link may take, and its significance to the migrant women in this present study.

**Summary of the case to undertake this study**

The study is of significance in several respects, both theoretical and applied. The theoretically significant aspects include;

- Migrants from the UK and Eire continue to enter Australia in significant numbers yet little recent research is available that investigates reaction to migration by this group, especially women. Australia will continue to accept individuals and family members as migrants from the U.K and Eire, therefore it is important to determine the impact this relocation might have on individuals and groups.
• Specific original aspects of the study are the reaction to multiple loss and the insights in regard to the strategies (pre and post migration) this group of women may use to facilitate integration into the community.

• Development of a model of migration, which integrates various aspects such as, the decision and motivation to migrate, the grieving reaction to multiple loss related to leaving the homeland, perceptions of the new country, strategies and resources to aid settlement, and ultimately re-invention of the self.

Aspects of applied significance are;

• If migration does impact on the psychological well-being of the person, this has implications for the care that health professionals should provide to all migrants, regardless of their origin.

• Psychological distress is an important consideration when taking into account the health of migrant mothers particularly following the birth of a baby.

• Knowledge of these aspects of migration may assist future migrants to achieve a sense of belonging and reinvent themselves.
Structure of the thesis

A discussion of the literature related to mother-infant attachment theory is presented in Chapter 2 and the literature related to migration is provided in Chapter 3. The conceptual framework for the study is presented in Chapter 4, and Chapter 5 describes the methodology. Chapters 6, 7 and 8 contain the results and interpretation of the data analyses, firstly on motivation, secondly on the process of migration, and thirdly on the residual link. Chapter 9 presents a general discussion of the findings and implications of the study. Lastly, Chapter 10 presents a summary of the study, its significance and limitations, and recommendations for future research.
Chapter 2

Attachment theory

Theoretical frameworks

Development of attachment theory
  Psychoanalysis and Object-Relations
  Reaction to separation from attachment figure
  Attachment across the lifespan
  Attachment across a distance

Ethology and imprinting
  Imprinting and its relation to attachment theory
  Imprinting and attachment to the land
Theoretical frameworks

This chapter addresses the theoretical framework, which underpins the perspective of the present study, that is, attachment to love objects and reactions to separation from, and loss of love objects. Discussed is the development, by John Bowlby, of mother-infant attachment theory and his explanation of an infant’s reactions to separation from his/her attachment figure. Within this investigation it is argued that migration involves multiple losses of several different attachment relationships which for a woman includes: Firstly, the perceived loss of attachment from her mother; secondly, the perceived loss of attachment from friends and social networks, thirdly, the strength of attachment between the migrant woman and her own children, fourthly, cultural aspects such as, music, food, humour, attitudes and values, and fifthly, the perceived loss of attachment to leaving the physical attributes of the homeland itself. The physical and cultural characteristics of the homeland and the consequences of the loss of these aforementioned attachments, in relation to the health and well-being of migrant women, are significant to this study.

Attachment theory also explains the intense emotional reaction to separation from an attachment figure experienced by young children. This often dramatic response by the infant to separation from its mother is the same response which occurs when an adult loses a loved one. Bowlby (1961) proposed that this response is a mourning process and regardless of age the same sequence could be
observed. The ensuing grief reactions in response to the impact of migration are discussed in more detail in Chapter 3.

**Development of attachment theory**

Attachment theory is synonymous with John Bowlby and Mary Ainsworth. James Robertson, who also worked closely with Bowlby, produced a memorable and remarkable film of children when separated from their mothers; the misery and despair exhibited by these children was disturbing for all who have witnessed the film. Indeed, Bowlby (1969, p. xii) acknowledged Robertson’s valuable contribution to attachment theory by making such a visual account.

Ainsworth worked in collaboration with Bowlby to further explore attachment theory, and independently to investigate the proximity promoting signals and behaviours between mothers and infants (Bretherton, 1992a). According to Bretherton (1992a) the intellectual collaboration between Ainsworth and Bowlby was most significant and “Ainsworth’s theoretical contribution to Bowlby’s presentation of the ontogeny of human attachment cannot be overestimated” (p. 764). Mary Ainsworth went to expand Bowlby’s thinking and the data generated from her work in Ganda richly enhanced the theory of mother-infant interaction - Bowlby did not pursue this topic as it he felt it too difficult to research (Bretherton, 1992a).
For Bowlby, the mother was seen as the primary attachment figure, perhaps reflecting the role of the mother in the early 1950s, the time the theory was developed. Later research expanded the concept of primary attachment figure and identified not only the mother, but also other significant people as attachment figures, such as the father, grandparents, siblings and peers (Field, 1991; Levitt, 1991). Levitt observes, however, that the study of multiple attachments has received little attention. This present study seeks to address this omission by exploring the concept of multiple loss in relation to the migrant woman leaving her homeland, thus experiencing loss of attachment to the many aspects of home such as, family, friendships, community, language, and culture.

Subsequent research has investigated attachment relationships across the lifespan. For example, adolescent attachment, seen often as a tenuous link between adolescent and parent (Allen & Land, 1999), adult attachment (Feeney & Noller, 1996), romantic attachment style (Feeney, 1999; Hazan & Shaver, 1987), same-sex romantic attachment (Mohr, 1999), and bereavement in adults (Parkes, 1986). According to Main (1999), Bowlby and Ainsworth’s attachment theory is a complex issue which opened a new and diverse way of exploring mother-infant attachment. She comments that although previous researchers have expended the theory much more work is still required to answer all the questions the research itself has generated.

Theoretical perspectives used by Bowlby, which explain the origin and reasoning which formed the foundation for attachment theory are now presented. These
perspectives include psychoanalysis, ethology as well as information processing and developmental psychology (Bowlby, 1969, 1973, 1980).

**Psychoanalysis and Object-Relations**

Prior to Bowlby’s remarkable work to formulate his theory of attachment and separation many eminent theorists, including Klein, Freud, Fairburn, Winnicott and Sullivan, attempted to explain the critical psychological importance of mother-child relationship (Bretherton & MunHolland, 1999; Karen, 1994; West & Sheldon-Keller, 1994). To establish how Bowlby came to develop his attachment theory it is necessary to trace the history of what influenced and supported his thinking on this phenomenon. Freud is claimed as the first psychoanalyst to recognise the unique relationship between mother and infant (Bowlby, 1969). The extraordinary exploration of the psyche by Freud stands witness to his contribution to psychoanalytic theory. Throughout his illustrious years of investigation Freud changed direction and reworked his formulae to explain the psychological impact of early childhood experiences on the adult. It was Freud who first proposed that an infant’s emotional tie to its mother provided the foundation for future relationships (Berk, 1994; Bowlby, 1969; St. Clair, 1986). However, Freud did not place great emphasis on early bonding between child and parents, rather he favoured the notion of the Oedipal phenomenon (Bloom-Feshbach & Bloom-Feshbach, 1987). The Oedipal period occurs between the ages of three to five years and is a pivotal point in a child’s
life, however, for many adults unresolved Oedipal feelings continue and consequently may have a disturbing effect throughout life (Karen, 1994). Freud utilised this phenomenon to treat emotionally traumatised relationships between child and parents (Bloom-Feshbach & Bloom-Feshbach, 1987; Karen, 1994).

Thus, in his search to determine the course of emotional disturbances in childhood Freud used explanations derived from investigations of adults - usually women (Bowlby, 1969; St. Clair, 1986). Rarely did he use direct observation of children’s behaviour - thus, retrospective or historical data collected for other subjects was used to resolve problems (Bowlby, 1969). Freud, did however remark that using retrospective data does have limitations, he wrote that:

> So long as we trace the development from its final outcome backwards, the chain of events appears continuous, and we feel we have gained an insight, which is completely satisfactory, or been exhaustive. But if we proceed the reverse way, if we start from the premises inferred from the analysis and try to follow them up to the final result, then we no longer get the impression of an inevitable sequence of events which could not have been otherwise determined (Freud, 1920 cited in Bowlby 1969).

According to Bowlby (1969), retrospective information would identify factors that may impact on the psychological well being of the person, however, this method may prove difficult to evaluate the strengths of all this information. To enhance the overall knowledge and understanding of psychoanalytic theory, both retrospective and prospective approaches could be applied, as they would complement and extend the theory (Bowlby, 1969). Thus, in his groundbreaking work on attachment theory Bowlby used these approaches of inquiry.
Bowlby (1980) did acknowledge that psychoanalysis formed the foundation of his treatise on attachment theory. He leaned heavily toward this discipline because it "was the only behavioural science that was giving systematic attention to the phenomena and concepts that seemed integral to my task - affectional bonds, separation anxiety, grief and mourning, unconscious mental processes, defense, trauma, sensitive periods in early life" (Bowlby, 1980: p. 1). However, for Bowlby the existing psychoanalytic theory, at the time, did not sufficiently explain the intense attachment the infant displays to the principal caregiver and the infant's subsequent reaction to separation from this caregiver. Bowlby (1969) did not accept the psychoanalytic view espoused at the time that secondary drive (oral gratification) governed attachment. The theory of secondary drive, which supports gratification of basic physiological needs, proposes that a species will seek out another to be fed. However, according to Bowlby (1969) this notion was an assumption and not based on observation or research. Harlow, who experimented with rhesus monkeys seriously contested and finally resolved the issue of secondary drive. Harlow separated baby rhesus monkeys from their mothers at birth and reared them with artificial or surrogate mothers made of terry cloth and wire mesh. The monkeys tended to cling to the terry cloth "mothers" rather than the wire figure even though the wire mother could offer them milk (Beck, 1994; Sluckin, 1972). Results from this research bestowed scientific support to Bowlby's original research on attachment and separation, and resulted in a long lasting friendship between the two eminent researchers.
Bowlby made close observation of disturbed children in hospitals and institutions, their attachment to their mothers, and subsequent disruption in this relationship through separation, deprivation and loss helped him develop the basic tenets of his theory (Bretherton, 1992a; Karen, 1994; Lieberman, 1987). From this empirical observation Bowlby (1969) suggested that, “the young child’s hunger for his mother’s love and presence is as great as his hunger for food” (p.xiii). He went on to describe how the affectional bond between the child and carer was formed and the reaction when this fundamental bond was disrupted or broken (Bowlby, 1969). Subsequently, this event formed the basis of Bowlby’s investigation into mother-infant attachment and loss.

**Reaction to separation from attachment figure**

Attachment theory explains the intense emotional reaction to separation from the attachment figure experienced by a child between six months and three years of age (Lieberman, 1988). To maintain and regulate close proximity to the attachment figure when potential for danger may occur, the child will demonstrate behaviours such as clinging, crying, smiling and following (Bowlby, 1969, 1970; Bradley, 1989; Bretherton, 1992a; Petrovich & Gerwirtz, 1991). Bowlby postulated that the origin of this pattern of dependence is evolutionary, thereby, influencing the behaviours and needs of all human infants (Bradley, 1989). For example, loss of proximity from the attachment figure constitutes a situation of danger and the young child may experience feelings of anxiety and
distress (Bowlby, 1969; Lieberman, 1988). These distinct signs may be re-aroused in later life when a stressful or emergency situation is experienced.

An attachment relationship provides a sense of comfort and security - particularly in times of stress (Levitt, 1991). Bowlby’s work on attachment theory identifies that the infant will use strategies to ensure close proximity of the attachment figure thereby ensuring safety. As children grow they use other strategies and objects to feel safe, such as blankets and dolls, and the home itself could be seen as a secure base - this image may remain with the person until adulthood. This security allows the infant to explore the environment while continuing to maintain a close relationship with the attachment figure (Bretherton, 1972a; Bowlby, 1969, 1973; Noller & Feeney, 1994) and it is this security which is removed when the child is separated from the preferred carer (Bowlby, 1969, 1973, 1980; Bradley. 1989). Healthy attachment behaviour leads to formation of affectional bonds or attachments, firstly, between child and mother (caregiver), and later between adult to adult. This demonstrates that attachment processes are ongoing throughout the life cycle (Bowlby, 1980). Indeed, according to Grossman the person, in times of stress, will revert back to the attachment style learned with the primary caregiver (Karen, 1994; p. 389).

Should the infant be separated from the mother a dramatic response will be evidenced. The reaction to separation indicates the psychological history of the person, the quality of parenting and the experiences of separation and loss (Bloom-Feshbach & Bloom-Feshbach, 1987). Mary Ainsworth and associates
(1978) investigated the child’s reaction to separation from the mother in great depth. The subsequent research into the *Patterns of Attachment* (1978) further strengthens Bowlby’s original mother-infant attachment framework. Ainsworth’s Ganda research provided the groundwork for the Baltimore study, which Bretherton (1992a) describes as the research “whose thoroughness no researcher has equaled” (p. 764). The study took a naturalistic observation approach - reminiscent of an ethological approach to observe behaviour. Twenty-six families were involved in the study; each family was visited on eighteen occasions and narrative reports recorded. The normal daily routine, such as infant greeting and following, approach behaviour, bodily contact and attachment exploration were observed (Bretherton, 1992a). Observing infants’ interaction and reaction to separation from the mother provided the foundation of some of the most influential research related to separation anxiety in children and infants. Ainsworth’s interest of individual behavioural differences by infants when separated from the mother led to the development of the “Strange Situation” (Joffe & Vaughan, 1982). Ainsworth and her colleagues reasoned that if the development of attachment between mother and child were positive then the child would use the mother figure as a secure base from which to explore unfamiliar environment (Beck, 1994). To determine if this reasoning was founded Ainsworth and Wittig (1969) developed the Strange Situation - a standardised laboratory procedure in which several episodes, in fixed order, were intended to “activate and /or intensify infants’ attachment behaviour” (Ainsworth, et. al., 1978, p. viii). The concept of the Strange Situation may be of significance to the present study since the migrant woman’s reaction to
separation from the primary attachment figure and placed in a Strange Situation - a new country - may precipitate adverse and distressing reaction to this separation.

Following intensive and rigorous analysis of data of infants responses to the Strange Situation, Ainsworth and her associates (1978) concluded that three distinct classifications of reaction were definable; Groups A (avoidance), B (secure) and C (resistant/ambivalent) (Ainsworth, et. al., 1978). Main and Solomon (1990) added a fourth classification; group D (disorganised/disorientated), following a study using the Strange Situation process. Researchers continue to be intrigued with the original study of the Strange Situation and it has been successfully replicated many times and involving maltreated and low-risk children (Bretherton, 1992a). Interpretation of the child's reaction to the Strange Situation determines the relationship with the mother and the balance achieved between attachment and exploratory behaviour.

Lewis (1994) discusses attachment in a wider sense and proposes that it may hold an individual perspective for different people. This factor was investigated by Main and Weston (1981) and they found that children attached equally well to their father and/or mother - attachment to both parents made the child more confident. Fathers are seen as role models for their sons, however the relationship with the daughter is different but just as important (West and Sheldon-Keller, 1994). Research by Schaffer and Emerson (1964) of sixty babies over a one-year period found that babies developed a variety of relationships in
varied intensity from person to person from day to day. These results support Lewis’s (1994) belief that to view only the mother as the attachment construct is a narrow perspective indeed. This perspective could also support the notion that an individual can be attached not only to the primary care giver but to the construct in which this relationships exists - that is the home (homeland).

Observation, by James Robertson (cited in Bowlby, 1969) of children who were hospitalized or in a residential home, three distinct phases manifest to the experience of separation. These three phases are as follows; protest (related to separation anxiety), despair (related to grief and mourning), and detachment (defense against the separation event) - see Table 3.1. This dramatic response by the infant to separation from the mother is the same responses when an adult loses a loved one, and Bowlby (1961) proposed that this response is a mourning process and regardless of age the same sequence could be observed. Again drawing on ethological concepts Bowlby noted that observation by Lorenz of geese that had lost a mate display a grief stricken response to that loss. Bowlby (1969) observed that regardless of the species the picture of grief is still identifiable. This mourning process clearly illustrates that the loss of attachment to a love object can be deeply felt and could impact quite significantly on the person. However, as discussed earlier the precise reaction to separation is indicative of a person’s psychological history, which shapes the way the person reacts to separation or loss. Relinquishing old and accustomed things in life is difficult - and the migrant woman may experience the impact of this when she leaves the familiar homeland for a new and sometimes strange place. Separation
from familiar objects, buildings, communities, furniture, and even everyday
routines could cause emotional conflict as the migrant struggles to accept
separation from them (Bloom-Feshbach & Bloom-Feshbach, 1987).

Table 3.1
*Three phases of behaviour when an infant or child is separated from its mother.*
*Adapted from Bowlby, 1969, p. 27*

<table>
<thead>
<tr>
<th>Stage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Protest</strong></td>
<td>This stage may last for a few hours to a week or more. In this stage the child is acutely distressed. The child will cry loudly, shake the cot, throw himself around, and look eagerly to find sight of the mother. The child may reject alternative carers, however some children will cling desperately to a nurse.</td>
</tr>
<tr>
<td><strong>Despair</strong></td>
<td>The child continues with the preoccupation with the missing mother. Behaviour suggests increasing hopelessness of her return. The child becomes withdrawn, inactive, makes no demands of the people around him, appears in a state of deep mourning.</td>
</tr>
<tr>
<td><strong>Detachment</strong></td>
<td>The child no longer rejects the people around him; he accepts food and care. He may smile and be sociable. On return of the mother there is absence of the strong attachment behaviour. The child refrains from clinging may remain remote and apathetic. Instead of tears there is a listless turning away. The child appears to have lost interest in the mother.</td>
</tr>
</tbody>
</table>

To overcome the experience of separation from a familiar person or the provision of support can in effect facilitate growth. This growth can occur in two stages, first, the person openly acknowledges the loss and accepts that parting may involve feelings of loneliness, loss of ideals, hope and self-image (Bloom-
Feshbach & Bloom-Feshbach, 1987), and second coping with the separation and loss could be construed as a mechanism to “re-invent the self”. Substitute friends, family, places and community may replace what is seen to be lost and these objects in turn, may over time, replace what is perceived to be lost.

**Attachment across the life span**

Research related to attachment theory has made significant advances since the pioneering work by Bowlby and Ainsworth, and the growing body of literature testifies to this. Simpson and Rholes (1998) observe that over the past decade attachment theory and its application to adult relationships have attracted great interest among exponents of personality and social psychology. Furthermore, some researchers propose that as a person grows their behaviour and attachment pattern could change however the majority of research into adult attachment continues to use Ainsworth’s attachment styles (Carver, 1997; West & Sheldon-Keller, 1994). For example, the study by Hazan and Shaver (1987) of romantic love successfully translated the three patterns of attachment described by Ainsworth et al., (1978) to three styles of attachment in adult romantic relationships.

Bowlby (1979) believed that “attachment behaviour characterizes human life from cradle to grave” (p. 129) and according to Levitt (1991, p. 189) the first attachment in childhood “serves as prototype for future relationships”.
Bretherton and Munholland (1999) propose that internal working models invested in childhood continue to adult life, and they assist to “regulate, interpret, and predict both the attachment figure’s and the self’s attachment-related behaviour, thoughts and feelings” (p. 89). Furthermore, Bretherton and Munholland (1999) observe that the mental stability of an individual can be linked to the attachment figure from infancy that provided emotional support and protection. Empirical evidence from longitudinal studies support the belief that attachments in childhood affect adult relationships (Bartholomew & Shaver, 1998). It has been demonstrated that infants who have insecure attachments with their caregiver are less able to have fulfilling relationships as adults and demonstrate poor parenting behaviour (Levitt, 1991). Simpson and Rholes (1998) report that in 1985, Main, Kaplan and Cassidy published the first article relating to internal working models in adults related to the infant’s attachment style when studied in the Strange Situation. Thus, attachment theory has been broadened from its original concept of mother-infant attachment to include relationships in adult life - with their own children and adult-to-adult relationships (Carver, 1997; Feeney and Noller, 1996; Hazan & Shaver, 1987; Kobak, 1994). As with infants, the principle function of adult attachment is protection from danger, however the fundamental difference between the two is that the adult can sense more threats to safety than the infant (West & Sheldon-Keller, 1994). And if an adult relationship were severed it would “precipitate the marked affective and behavioural disruption labeled as grief” (Levitt, 1991, p.184). Studies have examined the relationship between adult attachment and psychological distress and found that insecure adult attachment is associated with
affective distress, which includes depressive states, whereas secure attachment provides a buffer against psychological distress associated with major life events. This observation may be significant to the present study since the experience of multiple losses resulting from migration and the possible grief reaction may reflect the strength of attachment to the major attachment figure. Roberts, Gotlib and Kassel (1996) go on to state “despite preliminary evidence that insecure adult attachment styles are related to various forms of psychological distress, the mechanism underlying this association remains unexplored” (p. 311).

**Adult attachment at a distance**

Levitt (1991) proposes that even when the distance between the parent and child increases, parents will continue to provide a secure base for the child. This provision of safety, even in adulthood, enables adult children to receive emotional and social support from the parents. This factor is of significance since to the migrant distance could mean both geographical and psychological distance, both fundamental issues to this present study. Being geographically distanced from the homeland may impact on the migrant woman in two ways, firstly, she is not in close proximity to receive essential social support, and secondly, she may not be able to reciprocate the support she received as a child by contributing to the necessary care of her parents as they age (Baldassar, Baldock & Lange, 1999; Baldock, 1999; Lin & Rogerson, 1995). Both these consequences may cause her psychological distress. Thus, the migrant woman
must find ways and means to re-establish the social framework that she left in the homeland to provide this support.

Levitt (1991) advises that any discussion related to attachment through the life span must always consider the long-term issue of the parent-child relationship. It is not within the realms of this study to determine the attachment style of child (woman migrant) to attachment figure. However, results may indicate three possibilities, firstly, the strength of attachment to the attachment figure (positive or negative), secondly, whether the adult child continues to seek emotional support from the parents over the geographical distance, and thirdly, whether pre and post migration strategies lead to the replacement of the social support once provided by the attachment figure.

In summary, separation from the attachment figure and homeland (the secure place) triggers a grieving process and to reach the stage of reorganisation and achieve a new identity migrants use strategies to form a social framework and ultimately re-invent themselves. This “new” social network may not replace what is seen to be lost but it could provide the essential support to enable normal functioning in everyday living and childrearing.

Although Bowlby’s theory relates to attachment in childhood, what is argued here is that attachment theory is also applicable to loss of mother in adulthood, and, in addition, to multiple loss due to migration - that is, loss of family and friends and the support system these people provide. The impact of multiple loss
may be experienced by the person who relocates to another country as they may contend with perceived loss of attachment to the homeland, mother figure, family, friends and social framework. This support system is essential to women particularly those with newborn and children (Beck, 1996; Boyce & Stubbs, 1994; Elliott, Sanjack & Levertton, 1988; Gregorie, 1995; Hopkins, Marcus & Campbell, 1984; Maloney, 1998; Mauthner, 1997; Oakley, 1986; Riley, 1995; Stuchbery, Matthey & Barnett, 1998; Tarkka & Paunonen, 1996).

**Ethology and imprinting**

The work of ethologist’s, Lorenz, Tinbergen, Harlow, and Hinde, inspired Bowlby in his quest to substantiate his theory. Gerwitz and Kurtines (1991) observe that for the past twenty years theorists and researchers of human development have focused on the attachment phenomenon leaving imprinting out of the discussion. Gerwitz and Kurtines (1991) regret this omission, as they believe that imprinting can still offer the potential to provide a more complete understanding of behaviour development through the lifespan and a better understanding of its evolutionary origins. White (1974) also supports the study of ethology as “it possesses the foundation to understand contemporary human behaviour” (p. 14) and he notes that Bowlby was one of the first to make the specific connection between ethology and psychiatry. However, when Bowlby first proposed that ethology was relevant to the mother-infant relationship, many
of his peers were not convinced of its validity to support attachment theory (Bretherton, 1992a).

Ethology is the study of animal and human behaviour within an evolutionary context (Crain, 1992, p. 28). Any discussion related to evolution should acknowledge Charles Darwin, as he was, according to Karen (1994), “an ethologist before the name was invented” (p. 92). Darwin’s notable treatise, “The Origin of Species” remains one of the most important publications on evolution of species, natural selection, and the subsequent struggle to survive in the world. Darwin proposed that natural selection applied to both physical characteristics and to various kinds of behaviour (Crain, 1992). Following on from Darwin’s work, two distinguished ethological scholars, Lorenz and Tinbergen, observed the behaviour of various species in order to establish the behaviour pattern that would support survival. Observation of animals lead Lorenz and Tinbergen away from the previously held view of rigid instinct - they favoured instead the notion of “species-specific behaviour” (Karen, 1994, p. 92). Lorenz and Tinbergen determined that throughout the animal world there exists interplay between instinctual behaviour patterns and events, and the young will respond to specific events (Karen, 1994). Therefore, through naturalistic observation ethologists can determine characteristic behaviour, and compare this to the behaviours exhibited by other species.

Lorenz was the first to use the term “imprinting” when he detected that newly hatched goslings attached to a human when no member of their own species was
in close proximity. Instinctive behaviour is of particular interest to ethologists, as they question: What is it, and what specific events release it? Lorenz proposed that specific “releasers” could be innate or inborn and through his study of behaviour in geese he detected a “releaser” to this instinctive behaviour. Lorenz discovered that the figure the goslings saw when first hatched became the attachment focus, thus the goslings imprinted on him as their mother or attachment figure (Bradley, 1989; Bowlby, 1969, 1980; Crain, 1992; Hess, 1973; Karen, 1994; Sluckin, 1972; Sluckin, 1970) and this new encounter forms a lasting attachment (Sluckin, 1972). As a scientist, Bowlby acknowledged that a strong framework was essential to substantiate his theory and ethology provided that framework (Karen, 1994).

White (1974) reports that to substantiate Lorenz’s and Tinbergen’s claim that imprinting was conceivable, considerable research ensued, observing various species, for example, chicks, lambs, monkeys, and zebras to determine Lorenz’s claim. Gray in 1958 (cited in Sluckin, 1972) was one of the first to suggest that imprinting was possible in human infants. He proposed that smiling was indicative of imprinting since the infant usually smiles at the person who is closer and more attentive (usually the mother). According to Sluckin (1972), imprinting is also considered a feature of human development this mechanism seems to link with Piaget’s theory of the development of knowledge. Piaget however, claimed that children independently build cognitive structures thereby supporting cognitive development as a spontaneous process. Following
observation of infants, Piaget determined that by exploring the environment infants could make significant intellectual progress (Crain, 1992).

Imprinting occurs only at a particular time in development - during the “critical period” which was later applied to the study of child development. The critical period refers to a limited time span within which the child is biologically prepared to acquire certain adaptive behaviours. It can be argued that if this were so, then through the process of exploration the child could “map” the immediate physical and geographical environment in which they live with the result that these features could imprint on the infant. These environmental features could include for example: the smell, touch, colour, and sounds of objects (inanimate and animate). This information gathered in a critical timeframe of the child’s life “could be logged” and meaningful attachment be made to particular happenings within the environment, which could last a lifetime. Indeed, Jung proposed something similar in that he said that the earth could influence a person inasmuch that particular landscapes can imprint the personality (and even the physique) of the inhabitants (Noel, 1991). A recent example of imprinting is suggested by Eisenman and Kristsonis (1995); they propose that when a child is subjected to sexual abuse this imprint will cause that child to be an abuser in adulthood. Furthermore, research by Schuman, Akiyama and Knauuper (1998) has confirmed that significant memories of early significant events are imprinted on the adult person.
Imprinting and its relation to attachment theory

Although ethologists established imprinting in animals the next step is to determine how well the theory transferred to human behaviour. Early studies suggested that maternal deprivation occurred when the neonate experienced long periods of separation for the mother figure. However, Bowlby (1969) disputed the notion that this type of deprivation lead to personality disorders. Separation, however, has an important role within development as it facilitates construction of “self and object, through identification with love or attachment figure, is central to early childhood but continues through life” (Bloom-Feshbach & Bloom-Feshbach, 1987: p. 2).

Bowlby explains how instinctive behaviour and the special bond between mother and child gives understanding of the response the child makes when separated from the mother figure. A strong bond ties these two individuals together and this bond is mediated by specific behaviour patterns - not by the mother’s role to satisfy the infants physiological needs (Joffe & Vaughan, 1982).

According to West and Sheldon-Keller (1994), the operation of the attachment system, and how the attachment figure responds, creates a template for all future relationships. Previously it was supposed that the infant was dependent on the mother to satisfy basic drives, such food and warmth, and the infant soon learned that the mother can supply these needs. Infants do, however, require parental nurturing and love to develop mental images that become psychological sources
of comfort (Bowlby, 1969; Bloom-Feshbach & Bloom-Feshbach, 1987; Crain, 1992). Consequently, these images or “imprints” could serve as affectional representations of the attachment figure/s and possibly objects. As a result, from childhood the individual would be invested with these sensory images which bestow a sense of being and belonging to a particular place - thus, giving a sense of security within that framework. The identity of the self, however, does not only relate to the body, but also to the physical, psychological, cultural and sensory characteristics of the environment in which a person lives. Indeed, imprinting could occur within any situation which may influence the species to exhibit attachment behaviours. According to Baumeister (1997), “selves do not and probably cannot develop in social isolation” (p. 192). Thus, a person’s link to the land and how the environment might imprint on the person requires further exploration to understand the feelings of loss of attachment when parted from the place of origin.

**Imprinting and attachment to the land**

Significant to this present study is the extent to which the environment, incorporating the physical, social and cultural components, can imprint upon the person. Bowlby (1969) discussed internal working models as the cognitive ability to plan and map the environment and have set goals. Thus, in response to available information the brain formulates working models of the environment. The control system, which mediates this close proximity of the mother, regulates
the infant’s exploratory behaviour, signal and approach behaviour, and contact and maintaining behaviour, is referred to as the “set goal” (Waters, 1978). The set goal may have particular calibrations to facilitate closeness of the attachment figure in times of great need, such as when the infant is afraid, tired, sick, or exposed to any unfamiliar situation (Waters, 1981). As cognition develops so too does the array of working models, as a result the infant has more “plans” to draw on when specific situations demand (Bretherton, 1992b). These “plans” of the environment may become imprinted on the psyche of the person, thus, remain with them for life.

Throughout the growing years the child is exposed to a myriad of social interactions, including the mother, father, siblings, grandparents, friends and community. These interactions causes Lewis (1994) to questions if attachment is to one person or object only, and if the mother should be the primary attachment figure. Animal studies have shown that it is not absence of the mother that causes distress but the absence of social contact. Severely deprived rhesus monkeys who were frightened and unsociable would manifest virtual normal behaviour and learn social skills if placed with younger monkeys (Karen, 1994; p. 256). It would, therefore, seem that it is the context of these social interactions that are significant in the process of imprinting.

Bowlby (1969) outlines how the person is able to “map” their physical world. Therefore, the question raised here is: Can features of the land, from which the migrant originates, imprint on the psyche in such a way to make the process of
relocation and settlement in a strange place a difficult task? Furthermore, will a perceived separation or a perceived loss of homeland manifest adversely in the person either physically or psychologically? Some people may not readily acknowledge an intrinsic link (imprinted) to the land - perhaps promoting the love of your country is seen as sentimental and best left to poets. The Australian artist William Ricketts marveled at the link Aboriginal people have with the land, trees, water and animals, and how this respect of land is handed down to the next generation (Brady, 1994).

According to Voight and Drury (1998), “the land and self is inseparable to an Aboriginal person, and thus is intrinsic to her or his identity” (p. 60). Reaction to leaving the land (their spiritual territory), or seeing it adversely treated or disturbed is traumatic and can impact on the person both physically and psychologically. Furthermore, this attachment to the land encompasses a web of social relationships and responsibilities (Voight and Drury, 1998). These observations serve to question if individuals, who relocate or migrate, feel this dislocation and loss of attachment to the homeland. Stanner (1979) questions if the “white fella” feels the intense bond with the land that the Aboriginal people demonstrate. Do migrants recognise or consciously identify that the homeland has imprinted on them psychologically, that is, has this imprint become part of their identity and would the loss of this attachment cause immense distress? Do they as Voight and Drury (1998) observe, nurture a romantic vision of home? Would it be acceptable to say out loud in public that “you love your country” or
is this seen as nationalistic or primitive in attitude? This possible intrinsic imprinting on the land is further explored in relation to this study in Chapter 3.

Lewis (1994) professes taking comfort from his home stating, “I am attached to my home. I feel better when I am at home than when I am away from home; when I am away from home too long, my distress at not being there increases, as does my desire to be home” (p. 47). This feeling of comfort may be the result of the associations with home, such the primary attachment figure, and the sensory aspects of smells, sights, and sounds. According to Ainsworth (1991), within the world of attachment is also attachment to siblings, friends and relations - these figures are bound within the social system of environment and culture in a person's life. A unique, close and long lasting affectional bond can exist between friends, and this bond can impact significantly on the person. Adults can recall places, people, significant objects, and events from childhood, which may link directly to the attachment figure and the secure place. For example, objects, although useless, broken, or out of date are kept and treasured as they relate to specific times and people within an individuals life. Objects can trigger memories, happy and sad, of people, places and events, and these recollections can bring about a range of emotions. Thus, loss of these objects may cause sadness as they sever the link to the attachment figure. It is proposed here that during childhood fundamental aspects of home could imprint during a critical period and this imprinting continues throughout life. A distinct link between the two objects of attachment - the home and the attachment figure - is formed and
breaking of this bond due to migration may have either a negative or positive impact for the migrant women.
**Chapter 3**

**Literature review:**

**The migration process**

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Background

The literature on the process of migration and the psychological impact that relocation may have on the individual is presented in this chapter with indications of how different issues are addressed in the present study.

Although migration is an enormous step, some find the experience exciting, or an adventure and adapt to the new country with enthusiasm and are filled with expectations that their dreams will be fulfilled (Lee, 1994). However, migration is not always easy - it can be fraught with stress, due to being exposed to a new life, a new culture and new ways of doing everyday tasks (Garza-Guerrero, 1974). Hertz (1988) warns against using migration as a vehicle to avoid or escape other conflicts or stresses, since the migration process itself can bring major upheaval. The process of migration should be taken seriously and adequate preparation undertaken so that the prospective migrant is forewarned and forearmed as to what may be involved living in another culture.

Weismann and Paykel (1973) maintain that the circumstances of a move can cause immense stress and warn that in some cases the “reality does not coincide with expectations” (p154). These authors explain the relationship between moving and the possibility of identity confusion - which is a principle factor within this research. What may bring about this identity confusion could be the perceived loss of parents
and family and a migrant's loss of role within this support system, which could create feelings of emotional and social isolation for some migrants (Weismann & Paykel, 1973). According to Garza-Guerrero (1974) and Lee (1994) a social system, which incorporates a variety of roles, gives a person a sense of identity, however, if this social system is perceived as being lost then identity confusion may ensue.

The experience of multiple loss on exposure to a new country can also result in a mourning reaction. To enable living within the new culture, specific adjustments must be made and ultimately re-invention of the self may eventuate as the person comes to terms with multiple loss (Garza-Guerrero, 1974). An aim of this present study is to determine if re-invention of the self does occur and, if so, what events or factors support this re-invention. Does mourning the homeland and progression through the grieving process to reach resolution and re-invention of the self occur for all individuals and, if so, in what timeframe? What strategies do the women use to assist re-invention of the self? Do all women reach the stage of resolution and achieve a sense of belonging and, if not, what may be the impact on the psychological health of the individual? Do all migrants retain a residual link to the homeland even though they may have re-invented themselves and nurture a sense of belonging to the new country?

For some the migration experience is overwhelming, indeed, the reality of what they have done may not become apparent until they have arrived in the new country.
Some individuals may never quite recover from the trauma of the event and find settlement difficult. The realization of what they have done and what they perceive they have lost is for some insurmountable (Arredondo-Dowd, 1981). The migrant is faced with loss, with loss of parents, family, culture, language (dialects), friends, food, attitudes, values and beliefs. In an attempt to overcome the trauma and adjust to the new country some migrants may employ specific strategies to help buffer the impact of relocation (Hertz, 1988). These strategies can assist to contain feelings of homesickness and be a means to replace or counteract what they perceive they have lost; such as family, community, friendships and support network. These strategies, therefore, could be viewed as an adaptive mechanism that could provide a sense of belonging and acceptance of their new life and new self. A sense of belonging to the new country is an important feature in the adaptation process and many migrants believe that taking citizenship is the first step in the belonging process (Evans, 1996; Khoo, 1994).

The health of the migrant population in Australia

Mental health

According to Kuo and Tsai (1986), despite the many obstacles that migrants may meet during the process of relocation and settlement, research has not provided conclusive evidence that there exists a direct relationship between migration and
mental illness. However, Leavey (1999) reports that studies from North America and Australia seem to demonstrate that many Irish migrants find it stressful living outside of the homeland. Further, Donlon-Farry (1997) discusses the problems faced by Irish immigrants in the United States. This group continues to maintain a strong link to the homeland and he found that a sense of “rootlessness” could precipitate feelings of depression and anger - indeed, many of these Irish immigrants seek therapy to assist in the struggle to “bridge two cultural meaning systems” (p. 101). Donlon-Farry also points out that having a baby in the adopted country can increase feelings of isolation and homesickness. This observation seems to support the research by Brown and Harris (1978) that indicated an association between stressful life events and psychiatric disorders. There are many major stressful life events, such as, divorce, moving house, migration, death of a family member, and the birth of a baby. If two such major stressful life events, such as migration and having a new baby in the family should co-incide, these life events could cause disruption to the normal functioning of a family (Dennerstein, Lehert & Riphagan, 1989), or individuals within the family - in particular the mother.

According to Symes (1995) psychological distress can be disruptive to normal everyday living and those persons with this problem have difficulty carrying out normal parental and social roles. Indeed, multiple loss incorporating perceived loss of homeland, culture, parents, family, language, loneliness, isolation, birth of a new baby and experiencing the lack of family and social support may instigate a reaction
similar to traumatic stress disorder (TSD). Absence of an essential social support system creates a situation of shock and attempts are made by the individual to “normalise” the situation (deVries, 1996), but unless specific strategies are in place this may not be possible. The available social support, such as a partner, should be positive, however, if a woman does not have an intimate relationship then that available support could be seen as negative (Coyne & Downey, 1991). Thus, some migrant women may be in a depressed state due to childbirth and this may be compounded by the possibility of multiple loss related to migration. However, migrants who experience psychological trauma related to relocation, may exhibit symptoms of psychological distress but remained undiagnosed since trauma due to migration is not perceived as the cause of this state.

**Physical health**

Powles and Gifford (1990) acknowledge that it is difficult to gain an accurate picture of the health status of all migrants within Australia due to the differences amongst various ethnic groups. Although migrants from the UK and Ireland represent a large proportion of the migrant population, to date the researcher has not found any recent research, which focuses on the health needs of this group.
It is often assumed that the migrant population is less healthy than the native born population and that this is related to factors such as, separation from family, friends, social systems, economic stress, language barriers and lack of information related to the health care system in the adopted country (Powles & Gifford, 1990). Julian and Easthope (1999) and Strong, Trickett and Bhatia (1998) report that migrants are on average more healthy physically than the native born Australian. This physical health may be the result of the medical examination prior to migration, which would “weed” out any one with a medical problem. Julian and Easthope (1999) and Strong et al., (1998) however suggest that the migrant may not maintain this standard of wellness since the longer they live in the Australia the unhealthier they may become.

**British immigrant in Australia**

According to Taft (1965, 1986), from 1952 many studies were instigated to determine how well migrants adapted to living in Western Australia (WA). These studies used psychological concepts such as values, attitudes, self-concept and learning skills in attempt to unravel how migrants undergo changes in order to facilitate settlement (Taft, 1986). Since then, other researchers have endeavoured to investigate the migration policy within Australia and the impact of migration on different groups of people who come to Australia from various parts of the world (Bottemley, 1992; Carver 1980; Jupp, 1991; Jupp, 1988; Nesdale, Rooney & Smith,
1997; Richardson, 1960, 1974; Scott & Scott, 1982, 1985, 1991; Taft, 1986; Taft & Doezy, 1962). The research shows that people choose to migrate for various reasons such as excitement, adventure, health, economic reasons, better climate and better opportunities for themselves and their children (Appleyard, 1964; Cohen, 1999; Madden & Young, 1993; Laurie, 1993; Pollock, 1981; Richardson, 1974; Sherington, 1990), or on a temporary basis (students, guest workers -long and short stay) whilst others are forced into migration due to war and a desire to escape from oppression and torture (Cunningham & Cunningham, 1997; Oci & Notowidjojo, 1990; Reid, Silove & Tarn, 1990; Silove, McIntosh & Becker, 1993; Singer, 1993).

Results from studies by Richardson (1957, 1960) involved British migrants and their assimilation into the Australian way of life. Richardson found that migrants who mixed only with British migrants were less satisfied with life in Australia compared to migrants who were more involved with people from the adopted country. An extensive psycho-social inquiry by Richardson (1974) of British migrants (men and women) to Australia found a three phase pattern related to migration; firstly, elation, which was characterised by a sensation of unreality, novelty, social freedom, and self-justification; secondly, a phase of depression which was characterised as experiencing culture shock, sensory shock, nostalgia and reactive non-acceptance; and thirdly, a pattern of recovery, identification and an increased sensitivity toward the social and cultural aspects of the new country. Richardson (1974) states that “full assimilation exists when the immigrant arrives at the accultural stage by way of
satisfaction and identification” (p. 146). However, the study involved both men and women, therefore, issues especially pertinent to women may have been masked.

Richardson (1960) also refers to stages of satisfaction, identification and acculturation. Satisfaction is self-explanatory - the migrant expresses satisfaction with his/her job, standard of living and leisure time. For identification to be achieved the person must feel Australian, and with acculturation the person acquires knowledge beliefs and patterns of behaviour similar in nature to those of the host country. In contrast, within this present study, the researcher argues that in response to the impact of migration the individuals “old” identity is challenged. However, this “old” identity cannot accommodate the features and characteristics of the new country therefore, in response, the person develops a “new identity” to accommodate living a new culture.

In the 1950s Professor Borrie (cited in Carver, 1960) advanced the hypothesis that British migrants believed that coming to Australia was not problematic since it would be similar to living in the UK. The impact of migration on people from a non-English speaking background and the possible “cultural uprooting” and the prejudice these people face when they relocate to a new country is presented in the literature (Schneller, 1981; Taft, 1986b). However, it is argued here that migrants from English-speaking backgrounds, and the problems they may encounter due to “cultural uprooting” have been neglected. As Madden and Young (1993) suggest
researchers are beginning to realise that the British migrant should be treated as foreigners since they are culturally different - and these migrants could also feel “culturally uprooted” following migration. Indeed, cultural uprooting “tugs at the very roots of identity” (Levy-Warren, 1988, p. 301).

As Professor Borrie observed, the non-British migrant is accorded more understanding and support for several years after arrival and because of this is seldom disappointed with the new country. In addition, Australians may also believe that British migrants should not encounter major problems, after all Australia is not a foreign country - historically it was a British colony. However, on arrival, the British migrant was faced with quite different geography, climate, and culture and some individuals may not have possessed the resolve or resources to adjust to the differences.

Madden and Young (1993) investigated the impact of migration to Australia on women from various countries, including Brunei, Lebanon, Vietnam, and the UK and Eire and commented that British migrants are now viewed as the “invisible migrant”, often ignored and unresearched. It is proposed here that as the migrant population in Australia diversified, the culture initially introduced by the British has been diluted. Therefore, new British migrants may be more aware of cultural differences and may experience more culture shock than they would have 40-50 years ago. To neglect the fact that women from the UK and Eire may encounter
culture shock is shortsighted indeed as these countries also have diverse historical and cultural aspects such as language, geography, values and beliefs. It is proposed here that more studies will assist in bringing to the forefront the cultural individuality of these countries and highlighting the fact that Australia is not “England in the sun” - but a foreign country. For example, it is acknowledged that migrants who have little English vocabulary on arrival are at an immediate disadvantage, however these groups are treated as foreigners and are expected to have difficulty settling. On the other hand, migrants who relocate from the UK and Eire have strong regional dialects, however these people may not be treated sympathetically. Indeed, distinctive British accents can result in being misunderstood, and even being labeled or stereotyped. For example, a Scottish migrant may be labeled “mean”, an Irish migrant may be labeled “dim-witted” and an English migrant being labeled as a “whinging Pom”. These labels may cause distress to individuals and may adversely influence settlement and obtaining employment.

**Women Migrants**

According to Evans (1996) and Morokvawic (1981), studies of migration have focused predominantly on males, and the needs of women migrants, as a separate group, has attracted little interest from researchers. Historically, the principal factor within migration literature related to women was the role of women as wives and
mothers and their role within the family: women were viewed as the means to
guarantee stability within the family, thus ensuring settlement in the new country
(Morokwavic, 1981). Since the mid 70s, more interest has been shown toward
female migrants, however, Morokwavic (1981) stresses that attention should be
given to the pertinent issues which are exclusive to women which could otherwise
remain unresearched, unanalysed, resulting in vital information remaining
undiscovered (Morokwavic, 1981). Some reasons why this should be the case are
discussed below.

Turnbull (1996) recounts his experience of being a migrant in the 1960s and how,
for some British women, the experience was hard, and they missed their families.
However, this social isolation generated a sense of community and support within
the migrant group. For some women the isolation and lack of family closeness was
unbearable and they returned to their homeland (Turnbull, 1996). It is proposed here
that the role of women migrants has changed significantly as more women are
seeking employment outside of the home. Many women are independent from their
partners; many are educated, professional women who can secure well-paid
employment. More recent women migrants may hold a different perspective on the
process of migration and could be studied as a quite different group with different
needs. Alternatively, the process of migration and the eventual adjustments that need
to be made to ensure settlement may generate in some women a perception of
independence and confidence in their ability to succeed which they have not
previously recognised.

Discussion by Espin (1987) of Latino migrants to the USA and a longitudinal
qualitative study by Richardson (1974) of 861 British migrants to Australia observe
that migration affects men and women quite differently (the process of resettlement
being slower for women). This factor is consistent with both Bowlby’s and Weiss’s
hypotheses on maternal-infant attachment theory and how breaking of this
significant bond could induce grieving and ensuing loneliness, and quite possibly
psychological dysfunction. Espin (1987) proposes that the role of women to nurture
and care for children and the family, and a possible link back to the migrant
women’s own attachment to their mother may account for this fundamental
difference - that is women are more emotionally tied to their mothers than men are.
Indeed Buunk (1983) reports that within friendships, women place a higher
emphasis on emotional sharing and intimacy, therefore, the loss of these bonds could
impact more on women and make the process of settlement harder. Moreover,
Hagerty, Williams, Coyne and Early (1996) observe “through interpersonal
interactions, people survive develop and grow” (p. 235) and the quality of these
interactions affects the bio-psychosocial processes that influence behaviour and
health outcomes. Thus, women may also experience more ill health associated with
migration.
Role of the mother within the family

Eitinger (1981) proposes that women and mothers have a central role within the family and their nurturing is a significant factor in sustaining the family. Women play multiple roles within the family (Nizette & Creedy, 1998); mothers provide nourishment, warmth, and protection for the whole family and are recognised as the primary care givers to children - especially infants and newborns (Kail & Wicks-Nelson, 1993). This perspective indicates that if women and mothers are placed in a stressful situation it may jeopardise the normal functioning of the family. A study by Murray, Fiori-Cowley, Hooper and Cooper (1996) lends support to this possibility. They demonstrated that mothers who are distressed following childbirth are less sensitive to the needs of their children and, therefore, interact less, and this lack of sensitivity can impact adversely on the cognitive development of the child.

Childbearing and child-rearing is the most significant and potentially vulnerable time for the mental health of women (Gregoire, 1995; Mauthner, 1998) and the literature is replete with discussion and research relating to psychological distress, which may follow childbirth. The postpartum “blues”, considered a normal reaction to childbirth occurs from three to five days after the birth and affects approximately 70-80% of women. A more serious depressive state is puerperal psychosis, which affects 2 to 3 women per 1000 live births (Sweet, 1997). The more common serious disorder is postnatal non-psychotic depression which, according to Astbury (1996)
and Whitton, Appleby and Warner (1996), affects 10-15% of all newly birthed women. However, Cox (1983) postulates that women tend to avoid seeking medical help for depression therefore, this estimation of the proportion of women who suffer from distress following childbirth is misleading. Riley (1995) suggests that the true rate could be as high as 30%, and this prediction may support the observation of Whitton, Warner and Appleby (1996) who state that many cases of PND go untreated and undetected. If this is so, then many migrant women might well be depressed due to not only giving birth but also to the experience of migration and could be suffering unnecessarily, believing they are alone or without any support network.

Astbury (1996) comments that research has mainly focused on discovering or identifying biological causes of postnatal depression (PND), mainly featuring chemical factors within the body such as hormones (oestrogen and progesterone) and endocrine. Beck (1996) identifies that research has explored other reasons, situations and life events to determine the causation of PND. However, Sharp (1996) warns that if PND is to be prevented the myths surrounding the disorder must be dispelled and those women at risk must be identified so that immediate help can be offered. Nahas, Hillege and Amasheh (1999) support this view and observe that there is limited literature available that specifically describes the woman’s perception of PND. Their study, which involved 45 Middle Eastern women who had experienced PND did, however, extend the understanding of PND by addressing the
experiences of migrant women in Australia from Middle Eastern countries and their exposure to a new culture and geographical environment.

A positive social support system is essential to reduce the psychological impact of motherhood (Beck, 1996; Beck, 1993; Boyce & Stubbs, 1994; Elliott, Sanjack & Leverton, 1988; Gregorie, 1895; Hopkins, Marcus & Campbell, 1984; Maloney, 1998; Mauthner, 1997; Oakley, 1986; Riley, 1995; Stuchbery, Matthey & Barnett, 1998; Tarkka & Paunonen, 1996). However, it is the quality of the support system, which is fundamental to the mental well-being of the woman (Coyne & Downey, 1991), and support has been identified as a significant factor in the prevention of distress following childbirth (Barclay & Kent, 1998: Riley, 1995). It is so crucial that Sheppard (1994) and Webster, Linnane, Dibley, Hinson and Starrenburg (2000) suggest that the level and availability of a support system should be identified during the antenatal period.

A study by Elliott, Sanjack and Leverton (1988) shows that provision of adequate social support significantly reduced the incidence of PND in first-time mothers. According to Riley (1995), lack of social support, previous mood disorders, life events, age, housing, and financial stress are pertinent risk factors associated with depressive states following childbirth. These factors were identified by Beck (1996) following a meta-analysis of 44 studies related to postpartum depression. Beck listed many predictors that were evident in the literature, these included history of previous
depression, social support, life stress, childcare stress, maternity blues and marital satisfaction. These aforementioned factors could be related to migration, as the women may not have easy access to the support system deemed necessary at the crucial time of rearing children. Furthermore, loneliness and grieving caused by perceived loss of home and intimate relationships could further compound the feelings of distress.

Lee (1994) states, "that a strong social network is the best buffer against the negative effects of migration" (p. 31), therefore, without this essential support the situation for migrants with young children, could be dire. If this support from the environment and community are not available then the individual may not be able to cope with any significant traumatic event (deVries, 1996). Riley (1995) suggests that a woman may depend on her own mother for support following the birth of a child and if the new mother is geographically and emotionally isolated, then there is an increased likelihood that problems will be manifested. At this point it must be emphasised that a person may be perceived to have an adequate social and emotional network however, it is the quality of that network that is of greater consideration; and it is the investigation of this factor that is one of the aims of this present study.
Preparation for migration

The question then is how can a new migrant ensure that she possesses the resources to rebuild this essential social framework to help give a sense of belonging to the new country and avoid the possibility of depressive illness (or debilitating classes of depression)? All newcomers bring with them their culture, code of living, code of conduct and life experiences: these things cannot be erased in the instant the decision is taken to move (Eitinger, 1981). Indeed, these ways of living may be relied upon in times of stress to give security and comfort. Moreover, these things could be viewed as a part of a person’s self-concept or their identity (Sugarman, 1986). To soften the impact of migration and facilitate settlement Fried (1962), Hertz (1988) and Lee (1994) advocate that the person should plan and prepare for the move to facilitate settlement and as a means to reduce the negative reaction to a new way of life (Hertz, 1988). As Richardson (1974) observes, it is possible to learn a great deal about a country by reading books, newspapers, watching films, and personal communication, however these activities may not present a full or true picture of the new country as an inhabitant would see it. Nonetheless, some form of preparation is advocated to reduce a negative reaction to a new way of life (Hertz, 1988).

Use of technology may be included within the preparation as technological advancement, especially within telecommunications, offers people the opportunity
to visualise first hand what a particular country has to offer. This visual enhancement makes the prospect of relocation look more inviting and positive (Stoller, 1981). However, the question raised here is, do these images relay a true perspective of the country or do certain images maintain preconceived expectations which cannot possibly be fulfilled?

Planning the move could assist in alleviating some of the upheaval of relocation. Fried (1962) studied a group of slum dwellers in Boston USA who had to relocate to a new housing estate. He found that 52% of the participants who had planned for the move adjusted well to the new environment, compared to 24%, who did not plan and also resisted the move. The subjects in the Fried study did not migrate, however, the trauma of the move was profound for some and the results did indicate that moving from an established place, that offered a positive social support system, was dramatic indeed. Gaylord and Symons (1986) and McCollum (1990) proposed that when families relocate it is the women who must make the major adjustments, as the established and essential social support framework will not be readily available for her, or her family, in the new place.

To buffer the immediate and long term problems related to relocation Hertz (1988) promotes a positive commitment to preparation for the move and settlement in the new country. He advocates three stages of positive adjustment to settlement - these stages include:
1. Pre immigration: Positive rationalisation and expectations of the move creating a positive emotional atmosphere in readiness. Hertz proposes that the over-idealisation or denial that problems may occur could be a high risk factor for failure.

2. Coping stage of immigration: This part has three developmental stages;
   a) Impact level - experienced at arrival, could be elation, relief or fulfilment;
   b) Rebound level- reality of move becomes apparent and leads to expressions of disappointment, anger, aggressive behaviour or depression;
   c) Coping level – involves a process of learning and mastery, readiness for the new environment, development of feeling and trust, and increased security.

3. Settlement stage: Positive adjustment is achieved. The migrant has feelings of understanding and being understood, of feeling a part of the world and a sense of belonging. Hertz emphasises the old and new country must successfully merge to achieve mastery of the new environment. In other words the new country must be viewed as different and not a home from home or an extension of the homeland. For some, the culture shock is too great and these people may return to their country of origin. For the ones that remain, some form of preparation may cushion the despair. If this was not achieved prior to the move, perhaps strategies could be implemented upon arrival to help settlement (p. 162-163).
The present study investigated whether realistic (not idealised) pre-preparation does assist settlement and thus help avoid the outcome of the migrant being “suspended between two lives” (Schneller, 1981, p. 95). Moreover, it investigated whether preparation prior to relocation and specific strategies following migration help to reduce the experience of culture shock and assist the individual to adapt and survive in the new country.

**Arrival in Australia**

*Impact of new culture*

Migration may cause the person to experience both *losses* (loss of country and all it contains) and *gains* (associated with exposure to a new culture) and the possible impact caused by these two factors are discussed in the following sub-sections.

According to Parkes, Hinde-Stevenson and Marris (1991) culture is not bestowed upon a person, rather it is a product of natural selection - in essence, roles, values and beliefs are learnt from the people within the particular socio-cultural environment in which a person lives. When exposed to other quite different cultural surroundings culture shock may be experienced. According to Furnham and Bochner (1986) culture shock implies that exposure to a new culture is an unpleasant surprise or shock for the migrant. And no matter how carefully a person may prepare for
culture shock is "precipitated by the anxiety that results from losing all our familiar signs and symptoms of social intercourse" (p. 177). In this statement Oberg alludes to the basic yet fundamental interactions which exist within everyday living; the common courtesies, attitudes and values which make the individual comfortable and give a sense of self and a sense of belonging. Garza-Guerrero (1974) offers another definition of culture shock and the possible negative and positive outcomes of experiencing it. He states;

Culture shock is a stressful, anxiety-provoking situation, a violent encounter - one that puts the newcomer's personality functioning to the test, thus challenging the stability of his psychic organization. When this crisis is resolved, further emotional growth may emerge: if it is not resolved successfully, diverse degrees of stagnation and even pathological regression may occur (p. 410).

This statement infers the significant nature of culture shock and recognises the considerable impact exposure to a different culture may have on the individual. In addition, it also highlights the importance in understanding the challenge to the old identity and sense of self. A familiar and safe environment, once taken for granted, is replaced by a one which is strange, alien and devoid of the supportive community once enjoyed (Baldassar, 1986). A three-stage model, which relates to the individual's reaction to migration is proposed by Garza-Guerrero (1974) resulting from his observations of voluntary migrants with uncomplicated culture shock. According to Garza-Guerrero (1974), grieving for the homeland follows culture
shock and the emergence of a new identity is the result of experiencing the massive loss incurred when a person leaves their original culture.

**A grieving process - attachment and multiple loss**

The reaction to this massive loss identified by Garza-Guerrero (1974) is discussed in terms of Bowlby’s grieving process. One only has to read *A grief observed* by C. S. Lewis (1961) to fully grasp the massive and consuming effects grief can have on a person. According to Parkes (1986), “when a love tie is severed, a reaction, emotional and behavioural, is set in train which we call grief” (p. 11).

The mother-infant attachment theory proposed by Bowlby has been the foundation of research into grieving (Kubler-Ross, 1969: Parkes, 1986). Bowlby (1980) described the specific and special bond between mother and infant, and how this distinctive interaction and attachment is the subsequent precursor of new and sometimes stronger bonds that people make throughout life. These bonds give a sense of security and belonging and if, for whatever reasons these bonds are broken (in this case, due to migration), anxiety and depression may manifest. Consequently, loss or separation brings feelings of sorrow, mourning or grieving, and a feeling of insecurity entails (Bowlby, 1973). Colin Parkes realised the potential of Bowlby’s work related to grieving in children and he used this theoretical framework to study
the process of normal bereavement in adults. Parkes joined Bowlby’s research team and undertook his now well known study of London widows (Bretherton, 1992a). This study is essential reading for anyone investigating the grieving process in either adults or children.

In Bowlby’s early work, he postulated that mourning the loss of a love object involves a progression through three specific stages of grieving: protest (related to separation anxiety), despair (related to grief and mourning), and detachment (defense against the separation event) (Bowlby, 1969). Bowlby (1980) later investigated experiences of grief and aimed to “compare and if necessary to contrast, the responses to loss of young children with those of adults” (p. 75). To achieve this aim he utilised the work of Weiss, Glick and Parkes who had extended his three stages of grieving to four phases of mourning, by including “numbing” as the first stage. Bowlby’s interpretation of the characteristics of each phase and the reaction made as the individual progresses through the phases can be seen in Table 3.1.

It is now accepted that “grief is a process not a state” (Parkes, 1986: p. 97) and the person endures this major emotional episode to achieve a favourable outcome and so avoid the possibility of abnormal grief (Bowlby, 1980). Mourning, therefore, is a “normal” process and usually requires no medical or psychological intervention (Teel, 1991). However, grief is a complex phenomenon - not only is grief a state of
personal sorrow, but it can increase the risk for a number of psychological and physical disorders (Averill & Nunley, 1988; Parkes, 1986).

Table 3.1
*Four phases of mourning adapted from Attachment and loss vol 111. Bowlby (1980, p. 85 – 96)*

<table>
<thead>
<tr>
<th>Phase</th>
<th>Characteristics</th>
<th>Possible reactions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Numbing</td>
<td>Lasts from a few hours to a week. May be interrupted by outbursts of extremely intense distress and/or anger.</td>
<td>Varies. May feel stunned, unreal situation. May show intense emotion. Overwhelming panic or anger.</td>
</tr>
<tr>
<td>Disorganisation and despair</td>
<td>Despair.</td>
<td>Doubt that anything can be salvaged. Fall into depression and apathy.</td>
</tr>
<tr>
<td>Reorganisation</td>
<td>Redefinition of self and situation.</td>
<td>Accept that the loss is permanent and recognise that their life must be reshaped anew.</td>
</tr>
</tbody>
</table>

Parkes (1986) in his study of widows proposed that grieving the loss of a love object is individual in quality and duration. A study by Zisook and De Paul (1983) determined that many symptoms and behaviours associated with grieving could
continue for years and, in some cases, indefinitely, and concluded that some aspects of grieving may never end for a “significant proportion of otherwise normal bereaved individuals” (p. 374).

**Stages of grieving**

Parkes (1986) takes the reader through the stages of grieving and uses his observations of the participants, the widows, to demonstrate how the stages can be manifested. First is *numbing* which can last for a few hours to a few weeks. Numbness is seen as a means to cope - especially with the initial realisation of the loss (reality shock). Parkes notes that some women avoided thinking about their loss, however when thoughts did emerge they caused feelings of dread and panic. *Yearning* and *pining* is the next stage when reality of the loss begins to consciously register. The women in Parkes’ study tended to search for their loved one, often walking the streets and scanning faces in the hope of finding their husbands. Vivid dreams are experienced and ruminations about the lost loved one can result in idealisation of what is lost. According to Bowlby (1980), anger is a normal component of grief and can continue through this phase and possibly the following stage.
Parkes (1986) noted that anger is the first emotion within the stage of yearning and, it can either fade over time or remain as a continuous state. Parkes (1986) noted that the widows in his study directed blame toward individuals and circumstances that they felt were responsible for the loss of their loved one. These widows also focused blame on their husband for being responsible for their own death and for leaving her bereaved. It is a common occurrence that doctors and nurses are the focus of this anger as the bereaved tries to blame someone for their loss. Blame, according to Lazarus (1991) is crucial for anger: the person feels a need to blame something or someone for the situation or state they are experiencing. The stage of disorganisation and despair follows and the person may believe that nothing can be salvaged of their life and fall into a state of depression or apathy (Bowlby, 1980). According to Lindemann (1944) “acute grief is a definite syndrome with psychological and somatic symptomology” (p. 141). Although it is now recognised that grief is a process not a disease it is significant that some individuals who experience mourning express physical symptoms as well as a great deal of emotion. Lindemann (1944) and Zisook and De Paul (1983) discuss the physical symptoms experienced by individuals with acute grief. These symptoms include, sighing, sobbing, feeling of tightness in the throat, shortness of breath, restlessness, fatigue, and empty feeling in the abdomen. The participants in both the Fried (1963, 1976) and Parkes (1986) studies experienced symptoms which resembled a physical injury, and some of the participants described grief as painful as though they had a wound, or a broken heart, or felt that they had suffered a blow.
Finally, reorganisation and resolution and hope for a new beginning emerge - a time to build and foster new relationships - to somehow replace what has been lost. Researchers (Espin, 1987; Gentry and Goodwin, 1995; Thomas, DiGiulio & Sheenan, 1988) suggest that people who suffer grief experience a sense of identity loss. In his study Parkes (1986) described how the widows strived to overcome their loss and gain a new identity. To do this, the old identity had to be relinquished, however, this could take a long time and may never be accomplished. Parkes details the activities of some of these women to achieve acceptance of their loss and “re-establish her place in the hierarchical society” (p. 111). Parkes (1986) notes that:

> The roles that a person performs in life are made up of a complex series of focal action patterns, which constitute a repertoire of problems solutions. This repertoire, because it is based on experience, assumes that a reasonable expectation of the world will be fulfilled. As time goes by, the individual’s stock of ‘solutions for all eventualities’ grows greater, and novel situations requiring novel solutions become rare” (p. 111).

**Homesickness**

The phases of grieving have not only been used by other researchers (Kubler-Ross, 1969; Parkes, 1986) to explain the grieving process in relation to bereavement but also to describe how a person reacts to loss of homeland. Grieving for the homeland manifests as “homesickness“ which is associated with marked distress and pining for the lost home (Arredondo-Dowd, 1981; Baier & Welch, 1992; Fisher 198; van
Tilburg, Eurelings-Bontekoe, Vingerhoets & Van Heck, 1996; van Tilburg, Vingerhoets & Van Heck, 1996). The migrant, perceiving a loss of the homeland, may cry, protest, feel lost and pine for the lost object (the homeland/motherland). The meaning of the world as she or he once knew it, now becomes uncertain and the person is confused and unsure about the future.

Although the phenomenon of homesickness is mentioned in historic writings, more recently it has been investigated among soldiers (Eurelings-Bontekoe, Vingerhoets, Fontijn, 1994), migrants (Arredondo-Dowd, 1981; Hertz, 1988), secondary students (Ward & Kennedy, 1993), and university students (Burt, Strongman & Costanzo, 1998; Fisher, 1989; Fisher & Hood, 1987). A study by Richardson (1974) found that British women migrants in Australia reported feelings of homesickness more often than men. Moreover, van Tilburg, Vingerhoets and Van Heck (1996) believe that more research into the impact of homesickness is warranted. They advocate investigating the choice to leave the homeland, individual need of social support, impact of the environment on the person, high-risk situations that may invoke feelings of homesickness, and its psychological consequences.

Homesickness is a common enough term and the majority of people, if asked, could offer an explanation of what would constitute such a state. However, it seems professionals have difficulty defining homesickness and how it can be diagnosed: according to Fisher (1989, p. 28), “there is no clinical experts who could provide
diagnostic criteria”. However, van Tilburg, Vingerhoets and Van Heck (1996) propose that homesickness is related to adjustment disorder, which according to the DSM-IV (American Psychiatric Association, 1994) criteria is a maladaptive response to an identifiable psychosocial stressor (p. 901). Further, homesickness, according to Fisher (1989) is self-limiting (unlike bereavement) as the person can return to the homeland. However, returning to the homeland may not be an option for all migrants; for example, some cannot return due to social upheaval or war in their homeland, some might be financially trapped, their partner and children may prefer the new country, or perhaps a return to the homeland may be seen as “loss of face” - a failure in the quest to find a new life.

Homesickness, according to van Tilburg, Vingerhoets and Van Heck (1996) “refers to the commonly experienced state of distress among those who have left their house and home and find themselves in a new and unfamiliar environment” (p. 899). When relocated, the person meets head-on the reality that they are now in a quite different place and have to confront the consequence of multiple loss; loss of family, friendships, language (dialect), cultural heritage and familiar environment (Garza-Guerrero, 1974; Lee, 1994; Fisher, 1989; Richardson, 1974).

It is argued here that “homesickness” is a narrow word to explain this phenomenon, as it can limit what an individual might view or feel as being lost. Indeed, this factor was addressed by the Dutch psychiatrist Rümke in 1940 (cited in van Tilburg,
Vingerhoets and Van Heck, 1996), he identified four types of homesickness: (a) homesickness for the familiar environment (b) homesickness for the persons in the familiar environment (c) pseudo-homesickness - which is a pattern of homesickness-like reactions resulting from personality disorders and (d) overwhelming homesickness when the migrant cannot bear the new place. What is argued here is that the word homesickness implies that the perceived loss of home is the issue, however, what should be clarified, firstly, is what does “home” mean to the individual and does home mean different things to different people? Home can encompass many aspects of life and living and it can conjure images of mother, father and siblings and the interaction and events that surround the home life of a family group. The psychological aspects of home can include both the positive and negative aspects of emotion attributed to growing within a family. Home can mean significant family events, celebrations and festive occasions including the sights, smells and sounds associated with these events (Levy-Warren, 1988). Many of these significant events occur from an early age and, therefore, can imprint on the psyche of the self. Understanding of the self and identity is essential to grasp the range of thoughts, behaviours and feelings integral to the person (Ashmore & Jussim, 1997). This understanding, therefore, may assist to fully comprehend the dimension of homesickness and all it may involve.

It could be construed, therefore, that “homesickness” is a complex issue and one not so easily explained by a person saying they miss their homeland or feel homesick. A
person stating that they miss the homeland could be viewed as a blanket statement to avoid the emotional trauma of having to explain distress. According to Fisher (1989), a person may be reluctant to admit to feelings of homesickness for fear of being labelled "soft" and of weak character. This observation could be extended to British migrants who are often labelled "whinging Pom" if they talk of their homeland or compare the homeland to the host country. To escape this label some individuals may use strategies to avoid any situation whereby they could be identified as a "whinging Pom". Moreover, reluctance to admit to feeling homesick to the inhabitant of the adopted country may be a means to avoid being rebuked - after all it is their country. The inhabitant may construe the migrant’s homesickness as a dislike of their country, and this may invite criticism or censure.

**Grieving for the lost home**

Arredondo-Dowd (1981) utilised only three of the phases of grieving postulated by Bowlby to explain people’s reaction to the loss of their homeland. First, the person experiences numbness, shock and disbelief at the perceived loss, perhaps realising that they are in a strange place and cannot comprehend why they have left a familiar place for one of strangers with no familiar faces or places. They may feel stunned due to being confronted by an unfamiliar situation and may become angry with the person who instigated the move, or with themselves for not halting the process.
Chapter 3: Literature review: Migration process

Intense emotion and panic may manifest. According to Burt, Strongman and Costanzo (1998) in stage two the person begins to yearn and pine for the lost home, ruminations of the homeland result in idealisation of what they have lost. It would seem that Arredondo-Dowd then merges phases two (yearning and pining), and three (disorganisation and despair) by saying that following the numbing stage feelings of pain, despair and disorganisation are experienced. It is within this stage that homesickness may manifest and people may experience personal losses and the person begins to yearn for the lost home.

The final stage of resolution brings hope for a new beginning, a time to foster and build new relationships to replace those left in the homeland (Arredondo-Dowd, 1981). According to Arredondo-Dowd (1981), it is not clear how long this process will take and whether the grieving ever abates or ceases over time, or whether the migrant remains as Scheller (1981) describes, “in a transitional alienated state” (p. 95) of sadness and despair. Therefore, the pattern of grief may be affected by the intensity and duration of feelings, the timing of the resolution stage and the subsequent acceptance of the new country (Furnham & Bochner, 1986). Furthermore, some individuals may have trouble expressing what the loss of homeland means to them and they may have difficulty acknowledging that a strong bond with the homeland can still exist.
Identity challenge and re-invention

Concept of identity

In recognition that development is a lifespan issue, Erikson postulated eight stages of development of identity: from birth to old age. Within these eight stages Erikson viewed identity formation as an ongoing developmental process throughout the life span in response to the social environment in which a person lives. This development consists of a series of crises or challenges - each crisis being a stage of potential growth (Kail & Wicks-Nelson, 1993; Sugarman, 1986; Whitbourne & Weinstock, 1979). Thus, according to Erikson, the concept of identity is embedded in the life span of human development (Thomas, DiGiulio & Sheenan, 1988). A sense of “who you are” is essential to all humans, thus, when the identity of a person is challenged, adjustments can be made to accommodate these demands (Whitbourne & Weinstock, 1979). Therefore, if individuals do not have a clear sense of self or identity they will not have a clear sense of their motives, goals, attitudes, values or set of social roles which are all part of their identity. In essence, identity gives sense to the community in which a person lives, thus investing a sense of belonging. Therefore, if a challenge to a person’s identity should occur and the person is unable to make the necessary adjustments, a crisis situation is possible and the identity will be under threat (Whitbourne & Weinstock, 1979).
All individuals experience change and development throughout the lifespan. Many of these changes are major life events such as, marriage, birth of a baby, death of a significant other, illness, moving house, change of job, migration, unemployment and many more. To meet the impact of these events successfully, adjustments to the individual’s identity need to be made according to the demands of the experience. However, it is how the individual perceives the impact of the crisis and the threat to the identity that will dictate how she or he will adjust to accommodate the challenge (Whitbourne & Weinstock, 1979). An aim of the present study is to determine the adjustments or strategies migrant women might use to try to adjust to the process of migration, the possible challenge to their identity and the subsequent re-invention of the self.

Parkes (1986) describes the change in identity of widows following the loss of their husbands. This change in identity is fundamental to this study, as the migrant must also make such a change to sustain the perceived loss of the homeland and acceptance of living in a new country. The migrant woman must accept that her life may have changed forever, and this acceptance will facilitate her to redefine, rebuild and restructure her life. To enable rebuilding the new life in the new country life this present study proposes that a “re-invention of the self” occurs, but it is different in nature to what Parkes postulates. Although some changes had occurred following the death of their husbands the widows in Parkes study had retained the familiar social framework, which includes family, friends, and community. For many
migrant women the social networks, so familiar in the homeland, are not available to them in the new country, thus, she must generate strategies to rebuild a social framework, and in doing so the woman ultimately re-invents the self.

**Challenge to the “old” identity**

The decision to migrate to another country must rank as a major life event. Irrespective of the motivation to relocate and the origin of the migrant, she or he has to face the prospect of living in another culture. According to Richardson (1974) once the novelty of living in the new country erodes and the new migrant identifies the distinct differences between the old and new cultures, the person may have difficulty adjusting to the country and may feel threatened by the experience. Arredondo (1984) conducted a longitudinal study of migrant adolescents from various non-English speaking countries and their settlement in the USA and found that over time the participants went though steps to acceptance of the new culture; these steps being a sense of belonging, identification with the culture and a new sense of self. According to Garza-Guerrero (1974) migration tests the capability of the person to withstand the impact of mourning for a lost culture and to survive to re-invent the self. He offers a model to explain this transition from the old self to the new self:
A model to facilitate re-invention of the self

In his model of identity re-formation, Garza-Guerrero (1974) refers to Erikson’s definition of identity formation, in regard to its being a life long event that responds to challenges within the environment. Erikson proposed that the person must change and adapt to meet the challenge of living in a changing society (Sugarman, 1986). Migration is certainly a challenge, and one that subjects the identity to massive and violent assault (Garza-Guerrero, 1974). To survive this assault Garza-Guerrero (1974) offers a three-phase model (cultural encounter, reorganisation and new identity), which explains the migrant’s reaction to loss of the homeland and subsequent re-invention of the self.

Phase 1 (cultural encounter or culture shock) involves the migrant’s first encounter with the new culture. The abruptness and suddenness of this encounter can trigger a feeling of disorientation. The person has a feeling of disparity and is unable to utilise past schemata to assist in adjustment. The old and new culture clash, resulting in mourning for the lost home and the person yearns for what he/she has lost. The result of exposure to a new culture is a destabilisation of the old identity. Migrants must utilise all the resources available to them to overcome this challenge to their identity.
Phase 2 (reorganisation): the initial shock has now abated and the person slowly begins to accept the new culture. Little by little the person will interact with the new culture and at the same time, the strong tie they once had with the old culture now begins to weaken. Grieving for the homeland lessens in intensity; however, idealisation of the homeland is a common feature. During this period the previous identity is reintegrated under the influence of the new culture. Garza-Guerrero (1974) believes that mourning is essential to help resolve the impact of culture shock. The old identity will be re-evaluated and reassessed and a more realistic perspective on the new culture will be adopted.

A new identity – re-invention of the self

Phase 3 (new identity) relates to a crucial concept within the present study. Garza-Guerrero (1974) points out that this phase does not imply that the person is engulfed by a new identity or that the new identity is stable in nature: rather, it remains dynamic and will change as the person continues to grow and interact with the environment. Gradually the person will foster a “sense of belonging” to the new culture and a sense of “sameness and continuity, confirmation, and reciprocal corroboration of one’s own identity in interaction with the new environment” (Garza-Guerrero, 1974: p. 426). Although the intense yearning for the past culture has now subsided, the migrant will maintain a residue of longing for their homeland
- in essence; a part of the person will always remain tied to the lost culture. Pollock (1989) agrees, and states that migrants will go through a mourning period to enable a sense of belonging to the new culture but will retain a tie to their heritage. Indeed, Bergquist, Greenberg and Klaum (1993) support continuing a tie to one’s past life - they recommend that the parts of the old self that are considered valuable to the new life must be retained. It is argued here that this merging of the strengths of the old and new identity will assist the evolution of a stronger and more confident new identity; one which can function effectively within the new culture and, perhaps, more effectively than the self before migration.

Garza-Guerrero does not, however, suggest the possible strategies that might support the transition from “old” to “new” identity. Therefore, an aim of the present study is to determine the types of strategies women use to facilitate a sense of belonging and, ultimately, the re-invention of the self. The strategies used by the women may be diverse, and past plans or schemata could be utilised to assist the formation of the new identity.

**A sense of belonging**

Garza-Guerrero’s (1974) model eloquently describes how the formulation of the new identity can help achieve a sense of belonging. As previously stated, quality of
interpersonal interaction is essential for the health of the individual and a sense of belonging is an important indicator of the quality of interaction - indeed Maslow, a Humanistic psychologist, viewed belonging as a basic human need (Hagerty et. al., 1996). Hegarty, Lynch-Sauer, Patusky, Bouwsema and Collier (1992) proposed that a sense of belonging was a unique phenomenon and defined it as “the experience of personal involvement in a system or environment so that the persons feel themselves to be an integral part of that system or environment” (p. 173). Belonging brings a sense of acceptance in both the physical and social environment, of being valued by others as a person, as part of a group, system or environment (Hegarty, et. al. 1996). Hegarty, et. al, (1996) propose that sense of belonging is a unique element of relatedness and one element among many associated with social support processes. These authors also propose that a sense of belonging is also linked to psychological functioning, for example: loneliness, depression and anxiety. These psychological factors are pertinent for new migrants as they may be denied this feeling of belonging to an environment or system while they encounter strangers, a new community and culture (Arredondo, 1984; Nesdale, Rooney & Smith, 1997). Thus, the migrant woman must use strategies to gain a sense of belonging to the new country and ultimately become a valued part of the system or environment (physical and social), thereby, preserving her psychological health and functioning. A significant question here is if the person achieves a sense of belonging to the new country and is happy living there, will she maintain a continued link to the homeland?
Consequences of migration

Chronic sorrow

Grief is a healing process that facilitates the person in coming to terms with loss and fosters the ability to form new attachments (Engel, 1961; Senour, 1981). For some migrant women, it may be difficult to negotiate the grieving process with a favourable outcome. Affection for, and perceived loss of the homeland, is similar in nature to the grief and mourning experienced at loosing a loved one (Arredondo-Dowd, 1981; Espin, 1987, Fisher, 1989; Hertz, 1988) and some individuals may never fully be reconciled to living in what they perceive as a strange place. To achieve settlement in the adopted country the migrant must resolve the feeling of loss of country and loss of origin (Hertz, 1981; Schneller, 1981) and, if this cannot be done, it is proposed here that a state of chronic sorrow may be the outcome.

The term “chronic sorrow” has been defined as a “long-term periodic sadness” - (Lingren, Burke, Hainsworth & Eakes, 1992, p. 27) and “a constant state of sadness with peaks and valleys” (Martinson, 1992, p. 43). The state of chronic sorrow is triggered by a particular event/s significant to the person, which makes the person aware of a relationship that is lost (Teel, 1991). Obshansky (1962) first used “chronic sorrow” to describe the reaction of parents of mentally ill children to the realisation of multiple loss (loss of the perfect child, loss of mental and physical ability). In the case of migrants, chronic sorrow could be the reaction to the
realisation of multiple losses - loss of family, friends, culture, social networks, and the physical environment. The intensity and duration of multiple loss and the subsequent acceptance or non-acceptance of the new country (Furnham & Bochner, 1986) may affect the pattern of grief or sorrow. According to Teel (1991), chronic sorrow does not interfere with normal everyday functioning. However, if a mother experienced a constant state of sadness, this situation may impact on her usual pattern of mothering and child rearing and may undermine her ability to care and nurture her children and family.

**Guilt**

Guilt and self-reproach are features within the stage of yearning and pining in the grieving process (Parkes, 1986). Guilt, according to Ausubel (cited in Izard, 1991), is a basic human feeling and “fundamental to the development and maintenance of social norms” (p. 361), and causes and intensity of guilt may differ between individuals. Guilt is in response to actions or situations that a person feels personally responsible, that is, guilt is in the result of ones action or inaction (Izard, 1991). Thus, for the migrant woman, guilt may be related to the act of leaving her mother, father, family, and the homeland. This transgression may conjure a mental image of her parents’ and family’s adverse reaction to her leaving and this image may bring about immense feelings of guilt at causing them such distress. The present study
argues that the guilt will remain with some of the women until the mother/father have forgiven this moral transgression. Alternatively a woman may not be able to forgive herself and she might carry this guilt for a long time.

According to Lin and Rogerson (1995), daughters in adulthood continue to have close emotional ties to the family and are expected to help more than sons. These authors observe that few studies have focused on the geographic distance between adult children and parents. In a personal account Baldock (1999) exposes the emotional turmoil of being a migrant who is trying to juggle two lives: her life in the adopted country, and trying to care for an aging sick mother in her homeland. A study by Baldassar, Baldock and Lange (1999) relates how staying in touch with the family in the homeland can be costly, both in financial and emotional terms, however, this ongoing contact with parents “strongly maintain, fosters, and renews the connections between migrants and their homeland” (1999, p. 5). Thus, returning to the homeland to live may for some be the only way to resolve the feelings of guilt.

**Loneliness**

The seminal treatise by Weiss (1973) brought the phenomenon of loneliness to the forefront of investigation (Wood, 1981) - before Weiss, few theorists gave the study
of loneliness much attention. In 1959, Fromm-Reichmann described loneliness as a painful and frightening experience, one to be avoided. Loneliness is a common distressing experience and all people will at sometime in their life experience it (Jones, Freemon & Goswick, 1981; Perlman & Joshi, 1989; Weiss, 1973). Loneliness is a natural occurrence in certain situations (Weiss, 1973) and can occur with or without social relationships (McWhirter, 1990). Gaylord and Symons (1986) observe that loss of family, friends, and community with resulting loss of a sense of self worth and identity may result in feelings of loneliness, depression and anxiety. A sense of worth and identity are significant to this present study because if the migrant woman should feel lonely or isolated this might impair her ability to engage in strategies to enable her to develop a sense of belonging and re-invent herself. On the other hand, feelings of loneliness could be seen as a consequence of migration, that is, a new migrant on first arrival to the new country, may have a limited social network, or she may be geographically isolated, however, this loneliness may not impede settlement but may slow down the process.

Children accept being lonely and readily admit to it, however, adults will go to extreme lengths to hide the fact that they are lonely (Fromm-Reichmann, 1959). A study by Borys and Perlman (1985) found that women are more likely to admit to being lonely than men and the negative connotations attributed to loneliness may be the reason that men are less inclined to admit to being so. The feeling of loneliness can be experienced fleetingly, be prolonged, or can be extreme in nature. Those
people with a well-developed social network are less lonely than those without a network (Stokes, 1985). For most individuals, intense feelings of loneliness are fleeting, for others; it can be a persistent feature of everyday living (Peplau & Perlman, 1982).

**Attachment theory and loneliness**

The significant work by Weiss (1973) on loneliness was founded on the mother/infant attachment theory proposed by Bowlby. Weiss postulated that many of the signs associated with loneliness are a result of re-experiencing anxiety similar in nature to that experienced when a perceived interruption in the mother-infant attachment system occurs - thus “loneliness is an indication that the attachment system is being triggered” (Weiss, 1988, p. 12).

Weiss (1973) classified two types and causes of loneliness - emotional isolation and social isolation. Loneliness as a result of emotional isolation is due to lack of intimate relationships: on the other hand loneliness as a result of social isolation, is due to a lack of social networks and community. According to Perlman and Joshi (1981), social loneliness is often linked to moving; therefore, migrants may encounter this type of loneliness. Consequently, it could be assumed that due to loss of specific and special relationships (emotional loneliness), many women may not
find it easy to make a complete transition in adapting to the new country and may remain in a transient state for some time (Schneller, 1981). Weiss (1988) recommends that to fully comprehend the loneliness of emotional isolation one should have full understanding of the functioning of the attachment system both in children and adults.

Possible impact of loneliness

According to McWhirter (1990), research has identified a link between loneliness and depression: For example, Leiffer (1977) found that women who suffered depression following childbirth often reported boredom and isolation. However, there may be a danger that some women may mask their feelings of loneliness, especially following childbirth if no social network is available to them. Thus, these women may be at risk of feeling psychological distressed. Fromm-Reichman (1959) noted the lack of attention in the literature to this phenomenon and indicated that loneliness could have possible detrimental effects on individuals. Weiss (1973) observed that being so common an experience it is extraordinary that loneliness has not been afforded significant scientific research. Since this original observation much research to explain the intricacies of the social and emotional aspects of this phenomenon has been instigated (Perlman and Joshi, 1981; Russell, Cutrona, Rose & Yurko, 1984; Vincenzi & Grabosky, 1988; Vaux, 1988). The majority of this
research, however, has been undertaken using tertiary students as participants and this has served to limit an understanding of the phenomenon (Borys & Perlman, 1985; Cutrona, 1982; Hays & Di Matteo, 1987; Jones, Freeman & Goswick, 1981; Jones & Moore, 1988; Oshagan & Allen, 1992; Russell, Cutrona, Rose & Yurko, 1984; Russell, Peplau & Cutrona, 1980; Stewart & Salt, 1981; Stokes & Levin, 1986).

Loneliness experienced by migrants may be different in nature from that of tertiary students. A student may return home during breaks in the school timetable, however, migrants may feel trapped in the new country psychologically or financially and may feel that she or he has little or no prospect of ever seeing their family again. The Factors of loneliness and isolation due to being geographically so far from their homeland and essential social support, particularly when child rearing, may precipitate psychological problems which is pertinent to the present investigation.

**Methodological considerations**

To reiterate, studies mentioned (Appleyard, 1964; Cohen, 1999, Richardson, 1960, 1974) used either or both, quantitative (surveys) or qualitative (interviews), however they did not study British women in Australia exclusively - both men and women were studied together. This present study seeks to overcome this methodological weakness by using a combination of both quantitative and qualitative approaches with individual women to determine their experiences of migration.
Chapter 4

Conceptual framework

The need for a model of the migration process

A model of migration
  Motivation to migrate
  Preparation for migration
  Post migration strategies

Impact of cultural and multiple loss
  Between two cultures
  Re-invention of the self

Consequences of migration

Residual link to the homeland
The need for a model of the migration process

As the two preceding chapters have indicated, the impact of migration on individuals and families is complex. Although studies have sought to reveal the complexity of migration, questions still remain unanswered or require further exploration, questions such as: How the decision and motivation to migrate may mediate the impact of culture shock and multiple loss, and the possible resultant grieving for the perceived loss of homeland, and whether the strategies a person uses to sustain the assault on the old identity impacts on the psychological health of the person, and re-invention of the self, and whether there exists a residual link to the homeland.

Garza-Guerrero (1974) presents a three-stage model to explain the impact of culture shock, which occurs when a person moves from a familiar cultural background to one that is totally strange. The model postulates that culture shock is an extremely stressful or critical situation that may threaten the person’s identity. Following this threat to the identity is a period of mourning for the loss of the multiple familiar aforementioned aspects of the lost culture, and the greater the yearning for the loss of original culture the more serious the threat to the identity (Garza-Guerrero, 1974). On resolution of the grieving process a new identity emerges which will reflect the consolidation of the old and new culture to enable settlement in the adopted country. Unresolved mourning for multiple loss, however, may impact on the physical and psychological welfare of the person (Garza-Guerrero, 1974). What must be considered also is the person’s
ability to deal with a critical situation and the strategies which are best placed to successfully negotiate the crisis. The emergence of a new identity resulting from exposure to a critical situation (in this case exposure to a new culture) is, according to Erikson, in response to a “changing individual operating in a changing society” (Sugarman, 1986, p. 84).

Garza-Guerrero (1974) does caution that links to the old culture are never severed and he proposes that a residue of attachment will continue throughout life - he does not, however, explain the specific nature of this residual attachment to the old culture. Garza-Guerrero (1974) maintains that this residual attachment will not impair the person from living within the new culture; however, nostalgic recollections will remain and continue to have “a guiding influence on the synthesizing functions of the ego in the process of cultural integration” (p. 426).

Although the model presented by Garza-Guerrero (1974) explores the impact on the old identity when a person is confronted with a new culture - it also generates further questions related to the impact of migration on the person. These questions include: What specific strategies are used to facilitate re-invention of the self (new identity)? Do these strategies assist in the consolidation between the old and new culture, and so provide a sense of belonging to the adopted country? What form does the residue of attachment to the old country take? What degree of pathological impact does unresolved grief related to multiple loss have? Does separation from multiple attachments result in the experience of multiple loss?
A model of migration

To explain the process and impact on women from an English speaking background (the UK and Eire) an integrated approach is needed. The model developed by the researcher is presented in two parts. Figure 4.1 shows the components of attachment and loss while Figure 4.2 shows the pathway through the migration process.

Figure 4.1 demonstrates the relationships amongst the features intrinsic to the homeland and cultural heritage: these features may remain embedded within the person as he or she moves through life. The model recognises the central and pivotal role of the homeland in a person’s life as it encompasses all the factors and features which may have a long lasting impression and influence on the identity of the person and the subsequent re-invention of the self.

The model illustrates that the homeland not only means the country or earth but also the family, people, community, social framework, values, beliefs, music, food, language and attitudes which play a significant and essential part in that culture and may have imprinted on the psyche of the person since early childhood. Consideration of these intricate relationships of culture and multiple attachments, which is the essence of the homeland, may assist to explain the reaction some migrants experience when confronted by the massive loss of these features. Unavailability of the country, places and people associated with the homeland, may precipitate a grief reaction related to what the migrant perceived
they have lost. In addition, culture shock may be experienced in reaction to exposure to a new country and what they perceive they have experienced through this exposure. Field (1991) recommends better understanding of multiple attachments, as this will provide an improved comprehension of what is missed when separation occurs. It is proposed here that these two observations go hand in hand, that is, further exploration of the nature of multiple attachments may go some way to explain the reaction to multiple loss.

Figure 4.1
*Characteristics of the homeland, which may be central to the person’s sense of identity*

![Diagram showing the relationship between preparation pre and post migration, multiple attachments, multiple loss, culture shock, and the realization of multiple loss, grieving, and threat to old identity.]
Figure 4.2 suggests how the motivation to migrate may be for some of the women the first step in the process to re-invent the self. Outlined is how the double impact of multiple loss and culture shock, can challenge the old identity and examples of some possible negative and positive outcomes which may occur are suggested. Transition through the grieving process to re-invention of the self may be a possibility for some women. If some women were unable to reach the fourth stage of the grieving process (reorganisation), what would be the impact on their health? Furthermore, would these women run the risk of remaining in a state of chronic sorrow, thus unable to re-invent the self and achieve a sense of belonging to the adopted country. Significant to the ability to re-invent the self, are the strategies used by the women to achieve this end: these strategies may be fundamental in achieving a new identity.

In order to present a model that encompasses the dynamics of migration and the impact this process may have the woman, her health and identity, it is necessary to consider the significant role the old culture or homeland played in the everyday life of the person and how this cultural heritage may influence the person from childhood to adulthood. To realise the dynamics of migration and settlement in an adopted country the following three questions are asked: Where, within the migration process does re-invention of the self begin? How did the woman facilitate this re-invention of the self? What specific mechanisms or strategies were used pre and post migration to buffer the impact of culture shock and multiple loss?
Figure 4.2
Migration process and transition through the four stages of grieving

**Process**
- Self
  - Better life
  - Better life for others
  - for self
- Others
  - eg. Children, husband

**Motivation to migrate**

**Strategies**
- Pre-migration
  - Strategies
  - Information gathering
  - Bring mementos

**Decision**
- (Timing, decision maker)

**Impact of migration**
- Culture shock
- Realisation of multiple loss
- Threat to old identity

**Grieving Process**
- Numbing
  - Reality shock
  - Panic, Distress
  - &/or Anger
- Pining/Yearning
  - Searching
  - Denial
  - Guilt/anger

**Unresolved grief**
- Chronic sorrow

**Psychological Health**
- Trapped
- Lonely
- Depressive symptoms

**Disorganisation & despair**
- Despair
- Depression, Apathy

**Reorganisation**
- Accept loss
- Redefine self & situation
- New identity

**Consequences**
- Alienation
  - Negative perceptions
- Positive belonging
- Residual link to homeland
The model depicted in Figure 4.2 also shows the pathways that the process of migration may follow. Within the process of migration, is the decision and motivation to migrate, the possible impact and resulting grieving related to multiple loss and culture shock, re-invention of the self, and the possible consequences. The model is presented in terms of, who and what, may have triggered the participants’ motivation to relocate and the preparation they may have undertaken, pre and post migration, to assist in reducing the impact of culture shock and multiple loss. Included are the possible experiences of culture shock and multiple loss, and the possible reactions. Transition through the four stages of the grieving process is shown; if the outcome of this transition is successful then re-invention of the self is possible. The model does recognise that some women may not experience grief related either to multiple loss or culture shock but may experience some of the characteristics of grieving related to the continuing residual link to the homeland referred to by Garza-Guerrero (1974).

The model is dynamic as it recognises that the process of migration affects different people differently and this is reflected in the specific outcomes: either the ability to re-invent the self or being trapped within the grieving process unable to reach the fourth and final stage of re-organisation. If trapped there may be an increased risk of remaining in a state of chronic sorrow, which in turn may cause an identity crisis or may reflect negatively on the psychological health of the individual. The following six sub-sections explain each of the components of the model, the motivation and decision to migrate, pre and post strategies for
migration, the impact of multiple loss and culture shock, re-invention of the self, the possible consequences and the residual link to the homeland.

**Motivation to migrate**

The proposed model presents the events, challenges and dynamics involved in the migration process. The process of migration can affect individuals quite differently and the literature reflects this. The model presents the first step in the migration process - the motivation to relocate to another culture - and this factor may be for some women the first step in the process to re-invent the self: in essence, the motivation to relocate may be personal to the woman. Alternatively, the motivation to relocate may have been instigated by others.

The literature identifies that people relocate for a variety of reasons including, improvement in economic status, lifestyle, climate, and employment opportunities (Appleyard, 1964; Cohen, 1999; Pollock, 1981; Richardson, 1974). This model proposes that the motivation to relocate could be influenced by the *self* or *others*. In relation to the *self*, relocation may provide the opportunity to escape or break away from a particular situation, environment, family or community, and achieve self-growth. This escape to another country or culture may provide the person with the opportunity to become who they really are, or who they would like to be, away from the possible smothering influences of others. This need of self growth may also be reflected on their children, that is,
the woman may believe that relocation will give her children the opportunity to
develop and experience a improved life and life style. The motivation to relocate
may involve less realistic reasons, such as excitement, adventure and that the
“grass is greener” in the other country. Some women may envisage a short stay
in Australia, using migration as a means to see the world and travel. Who and
what may have influenced the decision to migrate may also be a factor to
consider in the participants’ quest to settle in the new country.

The motivation to migration may also be influenced by others - such as the
husband and family members. The women may also have an altruistic
perspective in that Australia could be a better place to raise her children. Should
the motivation to migrate be instigated by others, this may result in feelings of
loss of control, resentment or anger at being placed in a situation that they do not
want, or a realisation that they are leaving the homeland and the essential support
system of family, friends and community. This anger at the person or situation
that initiated the motivation to migrate may continue for some time or remain
unresolved. The reason for the anger may be that the person may believe that
they have missed out on spending valuable time with close family members.
They may feel that they have lost the chance to enjoy the close relationship they
had with their friends and community and also missed watching the family in the
homeland grow up.

Linked to motivation is the decision to relocate and again, the self and others
may have exerted influence on the decision-making process. The decision to
migrate may have been made mutually (with partner), gradually or it may, for some participants, be a spur of the moment one. Alternately, some participants may marry an Australian and this factor may reduce the option of where she will live and subsequently further influence the decision to migrate.

**Preparation for migration**

Preparation in readiness to relocate is according to Furnham and Bochner (1986), Hertz (1988) and Lee (1994) a significant factor to enable settlement in the new country. Preparation for migration may occur in stages, such as, pre and post relocation and should include preparation of the self and family members. Hertz (1988) advocates positive preparation to create an objective perspective on the migration process and to avoid idealisation of the new country as this can increase the negative outcomes and failure to settle. Preparation prior to migration may be a significant factor to buffer the impact of culture shock, multiple loss, and the threat to the old identity. It may also be a means to foster the first steps to re-invent the self. Types of pre-preparation could include reading about the country, talking to people, visiting the country or seeking information for official bodies such as Australia House. This information may assist in dispelling pre-conceived ideas about the people and country. Although pre-preparation may have been undertaken the information received may not prepare the person to meet a new culture. In some cases, preparation may not have been a priority, as they believed that settlement would not be a problem.
Pre-preparation strategies, advocated by Hertz (188) and Lee (1994), may assist to ward off or avoid unnecessary stress and make the transition to the new country more reassuring. Coping strategies may be formed to reduce the impact of exposure to another culture and to survive the initial impact of a new culture. Initial exposure to a new country may cause the person to experience characteristics associated with traumatic stress disorder (TSD). The first feeling of elation may soon dissipate followed by disappointment or anger and perhaps the realisation of what migration really means. Strategies may be prioritised to facilitate settlement of all family members, such as, housing, transport, employment and schools for the children. Some form of preparation may be instrumental in reducing the incidence of culture shock, however, for some individuals the changes are too great and some people may never fully recover from the initial shock.

**Post migration strategies**

The possible impact of culture shock, multiple loss, and the threat to the old identity may motivate some women to generate strategies to assist in reforming and reshaping their lives - that is, culture a new identity. The strategies used may be quite diverse in nature and perhaps not probably used in the homeland. To assist in the settlement process the new country should not be viewed as an extension of the homeland, rather the woman should realise that the new country is different and overtime she may nurture a sense of belonging. If unsettled in the

Post migration strategies may begin soon after arriving in the new country and may continue for many years or until re-invention of the self emerges. The strategies used may be specific to woman (solitary or social), and the women may make an effort to get to know the new country and its cultural differences. This model identifies some strategies the women may use to achieve sense of belonging to the adopted country. To meet other mothers and people women with younger children may use strategies such as, taking their children for walks, or days out, or they became involved with the crèche system and women with older children may become involved in community or school activities. Women with babies may attend special groups such as those offered by the Child Health Nurse (CHN) to meet new mothers. Meeting mothers, other people and forming friendships in this way may play a crucial part in rebuilding a new social framework, thus facilitating an essential strategy to re-invent the self and develop a sense of belonging to the new country.

To prevent the person thinking of their homeland avoidance strategies may be used, such as, reading a book, not playing particular/cultural music, avoiding people who originated from their homeland and talking of the homeland. Alternatively, some women may enjoy reading material associated with the homeland, watching television programs and mixing with fellow migrants. Such
strategies may be a means to maintain the essential link to the homeland and gave some form of comfort.

**Impact of culture shock and multiple loss**

The model recognises that the impact of culture shock and multiple loss with the associated threat to the old identity may precipitate the experience of grieving identified by Garza-Guerrero (1974). It is recognised that grieving, that results from this multiple loss (loss of attachment to mother, parents, family, country, culture, attitudes, beliefs, values, language and food) can manifest as homesickness (Arrendendo-Dowd, 1981; Fisher, 1989) and may follow the realisation of what has been lost. Perhaps at the outset the woman did not understand the enormity of the move and the impact this relocation may have on herself and her family. On the other hand some women may see migration as a positive move, one that gave them the opportunity for a new start, a chance to travel, or an opportunity to experience living in another country for a short time.

Reaction may manifest as grieving for what is perceived to be lost and exposure to a new and strange situation. Grieving for the homeland follows the stages of grieving (numbing, yearning and pining, disorganisation and despair, and reorganisation) described by Bowlby (1980) and Parkes (1986). Reactions may be complex and devastating for the person. The combination of leaving the homeland and exposure to a new country evokes a sense of unreality or panic.
resulting in the person feeling threatened and insecure. Consequently, the old
identity that sustained the person in the homeland, may be threatened. The
person may be preoccupied with the homeland and yearn and pine to return.
Pining, related to the loss of attachment to the homeland, may be focused on the
mother or father, sisters, brothers or close family members. The resulting threat
to the identity may cause the person to yearn or pine for familiar places, sights,
and sounds that might be seen as the fundamental aspects of home.

Garza-Guerrero (1974) implies that the removal from the old culture and
attempting to merge with the new may have serious implications not only for the
psychological health of the individual but also their physical health. Fried (1963,
1976), Lindemann (1944) and Parkes (1986) report that mourning may produce
physical signs such as, pain or an aching sensation in the heart, pain in the chest
or abdomen, shortness of breath, and sighing.

Reaction of family members to the woman’s leaving the homeland is also
included within this model. In some cases parents and family may support their
daughters’ migration, while others may be devastated by her decision to leave the
homeland. Significant to this reaction is the strength of attachment to the
mother/father, siblings and family - this attachment may be positive or negative.
Between two cultures

Transition through the stages of grieving may be difficult for some of the migrant women. The first stage of numbing lasts for a short time only and may not impact too severely. The second stage of the grieving process (yearning and pining) may cause the participants great distress and she may not be able to overcome the intense feelings of multiple loss. The third stage (despair and disorganisation) may also impose on the participant feelings of depression and despair. Both these stages may cause the woman to question if she will ever return to the homeland and she may build strategies of denial to enable living in the new culture. The model recognises that not all individuals can feel a positive sense of belonging to the adopted country. In such a case, the person may express “mixed feelings” about living in the adopted country or perhaps relate to not belonging anywhere and of being in a state of limbo. This feeling of being between two cultures may indicate that the woman is fixed in a state of limbo or that she may be moving toward a sense of belonging and settlement, or perhaps is not fully reconciled to living in the strange culture and continues to pine and yearn for the security of the homeland.

Re-invention of the self

According to Schneller (1981), to adapt to living in the new country the migrant “must integrate past experience - those which contribute to his character and
identity - into the new life” (p. 123). Once the process of grieving has been worked through a gradual acceptance of the new country can begin (Garza-Guerrero, 1974). Successful transition through the stages of the grieving process to reorganisation enables the person to achieve a new identity (Garza-Guerrero, 1974; Parkes, 1986) or re-invention of the self. Within the model, the pivotal stage of reorganisation identifies the strategies the migrant women may use to assist them to re-invent themselves, have achieved that aim. A positive sense of belonging to the new country may develop and the woman may begin to call and feel the adopted country is her home and she may express no desire to return to the homeland to live permanently. Some migrant women, however, may express a need to return to the homeland for a short period to spend valuable time with parents, family and friends, and also to show her children their country of birth. The strong attachment to the homeland may wane, nonetheless, as Garza-Guerrero (1974) notes a residual link to the homeland may continue, and for some of the migrant women in this present study, this link may not interfere with everyday living.

The model presents a similar prospective of achieving a new identity described by Garza-Guerrero (1974) but is somewhat different to the prospective discussed by Parkes (1986). Parkes discussed the process of re-invention and suggested that the social system available to the person assisted in this re-invention. The present model contends that the migrant woman does not have the available social system (this was left in the homeland), thus she may have to be rebuild this social framework to enable the process of re-invention to occur. Garza-
Guerrero (1974) describes how the old identity of the person is threatened through exposure to a new culture causing the person to grieve for her or his old culture. This grief can facilitate growth in the self, a sense of belonging to the new culture occurs and eventually a new identity is reached. Garza-Guerrero (1974) does not, however, offer individuals specific strategies to enable the new identity to be formed. This present model provides these strategies and proposes that they may be formulated pre migration and may continue for the length of time the person resides in the adopted country, or until the new identity is formed.

The aforementioned strategies the women may use post migration may sustain the developed of the new self and the woman may begin to compare the old and new self and openly discuss the “new me”. This “new self” may feel a sense of growth, and the experience of migration, with the possible dynamic changes or stressors that may have been encountered may also contribute to, the development of the new self.

The social framework on which to build this new self is significant to this present study. The women may use specific strategies to rebuild the social system or framework such as to culture new friendships, not only to replace the old friendships, but use these relationships to replace their family. These new friends may take on quite different roles to the ones left in the homeland, perhaps not having the historical bond, but another type of bond - the common bond of migration. The migrant woman may feel that in the company of other migrant
women the common bond is the understanding of the experience of multiple loss and culture shock. Strategies to assist coming to terms with the geographical distance from the homeland may involve, expressing that the homeland is only twenty-four hours away, planning regular holidays, or planning to return to the home to live for a short time.

**Consequences of migration**

The process and impact of migration may have both positive and negative effects on the health of migrant women. The motivation to migrate may account for the ability to settle in the new country which in turn may have implications for health outcomes. In addition, lack of social support is a significant factor in the development of PND (Beck, 1993; Riley, 1995), and a migrant woman without the close support of family may experience psychological stress especially when childrearing and following the birth of a baby. Perceived loss of attachment to the mother figure, family friends and community following the birth of a baby may precipitate features of PND. The woman may yearn or pine for the support system that may have been available to her in the homeland and she may also come to realise the significance of that bond with her mother figure. Thus, the woman may compare the quality of the support that may have been available in the homeland compared to what is available in the adopted country. Lack of social support may result in feelings of emotional and social loneliness described by Weiss (1973).
Communication between the woman and her partner may be a significant factor to buffer the impact of these difficult times and a means of sharing the experiences of migration and childrearing without the necessary social support. The role the husband plays in supporting, understanding and assisting the woman through difficult times - especially following childbirth - is also an essential component. Support may be crucial factor throughout these perceived difficult times to ensure the psychological well being of the woman.

**Residual link to the homeland**

Garza-Guerrero (1974) proposes that although the new identity emerges after the resolution of grieving, attachment to the past culture will remain. The model accounts for this residual link and perhaps nostalgic recollections may identify particular events, places and people to explain this phenomenon. Sluckin (1972) proposes that imprinting is a feature of human development, thus the fundamental attachment to the homeland may be to the earth itself as aspects of the earth or country may have imprinted on the psyche, such as: The countryside, animals, birds, weather, and seasons of the year. This intertwining of culture and self identifies that the person’s physical and psychological attachment to the homeland is fundamental to her being. The person may not be able to totally disassociate from the familiar features of the homeland, including her attachment figure and family and all the experiences of growing. This attachment to the
homeland and experiences of it, bonds the person to the place, thus to deny this attachment would mean the person is denied herself.
Chapter 5

Methodology

Aims of the study

Research questions

Design of Study

Sample group
Selection criteria of participants
Recruitment of participants
Description of instruments

Pilot study

Questionnaire: validity and reliability
Interview schedule

Procedure

Selection of participants for interview
The interview process and data collection
Ethical procedure
Data analysis
Development of coding categories
Decision and motivation to migrate
Process of migration
Preparation for migration
Culture shock
Multiple loss
A grieving process
Re-invention of the self
Computer management of coding
Resources to analyse data
This chapter presents a description of the study design, the research questions to be addressed, and the methodology used to collect and analyse the data. Included also is a description of the sample group and procedures.

**Aims of the study**

The general aim of the study was to investigate the impact of migration to Australia on migrant women from an English speaking background: namely, the UK and Eire. This present study investigates the impact of the migration process on the psychological health of these women and the strategies used to facilitate settlement, a sense of belonging to the new country and reinvention of the self. The specific research questions addressed are presented in the following section.

**Research questions**

**Question one**

What factors may influence the quality of the initial experience of the migration process - either positive or negative? This question was broken down into the following more specific questions;

- Why was the decision to migrate made, who influenced the decision and in what time-frame was it made?
• What pre-migration strategies to assist in settlement in the new country were used and did the women consider these strategies facilitated settlement?

• What was the participant’s reaction to leaving her family and what was the family’s reaction to her leaving?

• What was the participant’s initial reaction to the new culture?

**Question 2:**

Does the impact of multiple loss (family, friends, physical environment, culture, language, food, music) manifest as a grieving process? If so,

• Do all the participants experience all stages of the grieving process?

• Do the feelings of distress lessen over time or follow a specific timeframe?

• Does this experience threaten the old identity?

**Question 3:**

Pre and post migration, what factors mediate the relationship between the old and new cultures? This question was broken down into the following more specific questions;

• For those women who report feelings of loss, what strategies are used to buffer the impact of loss and facilitate a sense of belonging to the new country?
• Can all the women successfully settle in the new country and is this process perceived as one of re-inventing themselves?

• What roles does and social networks play in supporting mothers with newborns and young children?

**Question 4:**

Do the physical (weather, countryside and geography), cultural characteristics of the homeland and attachment to family and friends imprint on the person and so explain the continued residual link to the homeland?

• Does a residue of attachment to the homeland continue following successful settlement?

• What form does this residue of attachment to the homeland take, such as attachment of family and friends?

Based on previous research relating to migration, it was hypothesised that not all individuals experience all the characteristics and features related to each of the four stages of the grieving process; nor do all individuals successfully negotiate the grieving process.
Design of study

The design incorporated a cross-sectional study in a naturalistic setting. Both qualitative and quantitative approaches were used to address the aforementioned study questions. Participants in the study were women migrants from an English speaking background (UK and Eire) who have recently relocated to Australia (within one year) and women who have resided in Australia up to and over 35 years.

A naturalistic approach suited the purpose of this study rather than laboratory methods or use of experimental methods. A naturalistic setting, using interviews, collects data through the natural process of information gathering. Consequently, this approach allowed compilation and analysis of information related to the real life experiences associated with migration. Analysis of the data identified life experiences of this group of migrant women irrespective of when migration took place within the life span and the length of time living in the adopted country.

The cross-sectional design permits the researcher to gather information at one point in time; divide participants into cohorts and track, over time, the averages of the cohorts rather than the individuals (Orazio, 1998). This overcomes the difficulty of studying the dynamics of migration over a long period of time as the researcher can make comparisons between cohorts and look for interrelationships amongst variables (Fife-Schaw, 1995; Polit & Hungler, 1989; Shaughnessy & Zechmeister, 1994).
It is acknowledged that a longitudinal study would allow the impact of events as they occurred to be monitored, however this design can suffer from sample attrition and sample conditioning (Fife-Schaw, 1995) and requires a great deal of resources and time. In considering both approaches, it was judged that a cross sectional approach was the more appropriate method for this present study as it would provide an overall perspective on migration, incorporating participants in “years of residency” cohorts who migrated at different times within the life-span. According to Baltes, Cornelius and Nesselroade, (1979) cross sectional designs “involve comparisons of different age-cohort groups at one time of measure” (p. 64), thus producing “independent observations for age and cohort levels” (p.64-65), and allow complete assessment between and within cohorts. Over time cohorts may change in accordance with social change and this may impact on individuals’ behaviour and attitudes. These changes may produce a cohort effect in relation to the influence of a significant event (in this case migration), the cohort members’ ages when the events occur, and the physical and psychological influences associate with that change (homeland and adopted country). Baltes, Cornelius and Nesselroade, (1979) warn that researchers should be mindful of the existence of cohort effects and consider its occurrence not only between and within cohorts but also in relation to change within the individual and biocultural systems.

A case study approach was also used within the present study to illustrate two different perspectives on the motivation to relocate. A “one shot” case study of a person (Frankfort-Nachmias & Nachmias, 1996) involves an observation of a
single event that may lead to insights about that person in relation to that event. According to Patton (1990) a case study should take the reader into a person’s life and illustrate a particular event related to that person’s life. The two case studies in this investigation do not intend an in-depth analysis of the event but rather present a “snap-shot” of the connection between the motivation to migrate and the consequences of that motivation.

Quantitative data were collected using a 10-part questionnaire (see Appendix 5.1) and related to many variables associated with the process of migration and settlement in the new country and impact on women’s health. The 10 parts of the questionnaire are listed below, and a more detailed description of each part is given later in the chapter. Further, the variables to be measured and the statistical analysis used to analyse the data from the questionnaire are shown in Appendix 5.2.

<table>
<thead>
<tr>
<th>Part</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Demographic data related to participant</td>
</tr>
<tr>
<td>2</td>
<td>Maternal Support Index (MSSI)</td>
</tr>
<tr>
<td>3</td>
<td>The Dundee Relocation Inventory – 2 (DRI-R) (Time 1)</td>
</tr>
<tr>
<td>4</td>
<td>Depression Inventory (DI) (Time 1)</td>
</tr>
<tr>
<td>5</td>
<td>Demographic data related to children</td>
</tr>
<tr>
<td>6</td>
<td>Role of children in migration process</td>
</tr>
<tr>
<td>7</td>
<td>Impact of Events Scale – R (IES-R) (Time 1)</td>
</tr>
<tr>
<td>8</td>
<td>Loneliness Deprivation Scale (LDS) (Time 2)</td>
</tr>
<tr>
<td>9</td>
<td>The Dundee Relocation Inventory – 2 (DRI-R) (Time 2)</td>
</tr>
<tr>
<td>10</td>
<td>Depression Inventory (DI) (Time 2)</td>
</tr>
</tbody>
</table>
Data for the qualitative part of the study were collected by means of a semi-structured interview and addressed issues related to migration. These issues included the participant’s reaction, and family and friends’ reactions, to her leaving the homeland. The interview questions also explored if perceived loss of attachment to the homeland manifests as grieving. Also addressed were the factors relating to the initial exposure to a new country, impressions of Australia and Australians, possible impact on psychological health, strategies used pre and post migration to enable settlement, perceptions of a sense of belonging to the new country, re-invention of the self and a residual link to the homeland. The interview process gave opportunity to enlarge on responses to the open-ended questions within the questionnaire. The interview questions were generated following a review of the literature and the researcher’s experience of migration (see Appendix 5.3).

The strengths and weaknesses of both qualitative and quantitative approaches is well recognised (Carr, 1994). A quantitative approach with the subsequent analysis through statistical procedures provides an overall picture and a relatively objective account of the data (Polit & Hungler, 1989). Qualitative research complements the quantitative approach and creates new options, and by its very nature provides a systematic and rich view of the diversity of everyday occurrences within human experiences (Carr, 1994; Sandelowski, 1986; Swanson & Chenitz, 1982). Combining both approaches within a study will provide a more comprehensive representation of the issue in question by providing complementary data sets, resulting in triangulation (Carr, 1994), which
according to Patton (1990) is ideal and is "one important way to strengthen a study design" (p. 187).

A naturalistic approach allows emphasis on human experiences and feelings, as according to Campbell-Evans (1992) the essence of qualitative research is to explore and "understand a situation, issue, or question and to uncover the 'truth' of it" (p. 26). Consequently, participants related and elaborated on their interpretation of events associated with migration. In contrast to experimental research where the investigator attempts to control the study, naturalistic inquiry, described as being discovery orientated, imparts no prior constraints on the process (Lincoln & Guba, 1985).

The data from the qualitative study were collected by means of a semi-structured interview which allowed the researcher to investigate the topic in question, but also allowed the participant freedom "to deviate from the prepared agenda and introduce thoughts or observations that are particularly relevant to their personal perspective as the conversation unfolds" (Wilson, 1993, p.223). Interviews permit the opportunity to clarify responses to a questionnaire, to probe particular responses, and a means to elicit a person's complex feelings or perceptions about an event (Wilson, 1993). According to Patton (1990, p. 278), interviews are a means "to find out what is in and on another person's mind". Thus, interviews are a mechanism to determine what cannot be seen, thoughts and feelings that are not observable, or situations or behaviours that may have occurred at some time previously (Patton, 1990).
Interviews do have disadvantages for the researcher, as they can be time consuming (Wilson, 1993) and a significant problem is that the interviewer can influence the data that are collected (Judd, Smith & Kidder, 1991). This factor is most significant to this study since the researcher is a migrant and therefore aware that personal perspectives and interests might influence the interview procedure. However, the researcher was resolute not to permit being a migrant to overwhelm or influence the interview process of data collection. It was emphasised at the beginning of the interview that it was the participant’s story that the researcher wanted to hear. Only at the conclusion of the interview did the researcher permit discussion of her study. The researcher was mindful of the comment made by Judd, Smith and Kidder (1991): they observed that a semi-structured interview schedule prevented interviewer bias and there is a tendency in the literature to exaggerate the significance of interview bias, however, no matter how data are collected there is always a chance that errors and bias will occur. Being aware of these cautionary words of Judd, Smith and Kidder (1991) the researcher was mindful to minimise any such bias.

**Sample Group**

Participants in the study were migrant women from the UK and Eire who have English as their first language. Included were women who had recently migrated to Australia (within the previous year) and women who had migrated and lived in Australia for up to and over 35 years. According to Gaylord and Symons
(1986) and McCollum, (1990), when families migrate it is the women who
looses most, particularly a woman with children as she must contend with loss of
community, friends, relationships and family and the emotional and physical
support given to her in child-rearing by this social framework. Participants in the
present study were all mothers – thus enabling the role of children in the
migration process and settlement in the new country to be explored.

Selection criteria of participants

To permit admission to the study the participants were required to meet the
following criteria:

a. Since the study investigates the impact of migration on women from the
   UK and Eire the women must have been born and grown up in the UK
   and Eire (or counted as a British subject).

b. The women must have children - either they brought children with them
   when they migrated, had a first child following migration or added to the
   family following settlement.

c. There was no age limit placed on the participants – age ranged from 25
   years to 83 years.
d. Marital status - participants could be married, widowed, single, separated, divorced, remarried or in a de facto relationship.

Recruitment of participants

The nature of the study meant that a variety of ways to recruit participants needed to be used. These were as follows:

- A flyer was designed (see Appendix 5.4) to give a brief outline of the study and ask for participants. The outline identified that the health of migrant women and the experiences of migration and settlement in Australia were the focus of the study. The researcher was cautious not to include any implicit information that could be construed that negative or positive accounts were needed. The flyers were placed specific places around the metropolitan area of Perth, WA, including: local libraries, shopping centres, on notice boards within two universities, and sent to associations and clubs that catered for people from the UK and Eire.

- Three community newspapers that distributed to areas with a high population from the UK and Eire were contacted. A small feature outlining the study was placed in each newspaper. Again, the feature gave a brief outline of the study inviting women to relate their experiences of migration. Details were included on how to contact the researcher.
• A local radio station interviewed the researcher for approximately 10 minutes and this gave the opportunity to promote the study. The researcher stressed that stories related to migration were valuable as these would assist to build up a picture of migration experiences over time. Again caution was exercised to exclude any allusion to negativity, as a comprehensive picture of migration experiences was required. Those migrants who were interested in participating in the study were requested to make contact with the researcher. Contact telephone numbers were given.

• Four local hospitals (three public and one private) were contacted for permission to contact women who were born in the UK or Eire and who had birthed at the hospital within the previous two years. Only the private hospital agreed to participate and grant access. A letter outlining the study was sent by the Director of Nursing to prospective participants. If the woman was interested in participating she returned a slip giving consent, which the researcher collected.

Through these methods prospective participants contacted the researcher. On initial contact the researcher asked specific questions to establish if individuals could be included in the study. Questions were asked of each person to determine their eligibility to be included in the study. The questions asked were as follows:

Question 1: Country of origin (must be from the UK or Eire);
Question 2: Age when migrated (those individuals who were children when they relocated to Australia were excluded from the study);

Question 3: Age/s of their children. Age was a significant factor as it there was two versions of the questionnaire: Version A (for participants with children > 10 years of age) and version C (for participants with children < 10 years of age). Part six of the questionnaire was presented in the present tense for those women with small children (< 10 years - questionnaire identified with the letter ‘C’). For adult children, part six was in the past tense (questionnaire identified with the letter ‘A’).

Once it had been established that a woman could be included in the study, a questionnaire was posted to her, with a stamped addressed envelope included for the return of the questionnaire. When questionnaires were returned they were placed into one of the seven sub-groups according to the length of time the participant had resided in Australia (see Table 5.1). On the front cover of the questionnaire the participant gave her telephone number if she agreed to be interviewed.

As expected, the participants who had migrated within the past 10 years had young children and those participants who had resided in Australia from 15 to 35 years and over had adult children.
Table 5.1
Number of participants within each of the seven sub-groups depending on the number of years they had resided in Australia and distribution of participants according to type of questionnaire ("A" or "C")

<table>
<thead>
<tr>
<th>SUB-GROUP</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Years of residency</td>
<td>Up to 5 yrs</td>
<td>Up to 10 yrs</td>
<td>Up to 15 yrs</td>
<td>Up to 20 yrs</td>
<td>Up to 25 yrs</td>
<td>Up to 30 yrs</td>
<td>Up to &amp; over 35 yrs</td>
<td></td>
</tr>
<tr>
<td>Version of Questionnaire ‘A’</td>
<td>8</td>
<td>12</td>
<td>7</td>
<td>17</td>
<td>22</td>
<td>18</td>
<td>22</td>
<td>86</td>
</tr>
<tr>
<td>(Adult Children)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Version of Questionnaire ‘C’</td>
<td>24</td>
<td>13</td>
<td>7</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>48</td>
</tr>
<tr>
<td>(Children under 10 yrs of age)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(n=)</td>
<td>33</td>
<td>24</td>
<td>14</td>
<td>21</td>
<td>23</td>
<td>17</td>
<td>22</td>
<td>154</td>
</tr>
</tbody>
</table>

Of the 209 questionnaires distributed, 170 were returned, making a return rate of 81%, which was deemed an excellent response to the study. This high level of response rate could imply that women were keen to relate their experiences (positive or negative) and perhaps they hoped their experiences might assist future migrants to settle in Australia.

Of the 170 returned questionnaires, three were excluded, as they were incomplete. A further thirteen (13) women - contacted via the hospital - were excluded because they had migrated at a young age with their parents. Thus, in total, 154 questionnaires were accepted for the study – a return rate of 73.6%. Furthermore, 93 (60.3%) of the 154 participants agreed to be interviewed. As stated, the returned questionnaires were placed in one of the seven sub-groups.
depending on the length of residency. The seven sub-groups are identified in Table 5.1.

Table 5.1 also shows the number of participants within each of the seven sub-groups with young and adult children. As stated previously, the age of the offspring was significant to the type of questionnaire distributed ("A" = adult children, "C" = children under the age of 10 years). Following initial review of the questionnaire and open-ended questions, five participants from each of the seven subgroups were selected for interview, giving a total of thirty-five participants for interview. The basis of selection criteria for interview is discussed in detail later in the chapter in relation to the interview schedule.

Data collected during the interview process regarding rearing children following relocation without family and social support was generally retrospective. One of the aims of the study was to investigate the significant part family and social networks played in supporting mothers with newborns and young children. To ascertain a current perspective on this issue a further sub-group of five women were selected for interview on the basis that the woman had birthed a baby in Australia within the previous two years. Four women from sub-group one, and one woman from sub-group four were selected. The length of time the women were resident in the country was not a factor as the reason to select this sub-group was to determine how they perceived rearing a baby without the support of close family, friends and community. Thus, in total, forty (40) participants were
selected for interview. Data collection from the questionnaire and interviews occurred between March 1998 and November 1999.

**Description of the instruments**

**Questionnaire**

As stated, every participant completed a 10-part questionnaire (see Appendix 5.1), which was designed to collect evidence to help investigate the four main questions of the study. Descriptions of each part of the questionnaire are as follows.

**Part 1** – Items 1-34, related to demographic data, and were devised by the researcher from personal experience of migration and from review of the literature. These items were deemed to be important to determine how women settle following migration. Items related to age, years resident in Australia, citizenship status, number of children, occupation, preparation and reasons for migration, initial reactions on arrival in Australia, strategies to help settlement, return visit/s to the homeland and subsequent resettlement on return to Australia and advice to future migrants. Five items related to general health.

**Part 2** – The literature shows that maternal social support is essential when childrearing to avoid unnecessary psychological distress. This factor is significant to migrants who may be without the social framework available to
them in their homeland. To establish the social framework of this group of women the Maternal Social Support Index (MSSI) developed by Pascoe, Loda, Jeffries and Earp (1981) was used. The authors in a study of 69 families to establish the wide variability of social support at the time a child’s birth used the MSSI. The study demonstrated a significant ($p < .01$) amount of variance in the stimulation of children less than three years of age in the home environment. A modified version of the MSSI was used in this present study consisting of 15 items relating to the following factors; amount and extent of social support available inside and outside of the home, frequency of interaction with others and marital status, also assessment of support level related to the quality of support given by relatives and friends. Modifications were made to account for the possibility of having no family members or friends available for support.

**Part 3** –The Dundee Relocation Inventory (DRI-2) developed by Fisher (1989) is a diagnostic test for the assessment of homesickness and distress following relocation. The scale is used to access participants’ feelings of homesickness and distress due to being apart from family, friends and their homeland. Furthermore, the scale may determine if the feelings of distress lessen over time and if there is a specific timeframe over which the distress may become less potent.

Using a sample of university students Fisher (1989) developed a three-category scale that separated the scores of the homesick and non-homesick students. Four factors relating to homesickness and relocation stress were determined, these were: general adaptation, satisfaction, home and social. Fisher administered the
DRI-2 to 85 students; of the 85 subjects, 34 were non-homesick students and the mean score was 5.3 (S.D. = 11). The mean score of the 51 homesick students was 17.5 (S.D. = 3.9); the difference was significant (p < 0.001). A retest on 34 non-homesick and 54 homesick students gave test-retest correlation of 0.71 and 0.59 respectively across two weeks and 0.81 and 0.21 respectively across six months (Fisher, 1989 p. 140). Correlation coefficients were significant at p < 0.05. Studies have shown the DRI-2 to be reliable and have construct validity (Fisher, 1989).

A modified version of the Dundee Relocation Inventory (DRI-2) developed by Fisher (1989) was used in this study. The items 1 to 17 relate to three factors: general adaptation (five items), home (six items) and satisfaction (six items). Participants are asked to respond to each item using a Likert scale of never (0), sometimes (1) and often (3). This part of the instrument is written in the past tense to ascertain participants’ level of distress following initial arrival to Australia. Eight (8) items were excluded from the original 26 item version (Fisher, 1989), these included; five (5) items related to social factors, two (2) items related to adaptation to the new country and one (1) item related to satisfaction (employment), and four items related to loneliness. These items were eliminated as these factors were dealt with in other parts of the questionnaire. The researcher included item 17 - “I feel trapped here” as this could refer to feelings of being trapped either geographically or psychologically in the adopted country. Responses to this item were discussed in the interviews.
Part 4 – Lack of familiar environment and social networks may have a negative effect on the psychological health of the participants, therefore assessment of this factor was necessary to determine if this can occur and to what extent. A Depression Inventory (DI) was devised by the researcher based on the common factors related to feelings of depression: These factors being mood, somatic symptoms and self worth (Johnston, 1997) – items were generated to incorporate these factors. Of the 21 items, five items related to mood, eight items related to somatic symptoms and eight items related to self worth.

Participants were asked to respond to each item using a Likert scale of never (0), occasionally (1), often (2) and very often (3). Part 4 was presented in the past tense to ascertain participant’s feelings of depression on first arriving in Australia.

Part 5 – Items 1 - 6 devised by the researcher was to collect demographic data related to children within the family prior to migration, how these children were prepared for relocation and their subsequent settlement in Australia.

Part 6 – To determine the role of children in the migration process and settlement in the new country the researcher devised 16 items related to how the mother interacted with her children. As indicated earlier two versions of the questionnaire were generated to account for young and adult children. Version ‘A’ was administered to those participants with adult children (> 10 years of age) and version ‘C’ to those participants with young children (< 10 years of age). To
permit collection of retrospective data part six in version ‘A’ (adult) of the instrument was written in the past tense for participants with adult children who were raised in Australia. Alternatively for those mothers, who now have young children, part six in version ‘C’ was presented in the present tense.

**Part 7** – The process of migration, initial impact of multiple loss and initial impact of exposure to a new country may impact adversely on the individual. Women who experienced this profound loss may exhibit features of traumatic stress thus the Impact of Event Scale was used to identify whether traumatic distress could be a possible feature related to relocation.

The Impact of Events Scale (IES) (Horowitz, Wilner and Alvarez, 1979) is a self-report measure of any specific life event and predates the publication of the DSM-111 and the adoption of Post-Traumatic Stress Disorder (PTSD) in the nomenclature (Weiss and Marmar, 1997). The original IES included items related to assessment of intrusion and avoidance, however, it did not include the domain of hyperarousal symptoms associated with traumatic events. The IES has been used in many studies related to traumatic events, which include natural disasters, criminal injury, serious illness and experiences of war to name a few. As Weiss and Marmar (1997) observe the plethora of studies using the IES demonstrate the validity and reliability of the scale in assessment following a traumatic event.
The revised scale (IES-2) developed by Weiss and Marmar (1996) included items related to all factors associated with PTSD. The scale consisted of twenty-two (22) items categorised into the following subscales to reflect the characteristics of PTSD: avoidance (8), intrusion (7), and hyperarousal (7). Using the IES-2 subjects were recruited from emergency personnel such as police, firefighters, paramedics and emergency medical technicians. All these subjects are involved in emergency life threatening situations. A study of 197 subjects revealed the following coefficients; intrusion $\alpha = 0.91$, avoidance $\alpha = 0.84$, and hyperarousal $\alpha = 0.90$, proving high internal consistent subscales.

Participants were asked to respond to each of the questions using a Likert scale of not at all (1), a little bit (2), quite a bit (3) and a great deal (4).

**Part 8** – The Loneliness Deprivation Scale (LDS) (de Jong-Gierveld & Raadschelders, 1982) was selected to measure loneliness within this present study. Of the nine items within the scale, four related the longing for a close friend or confidant, three items related to feelings of emptiness and three related to feelings of abandonment. These factors may be significant to the migrant woman because being so far from her homeland and social networks she may express some of these features. The LDS developed by de Jong-Gierveld and Raadschelders (1982) was used by de Jong-Gierveld (1987) in a study using a stratified sample of 554 single, married, widowed and divorced adult men and women. The response rate was 58%. Results from the study produced the
following: $SD = 2.36$; a Cronbach’s alpha = .86; item-rest correlations were greater than .50.

Within the present study a modification was made to the original scale. Item one in the original version related to specific female company only. To determine whether the participants missed male company another item was created – this item could relate to the participant’s father, siblings or male friends. Participants were asked to respond to each of the questions using a Likert scale of never (0), rarely (1), sometimes (2) and always (4).

**Part 9** – Items 1-18 was a repeat of the Dundee Relocation Inventory (DRI-2) presented in Part three of the questionnaire. This part was presented in the present tense to ascertain the participant’s extent of homesickness after living in Australia for some time and to see if any change had occurred over the years of residency. The format of items 1-17 in part three was replicated, however, in Part 9, one extra item (item 18) was included to assess if participants wished to return to their homeland more often. Participants were asked to respond to each item using a Likert scale of never (0), sometimes (1) and often (3).

**Part 10** – This part is a replication of the Part four (Depression Inventory) of the instrument, however Part 10 is presented in the present tense to determine if the participants expressed any feelings of depression after living in Australia for sometime, and also to compare initial experiences of depression. Participants
were asked to respond to each item using a Likert scale of never (0), occasionally (1), often (2) and very often (3).

A page was included at the end of the questionnaire inviting the participant to make further comments related to the experience of migration. These responses were analysed qualitatively.

Within the DRI-R (Part 3 and 9), items 5, 6, 7, 10, 11, 12, 13, 14, 16 and 17 were reversed for scoring. In the DI (Parts 4 and 10), items 1, 4, 5, 12, and 13 were reversed. In the IES-R items 5, 8 11 and 22 were reversed.

Since participants in the present study had migrated at different times within the lifespan some of the scales in the instrument were modified to accommodate this factor. Principally to collect data on reactions and feelings when the participants first migrated to Australia, Part 3 (the DRI-2), Part 4 (DI), Part 9 (DRI-R) and Part 10 (DI) were presented in the past tense (Time 1). To determine the participants' current feelings - Part 9, (DRI-2) and Part 10 (DI) were presented in the present tense (Time 2).
This question required the participant to address the original reasons for migration and identifying if they were fulfilled for them.

Specifically more detail was included on how to complete Part 7. Also it gave more information related to what the scale was asking of the participant, thus eliminating the threat of ‘hidden meaning’ within the questionnaire.

As stated, the Depression Inventory (DI) was devised to collect data related to feelings of depression and was based on other “Depression Scales” which were not considered satisfactory for the following reasons. Firstly, the preferred scales were too lengthy and since the questionnaire already included a variety of scales this may have been off-putting for the participants. Secondly, due to copyright constraints it was not permitted to photocopy certain “depression” scales to be included with the “questionnaire book”. To ascertain reliability and validity of the DI, it was trialled on 23 nursing students. Results indicated a reliability coefficient of $\alpha = .90$. The scale was accepted as valid and reliable.

**Interview schedule**

A pilot study was implemented to determine if the semi-structured interview procedure required refinement. Significant issues related to migration were generated following a review of the literature and the researcher’s experience of
Pilot study

Questionnaire - validity and reliability

In order to establish the validity and reliability of the scales related to experiences of migration the questionnaire was administered to a group of 11 women who were similar in age to the main study group. From this pilot study minor adjustments were made to the questionnaire and typographical errors corrected. The alterations were as follows;

In Part 1 (demographic questionnaire) item 20 asked

“Prior to moving to Australia what strategies did you use to assist in making settlement easier?”

It was felt the “strategies” could be misleading and may confuse some individuals therefore a more common and acceptable term of “measures” was inserted. Item 21 also referred to “strategies” - this was also replaced with measures.

Item 18 was - “When you first arrived here were your reasons for coming to Australia fulfilled?” This did not reflect the question posed in item 17 which asked the reasons for coming to Australia, therefore this item was changed to;

“In relation to the reasons identified in question 17, were these reasons for coming to Australia fulfilled?”
migration. Conducting the pilot interview provided an opportunity for the researcher to modify questions and practice the interview process.

A female migrant from New Zealand agreed to be interviewed. Being a nurse, academic and a migrant, the participant understood the impact that migration may have on the psychological health of women. Further, she understood the requirement of conducting a pilot study. The interview was tape-recorded. At conclusion of the interview the participant was invited to comment on any of the questions. The interview schedule was modified slightly in response to those comments.

**Procedure**

**Selection of participants for interview**

On return, the questionnaires were allocated to one of seven subgroups according to number of years participants had resided in Australia (see Table 5.1). A “global” review of the responses within the questionnaires gave the impression that participants were positive toward the process of migration. However, there was also an impression of a “peak and trough” pattern of depression and homesickness across the seven sub-groups related to years of residency. To help the interview selection process, responses to the open-ended items were also considered. Review of the responses assisted in the selection of five participants within each of the seven sub-groups as these participants presented either a
negative or positive perspective on migration. To gather data on the possible impact lack of support systems may have on the psychological well-being of women with babies or young children, five women who had recently had a baby were also selected for interview \((n=40)\).

This method of selection helped to provide a balanced perspective (negative or positive) on the experience of migration. A balance of negative and positive responses was needed to determine the relationship between strategies the women used to assist in settlement and the possible negative and positive outcomes related to migration. Furthermore, interviewing this group of women assisted in clarifying factors related to migration. Two participants who were originally selected for interview declined stating that they did not want to relive their experience of migration. Another two participants were selected from the appropriate sub-groups to take their place.

**The interview process and data collection**

The interviews took place from March 1998 to November 1999. The participants were contacted and asked whether they still consented to be interviewed: if so, a mutually agreeable time, date and venue were arranged. Interviews took place in an environment selected by the participant - the venue was either the participant’s home or workplace. As the interviews took place in an environment which best suited the participant, the chosen venues provided an environment
where the participant could safely relate their stories and if they became
distressed they were at least in a familiar place. The researcher conducted all the
interviews and each participant was interviewed on one occasion only. The
researcher was aware that recounting migration experiences might cause distress
to some of the participants, therefore, it was emphasised that the participant
could stop the interview at any time.

Prior to the interview, participants read and signed a consent form to allow the
interview to proceed (see Appendix 5.5). Interviews took approximately 45
minutes to one hour to complete, all were tape recorded and later transcribed
verbatim. If a participant became distressed relating her story, the researcher
suggested a pause in the interview to allow the individual time to recollect
themselves, and to prepare to continue the interview. All participants completed
the interview process: This factor might signify that all the women were willing
to relate their stories even though it was traumatic for a few. Many of the stories
were positive in nature, unfolding remarkable information related to migration.
Women offered strategies that might assist future migrants in their quest to settle.
These strategies are discussed in detail in Chapters 6 and 8. The researcher was
thanked by a few of the women for the opportunity to recount their migration
experiences and feelings related to this prominent episode in their lives.

The researcher was mindful that reliving these life experiences associated with
migration could be unpleasant or overwhelming for some participants. Thus,
following the interview the researcher remained with the participant to allow a
period of time to de-brief. The researcher stayed with each participant until it was judged that the participant was content. Overall the interview procedure took up to three hours to complete. Participants were sent a card thanking them for participating in the interview process.

Generally the pattern of the interview process remained consistent and basically followed the interview schedule. Some participants were very forthcoming with their experiences and answered the questions before being asked. The interview schedule, however, did allow for different “probes” depending on when the women migrated, and, the number and timing of children within the family, that is if they brought children with them or had newborns following arrival (see Appendix 5.3). Questions that related to the following factors were addressed depending on individual circumstances and/or experiences of the women;

- If the woman had a baby following arrival in Australia and what was the experience of caring for the baby without access to a support system/family;

- If the woman had brought children and had another baby following arrival, was there a difference in caring and rearing the child in a new country compared to rearing a baby in their homeland;

- If the woman who had school age children when she migrated had experienced problems settling her children into the school system;
• Whether the woman had returned to her homeland and if so, what was the subsequent settlement like upon return to Australia;

• Whether the women had relatives in Australia, and if so, the level of interaction with them.

**Ethical procedure**

The Murdoch University Ethics Committee approved the proposal and questionnaire for the study. Participation in the study was on a voluntary basis. A letter attached to the questionnaire explained that completion of the questionnaire indicated consent in the study. Further, the letter explained that the participant could complete the questionnaire only (no interview) and return it to the researcher, or complete the questionnaire and agree to an interview (by giving their telephone number on the front page of the questionnaire). It was emphasised that confidentiality would be maintained and that all information gathered from the questionnaire and interviews would be kept in a secure place. The participants were informed that they should not identify themselves by name.
Data analysis

Relevant quantitative procedures were used to analyse data from the 10-part questionnaire and the interviews in order to address the different research questions. Responses to all the scales within the questionnaire were entered into SPSS and analysed using the parametric and non-parametric statistics in this statistical software package to determine differences amongst the sub-groups or between the variables of interest (initial reaction to migration, homesickness, support networks, coping strategies, psychological health, etc.). Qualitative data were analysed using firstly, coding systems to identify major ideas or themes and, secondly, descriptive statistics to capture their occurrence within and across groups. These procedures are detailed in the following sections.

Development of coding categories

A coding system based on the literature in relation to attachment theory, culture shock and multiple loss associated with the migration process was devised to analyse the data. To give an overall perspective on the impact of migration on the women in the study, the coding was developed in three parts to reflect the migration process: firstly, the motivation and decision-making process to leave the homeland; secondly, the impact of migration on the woman, (loss and subsequent grieving); and, thirdly, re-invention of the self (see Appendix 5.6). The following sections present more detail of these three coding systems.
Decision and motivation to migrate

The decision to relocate was coded in terms of time scale: gradual or spur of the moment, and by who influenced that decision: self, mutual (self and partner) or others (husband or family). The motivations to migrate were coded in two categories; first, the motivation initiated by the “self” (e.g. adventure), and the motivation influenced by ‘others’ (e.g. manipulation by husband) (see Table 5.2).

Table 5.2
Motivation to leave the homeland imposed by the “self” and “others”

<table>
<thead>
<tr>
<th>“Self”</th>
<th>“Others”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adventure or excitement</td>
<td>Manipulation (by family or husband)</td>
</tr>
<tr>
<td>“Grass greener”</td>
<td>Altruistic (better life for children)</td>
</tr>
<tr>
<td></td>
<td>Escape (family and physical environment in homeland)</td>
</tr>
</tbody>
</table>

Process of migration

In general, the subcategories in this part relates to preparation pre and post migration referred to by Hertz (1988) to assist in settlement in the new country. Reaction to culture shock, multiple loss as described by Garza-Guererro (1974) and perceived loss of attachment to the homeland, which manifests as homesickness or grieving (Bowlby, 1980; Parkes, 1986) (see Table 5.3).
Table 5.3  
*Components of the process of migration, impact of migration, multiple loss and grieving process*

<table>
<thead>
<tr>
<th>Category</th>
<th>Coding</th>
</tr>
</thead>
</table>
| **Preparation for migration**                | Preparation of self and family  
| (pre and post migration)                     | Pre-migration strategies to assist in settlement e.g., read books, talk to people, visit to the selected country, bringing mementos  
|                                              | Information re climate, employment, schools, housing  
|                                              | Post-migration strategies such as social and personal activities Involved with children |
| **Culture shock**                            | Impression of Australia  
|                                              | Impressions of Australians  
|                                              | Specific culture differences |
| **Multiple loss**                            | Loss of family, friends, community, language, attitudes, values, beliefs & customs  
|                                              | Support systems  
|                                              | Familiar objects, places, events  
|                                              | Countryside |
| **Grieving process**                         | 1 **Numbing**: reality shock, panic, anger  
| (4 stages of grieving process)              | 2 **Pining & yearning**: searching, denial, guilt  
|                                              | 3 **Disorganisation & despair**: apathy depression  
|                                              | 4. **Reorganisation**: accept loss, re-define self and situation |

**Preparation for migration**

The strategies used by the migrant women were coded related to pre and post migration preparation. *Pre-preparation strategies* included, reading, looking at maps, watching videos, talking to people, previous visit and family living in Australia. *Strategies to assist settlement* following relocation were coded accordingly; planned to stay for a short time only, planned holiday to homeland, employment, joined groups, kept busy, met other mothers, new friendships,
education, employment, church, joined clubs and strategies to avoid feelings of homesickness. Coded also were strategies that involved using the children as a means to integrate into the community; involvement with school activities, crèche, took children out (e.g. walking, playing). The women’s advice to future migrants was also coded.

Culture shock

The impact of culture shock was coded in terms of immediate and later impressions (positive and negative) of Australia (environment, geography, climate), and immediate and later impressions (positive and negative) of Australians (meeting, working and socialising). Coded here are any stressful times or situations the migrant women may have encountered following relocation.

Multiple loss

Coded was the impact of the realisation of multiple loss, which included loss of family, friendships, community, language, food, attitudes, beliefs, and support systems. Included in multiple loss is the impact that migration may have on the “old” identity of the person. The impact of multiple loss was coded in respect to the perceived loss of the “old me”, loss of interaction with the family and the loss
of security that the homeland gave. The lack of support systems were coded in terms of the impact this deficiency may have on the psychological health of the women with newborns or young children.

**A grieving process**

Coded in this category was reaction to leaving the homeland, the *impact of migration* and *perceived loss of attachment to the homeland* (homesickness) and attachment figure (mother, father or family). Impact to loss of attachment was coded using the *four stages of the grieving process* (numbing, yearning and pining, disorganisation and despair, and reorganisation). Also coded were the mother, father, parents-in-law’s reactions to the woman leaving the homeland and taking the grandchildren. The time-scale to resolve the grieving process was also coded, and the support given by the woman’s husband at this time. Statements relating to the consequences of migration, such as loneliness and guilt were included in this category.

**Re-invention of the self**

The sub-categories in this part used the *fourth stage of the grieving process - reorganisation*, which incorporates acceptance of the loss and redefinition of the self and situation (see Table 5.4). Codes identified perception of the self and
comparison of the “old self” and emergence of the “new self” (confident, stronger, independent). Coded also was the sense of belonging to the adopted country (positive, transitional positive, limbo, transitional negative and negative) and the possible continued link to the homeland (residual factors/imprinting - seasons, countryside, culture). To facilitate re-invention of the self, coded were the specific activities/strategies the women used support the new identity; those strategies that were solitary in nature (writing letters, self help groups, reading), social activities (education, employment, coping strategies), country (becoming familiar with the geography of Australia) and cultural (being more aware of Aboriginal culture and issues).

Table 5.4
The fourth stage of the grieving process (reorganisation) used in the coding system

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Possible reactions</th>
<th>Coding</th>
<th>Strategies</th>
</tr>
</thead>
</table>
| Redefine self & situation | Accept loss as permanent Recognise life must be re-shaped | Less attached to homeland ‘Old me’ versus ‘new me’ Confident, independent, stronger | **Solitary activities**  
Writing letters  
Reading  
Self help groups  
**Social activities**  
Education  
Employment  
School activities  
Met mothers  
Involved with children  
**Country**  
Travel around state  
Geography  
**Culture**  
Aboriginal culture  
Aboriginal issues  
History of Australia |
Throughout the coding procedure modifications were made in response to data that emerged from the interviews and redefining the theoretical framework on which the study was based.

Computer management of coding

The data gathered for the interviews were managed by using the Non-numerical Unstructured Data Indexing Searching and Theory Building (NUD * IST 4) software. NUD * IST is recognised as a powerful software that can analysis qualitative data (Burroughs-Lange & Lange, 1993; Rouse & Dick, 1995; Weitzman & Miles, 1995) without impacting on the essential creative aspects of qualitative research approaches (Rouse & Dick, 1995). According to Richards and Richards (1994) NUD * IST can support the management of “rich complex and messy” data by what is known as a “code and retrieve facility” (p. 445 & 446). This support allows the researcher to spend more valuable time on the analytical aspects of research (Rouse & Dick, 1995).

NUD * IST is divided into two main systems: a document system and an index system. The document system allows storage of documents and data associated with those documents. The index system provides the apparatus to code store and retrieve data and lines, sentences or paragraphs from text can be selected for analysis (Rouse & Dick, 1995; Weitzman & Miles, 1995). The index system is a configuration of “nodes” and segments of text selected from qualitative data,
which can be allocated to a specific node and attached to a hierarchical category previously designed by the researcher. The categories can be devised using a theory-driven or a data driven approach. The nodes, within the categories, form “trees” and further branches from these nodes are termed “children” or “siblings”. Each of the nodes is allocated a number that indicates its rank in the hierarchy. The index tree, according to Burroughs-Lange-Lange (1993), “is a representation of the researchers’ analytical scheme” and data can be added, taken away or rearranged. NUD • IST also allows the researcher to browse and search the data for potential or meaningful relationships within the categories or nodes.

The hierarchical categories loaded into NUD • IST for this present study included nodes for Base Data or demographic information, such as, identification code, age, years living in Australia, sub-groups (1-7), if completed questionnaire or interview, country of origin and citizenship status. Categories were derived from the theoretical framework already described (motivation and decision to relocate, loss of attachment, grieving process, strategies to assist in settlement and re-invention of the self). A category was allocated to the interview questions, and the responses to the open-ended questions within the questionnaire were also assigned to a separate category. A component of the grieving process is presented in Figure 5.1 to illustrate the index system.

All the documents (interviews) within NUD • IST relating to the study had a name and header for easy identification. NUD • IST recognises three different
sizes of the document: the text unit, the section and the whole document. A text unit is the smallest segment of text that NUD • IST can retrieve from a document and this type was elected for this present study. The interviews were coded as text units and NUD • IST automatically allocates a number to the text units for each document or interview. Numbering of the text units assists in rapid retrieval of data from specific interviews and participants. All interviews (documents) were coded in text units and the text units allocated to appropriate categories (Richards & Richards, 1994).

Figure 5.1
*Section of NUD • IST tree showing the four stages of the grieving process*

Interview questions matched particular categories and the researcher used this as a baseline on initial coding of the interviews. Following initial coding the
researcher recoded, refined and deleted nodes as more specific data emerged. Any text that could not be directly attached to a node was allocated a free node—these were later re-coded into appropriate categories. Examples of these free nodes were historical information from early settlers, and data that did not “fit” the theoretical framework on initial coding.

An example of refining the coding system within this study is when the coding allocated to the fourth stage of the grieving, reorganisation, new concepts began to emerge. These concepts related to the “new me” and how the person came to terms with migration, how they developed a sense of belonging (positive, transitional positive, limbo, transitional negative and negative) and perceived the new self (confident, stronger and independent). These concepts were later linked to the post-migration strategies to support the re-invention of the self. Figure 5.2 shows the examples of concepts related to re-invention of the self.

The reliability of the coding was achieved in the following ways:

- The researcher reviewed and cross-checked nodes to ensure that duplication and miscoding had not occurred.

- An independent coder, familiar with the process of migration was given five randomly selected interviews for review of coding. This person was not involved in development of the coding system.
Figure 5.2
Section of NUD *IST tree showing stage of reorganisation and re-invention of the self.

- The same independent coder was given the categories of "sense of belong to Australia" to ensure that the participants were allocated to the appropriate belonging category.

- Nodes difficult to code were discussed with the researcher’s supervisor.
Resources to analyse data

Both the quantitative and qualitative data were used to address the research questions. Below are the research questions with associated sources of data.

Question one:

What factors may influence the initial experience of the migration process - either positive or negative?

Sources of information: Data from interview, cluster of coding related to; motivation and decision making process related to migration, impact on self, family and friends to the women leaving the homeland, strategies (pre and post migration) to help in settlement. Questionnaire - IES-R, pre-migration strategies and length of time resident in the adopted country.

Question 2:

Does the impact of multiple loss (family, friends, physical environment, culture, language, food, music) manifest as a grieving process?

Sources of information: Cluster of coding related to the grieving process, culture shock and multiple loss, threat to old identity and consequences of migration: loneliness and guilt. Questionnaire - DRI-R (Part 1 and (9) - Time 1 and 2, IES-R and the LDS.
Question 3:
Pre and post migration, what factors mediate, the relationship between the old and new cultures?

*Sources of information:* Cluster of coding related to post-migration strategies, childrearing (psychological impact). Re-invention of the self, sense of belonging, imprinting/residual link. Questionnaire: DRI-R (Part 3 and 9) - Time 1 and 2, and the DI (Part 4 and 10) - Time 1 and Time 2, and the LDS.

Question 4:
Do the physical (weather, countryside and geography), cultural characteristics of the homeland and attachment to family and friends imprint on the person and so explain the continued residual link to the homeland?

*Sources of information:* Cluster of coding related to attachment to the homeland (physical and psychological). Sensory aspects of the countryside, birds, weather (seasons), events and accents.

In Chapter 6, the results and interpretation of the data analysis from the interviews and questionnaire are used to address the first research question previously outlined. Chapter 7 presents two case studies related to motivation to migration and consequences of that motivation. In Chapter 8, research questions two, three and four are addressed.
Chapter 6

Results and interpretation:

Leaving the homeland

Research question one

Demographic data for whole group

Pre-migration
  Decision making process

Motivation or reasons to migrate
  Mentioned by whole group
  Mentioned by interview group

Pre-migration strategies
  Mentioned by whole group
  Mentioned by interview group

Attachment and attachment figure/s (interview group)
  Reaction by attachment/s and self to leaving the homeland

Post-migration
  Participants’ reactions to initial exposure to Australia and Australians
  Impact of Events Scale (IES-R)
  Australian attitudes toward British migrants
  Cultural differences experienced on first arrival

Participants’ advice for future migrants
  Mentioned by whole group
In this chapter, data analyses from the interviews and questionnaire are used to address the first research question, which relates to the initial steps in the migration process.

**Research question one**

What factors may influence the initial experience of the migration process – either positive or negative? This question was broken down into the following more specific questions;

- Why was the decision to migrate made, who influenced the decision and in what time-frame was it made?
- What pre-migration strategies to assist in settlement in the new country were used and did the women consider these strategies facilitated settlement?
- What was the participant’s reaction to leaving her family and what was the family’s reaction to her leaving?
- What was the participant’s initial reaction to the new culture?

Results are presented in the following order: Firstly, *demographic* information about all the participants in the study (N=154) related to age, country of origin, time resident in Australia and citizenship; Secondly, the *motivation* and *decision making*
process, pre-migration strategies undertaken by the participants to prepare for living in a new country and the impact that leaving their country of origin had on the women and their attachment figures; Thirdly, initial reactions to the new country, whether the motivation and decision to migrate was validated on arrival in the new country, and whether the pre-migration strategies assisted in initial settlement. These aspects will be further discussed in relation to settlement in the new country in the later chapters.

Some items within the questionnaire were open-ended questions, however, not all participants responded to these items. If less than seven (<5%) of the total of 154 participants or less than two (<5%) of the 40 interview participants responded to a particular question within the questionnaire, these responses were not included in the results unless deemed really significant to this study. A four-digit number following a quote identifies a particular participant. If the number also includes a “Q” then the quote was in response to an open question within the questionnaire and relates to the participants who completed only the questionnaire.

**Demographic data for the whole group**

Demographic data collected from all the participants who completed the questionnaire (N=154) were used to determine when in the lifecycle the participants had migrated, and the number of years of residency in Australia. Table 6.1 shows
participants' country of origin within the UK. Results show that the majority of the participants came from England, while a smaller number originated from the other countries within the UK.

Table 6.1

Country of origin of all participants

<table>
<thead>
<tr>
<th>Country of origin</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>England</td>
<td>95</td>
<td>61.6</td>
</tr>
<tr>
<td>Ireland</td>
<td>15</td>
<td>9.7</td>
</tr>
<tr>
<td>Scotland</td>
<td>11</td>
<td>7.1</td>
</tr>
<tr>
<td>Wales</td>
<td>5</td>
<td>3.2</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>1.9</td>
</tr>
<tr>
<td>UK (Exact country unknown)</td>
<td>24</td>
<td>15.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>154</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

The majority (61.9%) of the participants came from England, followed by Ireland (9.7%), Scotland (7.1%), and Wales (3.2%) - 15.5% of the participants reported being from the UK - therefore could have originated from any country within the British Isles. Three of the participants (1.9%) were born overseas to British parents – fathers in the armed forces and stationed abroad – and these participants were counted as British.

A more even distribution of numbers within groups may have assisted to determine cultural differences between the groups in relation to the impact of migration –
however, this factor was not included in the research questions, therefore, is not of interest in this study.

Table 6.2 shows the age range of the participants. Ages ranged from 25 to 84 years \((M = 48.4, \ SD 12.12)\). There was a cluster of participants between the ages of 35 to 54 years \((n=89, 57.3\%)\). This distribution reflects the fact that 83 (54%) of the total number of participants have resided in Australia for at least 20 years, and up to 35+ years. Participants have resided in Australia from less than one year up to and over 35 years. The longest time a participant had resided in WA was 48 years.

Table 6.2  
*Frequency and percentage of participants in each age group*

<table>
<thead>
<tr>
<th>Age (in years) grouped</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>25-34</td>
<td>19</td>
<td>12.9</td>
</tr>
<tr>
<td>35-44</td>
<td>43</td>
<td>27.7</td>
</tr>
<tr>
<td>45-54</td>
<td>46</td>
<td>29.6</td>
</tr>
<tr>
<td>55-64</td>
<td>28</td>
<td>18.1</td>
</tr>
<tr>
<td>65-74</td>
<td>15</td>
<td>9.1</td>
</tr>
<tr>
<td>75-84</td>
<td>3</td>
<td>1.9</td>
</tr>
<tr>
<td>Unknown</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>154</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 6.3 shows the number of participants within each of the seven residency subgroups that is, how many years they have resided in Australia. As previously stated, 40 women were selected from the 93 participants who had volunteered for interview. The selection process to include participants in the interview group is
given in Chapter 4: it aimed to ensure an overall picture of the migration process. To examine the possible lack of family support system may have on childrearing experiences, one of the seven sub-groups consisted of four women who had recently had a new baby and had recently migrated to Australia (< 5 years).

Table 6.3

*Numbers of participants in the each of the seven residency subgroups and the number selected from each subgroup for interview*

<table>
<thead>
<tr>
<th>Residency Subgroup</th>
<th>Number and percentage of total participants in each sub-group</th>
<th>Number of participants selected for interview from each sub-group</th>
</tr>
</thead>
<tbody>
<tr>
<td>Up to 5 yrs</td>
<td>33 (21.4%)</td>
<td>9</td>
</tr>
<tr>
<td>6 - 10 yrs</td>
<td>24 (16%)</td>
<td>5</td>
</tr>
<tr>
<td>11 - 15 yrs</td>
<td>14 (9%)</td>
<td>5</td>
</tr>
<tr>
<td>16 - 20 yrs</td>
<td>21 (14%)</td>
<td>6</td>
</tr>
<tr>
<td>21 - 25 yrs</td>
<td>23 (15%)</td>
<td>5</td>
</tr>
<tr>
<td>26 - 30 yrs</td>
<td>17 (11%)</td>
<td>5</td>
</tr>
<tr>
<td>31 - 35+ yrs</td>
<td>22 (14%)</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>154</strong></td>
<td><strong>40</strong></td>
</tr>
</tbody>
</table>

At the time of completing the questionnaire all the women had children. The number of children in the family ranged from one to eight: 6.8% had one child, 42.6% had two children, 26.5% had three children, 7.7% had 4 children, 5% had 5 children, 4% had 6 children, and one family had 8 children. At the time of migration, 61.9% of the participants had children; the remainder had children following migration, whilst others added to the family following migration.
Pre-migration

Decision making process

At interview participants were asked about their decision and motivation to migrate in terms of who and what factors influenced them to leave their homeland. The decision to migrate was addressed within the interview process only. The motivation to migrate was addressed within the questionnaire and further explored within the interview group. Data from both quantitative and qualitative methods are compared.

The following results relate to aspects of the decision making process mentioned by the interview group. The decision to migrate was made either by the woman’s partner, the woman herself, planned with her partner, or influenced by others. Table 6.4 shows frequencies of who the decision maker was, and whether the decision was gradual or “spur of the moment”. Seven (18%) participants mentioned “spur of the moment” decisions. The decision was triggered by factors such as advertisements in newspapers, or a desire to follow friends or to take a working holiday. A “gradual decision” to migrate mentioned by 48% (n=19) of the interview group was made over a period of time ranging from two years up to ten years and 28% (n=11) made a mutual decision to migrate with their partner. (Not all women mentioned a time-frame). In the main these women made the decision gradually following discussion with family or with their partner and weighing up whether to remain in the homeland or to start a new life in Australia.
### Table 6.4
Numbers and percentages of participants in interview group identifying the decision to migrate as being made by self and others

<table>
<thead>
<tr>
<th>Decision-making involving the “self”</th>
<th>Description</th>
<th>Interview group(^a)</th>
<th>Example statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self or mutual</td>
<td>Way to see the world</td>
<td>7 b</td>
<td>“…it was a quick decision” (8010) (^d)</td>
</tr>
<tr>
<td>(Spur of the moment)</td>
<td>Followed friends</td>
<td>18 c</td>
<td>“It was pretty spur of the moment really, it was pretty. We hardly thought about it” (1816)</td>
</tr>
<tr>
<td>Self or mutual</td>
<td>Made over a long/short time-span</td>
<td>19</td>
<td>“Probably over about 9 to 10 years I suppose” (2502)</td>
</tr>
<tr>
<td>(Gradual)</td>
<td></td>
<td>48</td>
<td>“One that was made over a long time” (3149)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“Gradual over around 2 years I would say from when we first discussed it to getting here” (5426)</td>
</tr>
<tr>
<td>Mutual</td>
<td>Made between participant and husband</td>
<td>11</td>
<td>“We both wanted to before we met each other” (2462)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>28</td>
<td>“We did everything on a mutual basis” (6790)</td>
</tr>
<tr>
<td>Decision influenced by “others”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family</td>
<td>Living in Australia</td>
<td>10</td>
<td>“Came to WA to live near some of my immediate family members” (9808)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>25 c</td>
<td>“Felt easier to settle knowing someone we knew were already here” (5426)</td>
</tr>
<tr>
<td>Husband</td>
<td>Had influence on decision making</td>
<td>14 b</td>
<td>“I might have just done it because my husband wanted to do it, not possibly what I wanted to do” (1354) (^d)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>35</td>
<td>“No, I didn’t want to come at all it was my husbands decision” (2596)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“I was married at the time so in those days we just followed our husbands in whatever they did. It was his decision, his job” (1516)</td>
</tr>
<tr>
<td>Husband</td>
<td>Married an Australian</td>
<td>2</td>
<td>“Australia was going to be home when we got married anyway. England wasn’t an option” (6152)</td>
</tr>
</tbody>
</table>

\(a\) \(n = 40\) participants interviewed

\(b\) Number of participants who commented

\(c\) Percentage of the participants in the interview group rounded to the nearest full number

\(d\) Participants are identified by a four digit number
Participants in the interview group identified the husband as the principle "other" that influenced the decision to migrate. Fourteen (35%) women mentioned the husband as the major influence in the decision making process to migrate. Of these, two (5%) married an Australian, prior to migration, and there was an expectation that they would leave the homeland and settle in Australia. Thus, although the women had some form of input into the decision-making process it would seem in some cases the husband "had the casting vote"

Ten (25%) women in the interview group mentioned having family members already living in Australia. These women mentioned that having close family members already in Australia helped in the decision-making in selecting Australia as a destination, and that family helped in the settlement process. However, two women (5%) in the interview group mentioned that family members had exerted extreme influence in order to convince them that Australia was a better option - this was perceived as manipulative in nature. A case study which relates one of the participant's experience of being manipulated to migrate, and the long-term conflict the woman encountered in coming to terms with this intervention in her life is presented in Chapter 7.

To see if the influence of others in the decision making process has varied over time, Table 6.5 shows the participants in the interview group according to years of residency (YR) cohorts (1 to 4). Cohort one consists of women who have resided for less than five years; cohort two up to 15 years, cohort three up to 25 years, and
cohort four, up to and over 35 years. These four cohorts which were formed by collapsing the original seven sub-groups will be used later in this and the following chapter to present data. Table 6.5 shows how the 14 (35%) women who were influenced by their husbands to migrate are distributed between the cohorts. Ten participants (25%) are distributed between cohorts three and four and these women have resided in Australia from 25 to 35 years and over. This distribution may reflect the authoritative role of the husband in decision-making processes. In cohort two all decision making was partially control by the women; this may reflect the growing awareness of feminist ideas in the mid 1980. However, four women in cohort one (resident for less than five years) were also influenced to migrate by their husbands. Does this reflect handing back control to male partners?

Table 6.5

*Number and percentage of women in the interview group whose husband influenced the decision to migrate in relation to YR cohorts (1 to 4)*

<table>
<thead>
<tr>
<th>Cohorts</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Years of residency</td>
<td>&gt; 5 years</td>
<td>Up to 15 years</td>
<td>Up to 25 years</td>
<td>Up to and over 35 years</td>
</tr>
<tr>
<td>n in cohort</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>10</td>
</tr>
<tr>
<td>Present mean age</td>
<td>33.7</td>
<td>43.0</td>
<td>49.5</td>
<td>59.5</td>
</tr>
<tr>
<td><em>SD</em></td>
<td>5.1</td>
<td>5.9</td>
<td>8.8</td>
<td>5.8</td>
</tr>
<tr>
<td>Estimate of mean age at time of migration</td>
<td>28</td>
<td>28</td>
<td>24</td>
<td>24</td>
</tr>
<tr>
<td>n and percentage of interview group</td>
<td>4 (10%)</td>
<td>0</td>
<td>5 (12.5%)</td>
<td>5 (12.5%)</td>
</tr>
</tbody>
</table>
Nine participants (22%) in the interview group mentioned their commitment to migration once the decision was made. These women talked of their commitment to stick to their plan, were positive about the decision, and saw themselves as moving on with their lives. The following statements indicate the strength of this commitment:

“I didn’t stand at the airport in a flood of tears, I realised that it was a commitment and at last we were going to do it” (9268);

“I felt I had to stand my ground it was what I wanted to do” (2502);

“I looked at it more as a permanent move” (1516).

Motivation or reasons to migrate

Mentioned by all participants

The following results relate to all the participants in the study and their responses to items about motivation within the questionnaire (part 1, question 17) and reflect the motivations to migrate identified in the literature (Appleyard, 1964; Cohen, 1999; Madden & Young, 1993; Pollock, 1981; Richardson, 1974). Table 6.6 shows that the responses can be categorised into two major types of reasons: lifestyle and social, and several more minor ones. A high proportion of participants selected lifestyle factors as the primary reasons to migrate; especially better life opportunities
(85%, n= 120); a better climate (74%, n=104); a clean environment (43%, n=60) and improved family lifestyle (58%, n=82). The major social factor selected by participants was job opportunities (35%, n=49), followed by family reunion (11.3%, n=16). All these aforementioned reasons may not have been solely for the benefit of the women but may have been for their partner and/or children. Of the 11% (n=16) of participants that mentioned a range of other reasons, 7.7% (n=12) gave adventure as a reason to migrate - others reasons included, peace, working holiday and health. Overall the results show that the motivation to migrate was driven by perceptions of inadequate lifestyle within the UK, and the change in lifestyle that Australia could offer.

Table 6.6
Responses from total number of participants related to motivation to migrate

<table>
<thead>
<tr>
<th>Motivation to migrate</th>
<th>Number and percentage of participants</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lifestyle</strong></td>
<td></td>
</tr>
<tr>
<td>Better life opportunities</td>
<td>120 (85%)</td>
</tr>
<tr>
<td>Climate</td>
<td>104 (74%)</td>
</tr>
<tr>
<td>Improved family lifestyle</td>
<td>82 (58%)</td>
</tr>
<tr>
<td>Clean environment</td>
<td>60 (43%)</td>
</tr>
<tr>
<td><strong>Social</strong></td>
<td></td>
</tr>
<tr>
<td>Job opportunities</td>
<td>49 (35%)</td>
</tr>
<tr>
<td>Family reunion</td>
<td>16 (11%)</td>
</tr>
<tr>
<td>Other</td>
<td>16 (11%)</td>
</tr>
</tbody>
</table>
Motivations mentioned by interview group

Table 6.7 shows the motivation or reasons to migrate mentioned by the participants in the interview group differ from the responses to the questionnaire. These differences in responses may be due to the participants, when completing the questionnaire, having to make a choice, whereas at interview they are given the opportunity to expand on their reasons to relocate. Over half of the women in the interview group (57.5%, n=23) reported that adventure and/or excitement was the primary motivation to travel to Australia.

Earlier migrants used the ten-pound passage offered by the Australian Government, as a cheap means to travel and see the world and have the opportunity to experience sailing on a cruise ship. A quarter of the participants (n=10, 25%) in the interview group mentioned the “grass is greener” in Australia. This response might reflect an element of adventure in living in new country and also the perspective that Australia could offer an improved lifestyle and economic opportunities. These responses reflect the motives identified in the questionnaire, which related to improved life opportunities, lifestyle, climate and employment.
Table 6.7
Numbers and percentages of participants in interview group identifying specific motivations to migrate influenced by "self" and "other"

<table>
<thead>
<tr>
<th>Motivation Influenced by “Self”</th>
<th>Description</th>
<th>Interview Group a</th>
<th>Example statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adventure</td>
<td>Seek adventure and excitement Way to see the world Cheap way to travel (“10 pound pom”) To go on a cruise liner</td>
<td>23 b 58 c</td>
<td>“Yes and the excitement to come to Australia going to another country and not paid very much to go there I suppose. (laugh) You know it was, that was my life then, life was really exciting. It was, yes” (2462) d “I was really doing it as a cheap means to get half way round the world for 10 pounds in two years which was the period you had to stay. “ (7530) “Oh very excited, I wanted to go. Yes it was a big adventure and I was very pleased to be able to go” (9343)</td>
</tr>
<tr>
<td>‘Grass Greener’</td>
<td>Improved lifestyle Better economy</td>
<td>10 25</td>
<td>“We felt we had to do something better” (9268) “Financially you didn’t seem to move on and I just thought there has to be something better than this” (9808)</td>
</tr>
<tr>
<td>Motivation influenced by “Others”</td>
<td>Better lifestyle for children Climate Opportunities Health</td>
<td>20 b 50 c</td>
<td>“Better lifestyles more for your children because we had two young children as well so we thought Oh! We’ll go .. go for it “ (5426) “I just felt that what I was doing was the best for my kids” (6790) “I came because one of our sons was constantly ill and it was considered that the better climate would help him – it did!” (2596)</td>
</tr>
<tr>
<td>Escape</td>
<td>Oppressive family Needed to get away</td>
<td>10 25</td>
<td>“I can’t survive anymore, my body was like pulled in a million pieces, there was nothing left” (1033) “You can speculate but – I know this sounds awful but I would never have escaped my family” (2462) “We just do what we want and you are not answerable to anybody sometimes I think that’s a benefit, getting away from the family ” (1604)</td>
</tr>
<tr>
<td>(Family and environment)</td>
<td>Oppressive environment</td>
<td>8 20</td>
<td>“I thought well we are getting away from the environment that we are living in” (1354) “I was feeling very uncomfortable at home in England, job wise, school wise. I just generally not very happy and I had the feeling that I was just going to want to come – it was just actually saying that” (2505)</td>
</tr>
</tbody>
</table>
a $n = 40$ participants interviewed
b Number of participants who commented
c Percentage of the participants in the interview group rounded to the nearest full number
d Participants are identified by a four-digit number.

The motivation to migrate which was influenced by other factors such as people or the situation/environment in which the women lived is also shown in Table 6.7. A factor frequently mentioned by the women in the interview group was that migration would offer their children improved life opportunities (50%, $n=20$). (Data from the questionnaire showed that 61.9% of the participants had children prior to migration). The participants talked of giving their children a better life, improved opportunities (such as education), a better environment in which to grow, and a better climate to reduce the incidence of their children suffering ill health. Nine women (23%) in the interview group mentioned that they had family already in Australia. These family members helped on first arrival to organize accommodation and helped with the children.

Participants in the interview group mentioned escape - from family or environment - as a motivation to relocate. Escape from the family was mentioned by 10 (25%) participants. The women talked of leaving the homeland for Australia as a means to assert their independence from the family. Migration was also mentioned by six (15%) participants as a means to escape the general, physical and psychological environment in which they lived. (Of these 16 women, four mentioned escaping both the family and physical and psychological environment). A second case study presented in Chapter 7 outlines the experiences of one woman who was motivated to
migrate in order to escape her oppressive family and the environment in which she lived.

Pre-migration strategies

*Mentioned by whole group*

A multiple response question (Part 1, questions 15 and 16) within the questionnaire asked the participants to identify pre-migration strategies that helped them to settle. Results showed that, overall, a high proportion of participants (89%) had undertaken some form of preparation prior to migration to assist in settlement while 17 participants (11%) did not undertake any pre-migration strategies. In the interview group 87% used preparation strategies and five participants (13%) mentioned that they did not prepare for migration.

Data from *items within the questionnaire* showed that a high proportion (64%, n=98) of all participants (N=154) read *books/newspapers* about Australia. Other strategies identified by the women included: *investigating employment opportunities* (55%, n=84); *investigating availability of housing and house prices* (45%, n=69); *studying maps* (40%, n=31), *watching videos* (28%, n=43). Forty-three (28%) had made *previous visits to Australia* (of these, 14 were from the interview group). Additional strategies were used by nine percent of participants, and of this nine percent, 22.6% had talked to people to gain information about Australia. The value of a previous
visit to Australia assisted in the decision making process for this group of women, is indicated in the following quote:

"I came with friends on a one year working holiday and loved it! The climate, the beaches, the desert (I worked on a remote mine site for over six months). When I returned to the UK, I knew I wanted to come back" (1604Q).

Two items (Part 1, questions 15 and 16) in particular, were included in the questionnaire one related to the number of mementos the participants had brought with them and the other to the type of mementos (such as; pictures, books and furniture) of the homeland. Responses show that 88% of the total group had brought from the homeland some kind of memento.

Seventeen participants (11%) did not have any articles about the house, 78 (55%) had a few items, 19 (12%) had quite a few items, and 49 (25.8%) had many items. Responses indicate that; 126 (81.8%) brought photographs, 102 (66.2%) ornaments, 97 (63%) pictures, 88 (57.1%) books, 52 (33.8%) furniture, and 43 (27.9%) maps of their homeland. Bringing mementos from the homeland to assist in settlement will be addressed in Chapter 8 when pre and post migration strategies are further examined, but the following quotes from participants in the interview illustrate how, the arrival of their possessions made them feel better:

“When we opened up our worldly goods it was like Christmas - I remember that - did we really bring this - then we started to settle into the house” (2502);
"For us when our furniture and things turned up and it was so exciting opening the boxes like we'd never seen this stuff before and we had comfortable chairs to sit in and it made you really appreciate possessions" (8431).

Table 6.8 shows the pre-migration strategies mentioned by all the participants in response to open questions within the questionnaire and the responses made by the interview group in relation to the value of the strategies they had used to assist in settlement. The incidences are reported as a mean value of the total group (N=154).

A high proportion of incidences related to researching information in preparation for migration such as; reading book/newspapers, previous visit and asking people information was mentioned by 64% (n=98) of all participants. The mean number of incidences for all participants to each of these pre-migration strategies is as follows; reading (n= 47, m=0.30), a previous visit (n= 22, m=0.14) and some participants (n= 20, m= 0.13) held a preconceived view of Australia.
Table 6.8
Numbers of incidences related to pre-migration preparation strategies identified by all participants

<table>
<thead>
<tr>
<th>Pre-migration Strategies</th>
<th>Description</th>
<th>No of incidences</th>
<th>Example statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Researched</td>
<td>Read books, maps, newspapers</td>
<td>45 b</td>
<td>“Reading books and looking at maps gave me an appreciation of the size of Australia” (6938Q)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.3 c</td>
<td>“Reading Australia Outback gave us a broader view on most aspects of life in Australia e.g. Medicare, schools, cost of living” (8679Q)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“Knowledge and information is power .. knowing understanding the system and likely problems – pitfalls, helped with difficulties which arose” (3593Q)</td>
</tr>
<tr>
<td>Previous visit to Australia</td>
<td>Working holiday</td>
<td>22</td>
<td>“Visiting was essential-the most familiar you are the easier it is to settle” (1616Q)</td>
</tr>
<tr>
<td></td>
<td>Holiday to see family</td>
<td>0.14</td>
<td>“By visiting Australia for a working holiday I knew this was the place for me to settle down” (6152Q)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“We visited Australia for a year and decided that we would make this our home” (6049Q)</td>
</tr>
<tr>
<td>Preconceived view of Australia</td>
<td>From media</td>
<td>20</td>
<td>“…seen Skippy on the television in England so I think they felt the street would be paved with kangaroos” (2596)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.13</td>
<td>“We wouldn’t have thought it as being overly foreign really because it’s pretty well cosmopolitan” (9808)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“I think it’s A Town Like Alice movie where Peter Finch is in Australia, that was my impression” (5658)</td>
</tr>
</tbody>
</table>

a  n = Total number of participants (N=154)
b  Number of incidences reported by all participants
c  Number of incidences expressed as a mean value for total group of participants
d  Participants are identified by a four digit number
Pre-migration strategies mentioned by interview group

Table 6.9 shows two additional strategies mentioned by the interview group. Eight of these participants (20%) mentioned that visiting Australia House provided little information about what to expect when they arrived in Australia, and that 15 (38%) participants mentioned that the information provided was misleading or of no help.

Table 6.9
Numbers and percentages of participants in the interview group identifying pre-migration strategies

<table>
<thead>
<tr>
<th>Pre-migration Strategies</th>
<th>Description</th>
<th>Interview group</th>
<th>Example statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia House</td>
<td>Little information received</td>
<td>8 b</td>
<td>“…there was very little information about Australia” (4115) d</td>
</tr>
<tr>
<td></td>
<td></td>
<td>20 c</td>
<td>“Um it was interesting but probably didn’t tell me enough” 3149</td>
</tr>
<tr>
<td></td>
<td>Information misleading/no help</td>
<td>15</td>
<td>“We went one night but it was always .. it was hype it really was” (6763)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>38</td>
<td>“We went to Australia House we were so naive we believed everything they told us” (7937)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“They accepted our papers in Australia in his trade (husband) yet when we landed here it was not acceptable in jobs” (5658)</td>
</tr>
<tr>
<td>Limited stay</td>
<td>Treat as holiday – stay for short time or maximum 2 years only</td>
<td>19</td>
<td>“I treated it as a holiday and I thought I’d be back in Britain before the end of the year” (1058)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>48</td>
<td>“We kept on saying it’s only for 2 years, it’s only 10 pound for 2 years, we’ll be back after 2 years there’s no way you’d keep us away” (2462)</td>
</tr>
</tbody>
</table>

a n = 40 participants interviewed
b Number of participants who commented
c Percentage of all participants rounded to the nearest full number
d Participants are identified by a four digit number
Taking into account the length of time some of these women have resided in Australia their recollection of information received from Australia House may not be very precise. The lead up to migration is a tumultuous time and all details related to the events which occurred at that time might not be retained with accuracy.

A pre-migration strategy frequently mentioned by 39% (n=19) of the interview group was treating migration as a holiday or planning staying in Australia for a short time only and then they would return to the homeland to live. Sixteen participants (39%) in this group mentioned setting a time limit of a two-year stay, treating the move as a trial or a holiday before returning to their country of origin. (Those migrants who relocated through the Australian “10 pound scheme” had to stay for two years or they had to repay the travel fees).

**Attachment and attachment figure/s (interview group)**

Interview data based on questions that related to the participants’ relationships with their mothers, fathers or other major attachment figures, up to and just before migrating, were examined to determine the basis or strength of that relationship.

Bowlby’s (1969) theory relating to attachment figures, directed the data gathered and responses were categorised to determine who the primary attachment figure was at the time of migration, and how the participant responded to that figure. Table 6.10
shows the participants’ major attachment figures and the relationship to those figures.

Results indicate that nearly all participants regarded either the mother or father as the major attachment figure. Table 6.9 shows that 23% (n=9) of the women in the interview group considered they had a close relationship with their mothers. More participants (n=17, 43%) considered that they did not have a close relationship with their mother. These women talked about a lack of “closeness” which caused a difficulty in communicating with their mother. Of the remaining participants, four (10%) identified their father as the major attachment figure stating they had a close relationship; whilst three (7%) participants did not have a close relationship with him. This finding is used later to examine factors pertinent to settlement in Australia.
Table 6.10
Numbers and percentages of participants in interview group identifying attachment to major attachment figure/s

<table>
<thead>
<tr>
<th>Attachment figure</th>
<th>Description</th>
<th>Interview group a</th>
<th>Example statements</th>
</tr>
</thead>
</table>
| Mother            | Close relationship        | 9 b 23 c          | “When I talk to her on the phone she'd say ‘I miss you’ or I tell her things at heart she tells me things at heart” (5697)  
“So you know she has been a significant part of my life” (3425) ...
“...she wasn’t the sort of person that you could get really close to” (2596)
“...we didn’t get on with each other we weren’t close” (3921)  
“It’s a funny relationship its although I get on very well with her and speak openly and talk about anything I felt on the other hand she’s not particularly warm person” (8431) |
|                   | Not a close relationship  | 17 43             |                                                                                                                                                  |
| Father            | Close relationship        | 4 10              | “I was closer to my dad than my mum” (5292)  
“I feel more closer to my father I’ve always felt closer to my father” (8431)  |
|                   | Not close                 | 3 7               | “...not a particularly good relationship with my father” (6997)  
“...don’t ever expect him to say ‘I love you’ I’d never expect him to say ‘I’m proud of you’” (1033) |

a  n = 40 participants interviewed  
b  Number of participants who commented  
c  Percentage of participants in interview group rounded to the nearest full number  
d  Participants are identified by a four digit number
Reaction by attachment figure/s and self to leaving the homeland

Interview group

The differences in reactions shown by the mother and father to their daughter’s decision to leave the homeland are shown in Tables 6.11 and 6.12. The interview data in Table 6.11 show that 17 (41%) participants mentioned that their mother were devastated at their leaving the homeland, nine (22%) reported that their mothers were supportive of the move, and three (7%) mentioned that their mother were stoic or tended to deny or ignore the decision.

Table 6.11
Numbers and percentages of interview group identifying mother’s reaction to leaving the homeland

<table>
<thead>
<tr>
<th>Reaction of attachment figure to leaving the homeland</th>
<th>Description</th>
<th>Interview group a</th>
<th>Example statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mother</td>
<td>Devastated</td>
<td>17 b</td>
<td>“My mother was absolutely devastated I don’t think she ever got over it really” (1021) d</td>
</tr>
<tr>
<td></td>
<td>Very sad</td>
<td></td>
<td>“My mother said that when we went she felt as is we had all died” (1816)</td>
</tr>
<tr>
<td></td>
<td>Distressed</td>
<td>41 c</td>
<td>“Mum was absolutely falling apart and I had never ever seen my mum cry like she cried at the airport” (5697)</td>
</tr>
<tr>
<td>Supportive</td>
<td>9</td>
<td></td>
<td>“She was absolutely over the moon! (laugh). They thought that is was the best thing that we could do” (5426)</td>
</tr>
<tr>
<td>Best for participant and family</td>
<td>22</td>
<td></td>
<td>“…she was supportive really she wasn’t very angry about it” (9268)</td>
</tr>
<tr>
<td>Denial/stoic</td>
<td>3</td>
<td></td>
<td>“Yes my mother was very restrained about it” (2596)</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td></td>
<td>“…my mum never said very much” (7937)</td>
</tr>
</tbody>
</table>
In relation to attachment figure and their reaction to the participant leaving the homeland Table 6.10 showed that 17 participants did not have a close relationship with their mother yet the reaction to them leaving caused the mother great distress. This result may be related to two factors: firstly, that communication between mother and daughter may not have been at a high level and, secondly, personal attributes may not have allowed outward demonstration of affection. Only when the mother-daughter relationship was perceived to be broken did emotion regarding the strength of attachment emerge.

Table 6.12 shows the father’s reaction to the participant leaving the homeland as incidences mentioned in the interview data and reported as a mean value of the interview group. Nine incidences (m=0.2) were reported which related to their father being devastated at them leaving the homeland. Eight incidences (m=0.2) mentioned that the father was supportive, and eight (m=0.2) incidences mentioned that the father was stoic or denied the decision of the participant leaving the homeland. Four participants (10%) mentioned that they did not know what their parents thought of their decision to migrate. Ten participants (25%) in the interview group mentioned that their parents-in-law were devastated at the decision to migrate, due to “loosing a son” and grandchildren. Overall, these strong negative reactions or emotions related
to the participants major attachment figures, was not expected. These reactions will be examined in Chapter 8 in regard to the guilt feelings women reported at leaving their attachment figure.

Table 6.12
Numbers of incidences reported by the interview group identifying their father’s reaction to leaving the homeland

<table>
<thead>
<tr>
<th>Reaction of attachment figure</th>
<th>Description</th>
<th>Interview group a</th>
<th>Example statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>Devastated</td>
<td>9 b</td>
<td>“My father felt that he couldn’t see us for a while because it was too painful a thought that we were going to leave” (2502)</td>
</tr>
<tr>
<td></td>
<td>Sad, distressed</td>
<td>0.2 c</td>
<td>“My father said nothing which ultimately meant really that he was absolutely horrified” (9808)</td>
</tr>
<tr>
<td>Supportive</td>
<td>Best for family, children</td>
<td>8</td>
<td>“I was doing what he would like to have done” (5292)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.2</td>
<td>“He said ‘Look you are married now you have to think about yourself and your children’” (8151)</td>
</tr>
<tr>
<td>Denial/stoic</td>
<td></td>
<td>8</td>
<td>“I think they thought oh she won’t last the distance” 2462)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.2</td>
<td>“I think my father would have probably been more upset but we are not that sort of family where you display a great deal of emotion” (9343)</td>
</tr>
</tbody>
</table>

a \( n = 40 \) participants interviewed
b Number of incidences reported by all participants
c Number of incidences expressed as a mean value for total group of participants
d Participants are identified by a four digit number
Post-migration

Participants’ reactions to initial exposure to Australia and Australians

Within the questionnaire all participants were asked firstly, whether the reasons to migrate were fulfilled following migration, and secondly, whether their expectations were fulfilled at the time of completing the questionnaire. Table 6.13 shows the responses to these two questions.

Table 6.13
A comparison of responses related to expectations for migration being fulfilled following migration and some time after migration.

<table>
<thead>
<tr>
<th>(Q18) Extent to which expectations were fulfilled immediately</th>
<th>Frequency</th>
<th>Percent</th>
<th>(Q19) Extent to which expectations were fulfilled after time</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rating</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not at all</td>
<td>1</td>
<td>2</td>
<td>Not at all</td>
<td>3</td>
<td>1.9</td>
</tr>
<tr>
<td>A little</td>
<td>2</td>
<td>6</td>
<td>A little</td>
<td>8</td>
<td>5.2</td>
</tr>
<tr>
<td>To some extent</td>
<td>3</td>
<td>41</td>
<td>To some extent</td>
<td>55</td>
<td>35.5</td>
</tr>
<tr>
<td>A great extent</td>
<td>4</td>
<td>105</td>
<td>A great extent</td>
<td>88</td>
<td>57</td>
</tr>
<tr>
<td>Total</td>
<td>154</td>
<td>100.0</td>
<td>Total</td>
<td>154</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Initially following migration, 26.6% (n=41) of the women reported that their expectations for migration had been fulfilled to some extent, while a high proportion of participants 67.7% (n=105) reported that their reasons for migration had been fulfilled to a great extent. At the time of completing the questionnaire and having
lived in Australia for a period of time, the women reported a different perspective on
the fulfillment of their reasons for migration.

At the time of completing the questionnaire 35.5% (n=55) of participants reported
that the reasons for migration had been fulfilled to some extent, and 57% (n=88)
reported that the reasons for migration had been fulfilled to a great extent. When the
responses to the two questions in the questionnaire were compared using a t-test for
paired samples there was a significant difference between the mean responses -
(t=(154) = 3.69, p = .000). This result indicates that the participants no longer think
that the expectations of migration have been fulfilled to the extent they first thought.
That is the migrant’s originally tended to have high hopes which may have become
tempered by the reality of day to day living as they get to know the new country.

Impact of Events Scale –R (IES-2)

A measure of participants’ initial experiences of migration was obtained from
responses to the Impact of Events Scale - R (IES-2) within the questionnaire: 152
participants responded. The total score on the IES-R is 88 and the results showed
that, overall, migration did not impact negatively on the participants (M=41.78, SD
8.8). Moreover, there was no significant difference between the interview group and
the non-interview group which indicates that on the measure the interview group
was representative of the whole group. To determine if their perceptions of their
initial experiences of migration had changed over time, participants were grouped according to years of residency (YR) in Australia. A one-way analysis of variance was used to examine differences across years of residency cohorts on the impact of migration and YR cohorts (1 to 4). The result showed a significant between groups difference related to years of residency means; $F(5.55)$, $p = .001$. (see Table 6.14 and Figure 6.1).

Table 6.14

<table>
<thead>
<tr>
<th>Mean score Standard deviation</th>
<th>Cohort 1 (n=35)</th>
<th>Cohort 2 (n=35)</th>
<th>Cohort 3 (n=47)</th>
<th>Cohort 4 (n=39)</th>
</tr>
</thead>
<tbody>
<tr>
<td>$M$</td>
<td>47.74</td>
<td>41.22</td>
<td>42.58</td>
<td>37.82</td>
</tr>
<tr>
<td>$SD$</td>
<td>9.30</td>
<td>7.19</td>
<td>5.57</td>
<td>11.06</td>
</tr>
</tbody>
</table>

Figure 6.1

*Mean scores on the Impact of Events Scale (IES-R) across the YR cohorts (1 to 4)*

Cohort 1 – resident up to 5 years
Cohort 2 – resident up to 15 years
Cohort 3 – resident up to 25 years
Cohort 4 – resident up to and over 35 years
The downward trend over time (that is, participants in the longer residency cohorts reported less negative impacts) may be because owing to the lapse of time, some of the participants in cohorts in two, three and four may have had difficulty recalling how they felt on first arriving in Australia, therefore only a vague impression can be gained. Participants over time may block out the negative aspects of migration and recall only the positive. Results relating to this scale will be further explored in Chapter 8.

Interview questions and open questions within the questionnaire asked the participants their initial reactions to arriving in Australia and initial impressions of Australians. About half of the women (51%, n=79) reported a positive first impression of the new country. The women mentioned aspects of the country such as the beaches, climate, cleanliness, and many of the women related how overwhelmed they were with the beauty of the country. These responses support the results from the IES-R in that many of the participants viewed Australia in a positive light. The following quotes illustrate the positive responses of the women:

“Delight at the beautiful beaches, fresh clean air, inexpensive cost of living” (2785Q);

“I couldn’t understand why the whole of England wouldn’t want to relocate to Perth. It was beautiful.” (2462Q);

“I was expecting paradise and we got heaven” (1033);
“they had (organized) a unit, champagne in the fridge, fruit on the table waiting for us, on the beach. I thought I’d died and gone and landed in heaven. Left Southampton at the end of November, it was absolutely ghastly, and arrived here and had a unit overlooking the Indian Ocean at the beginning of December, and champagne was $4 a bottle” (6997).

A negative initial impact was reported 36 times (m= 0.3) 22 participants (14%) of the total number of women in the study. The expressed negative reaction was not a reflection on Australia itself, rather it is an expression of how the women felt when confronted with the realization of migration, and actually arriving in the new country. These responses reflected shock at experiencing a new country with a different climate, its vastness, and being parted from their homeland and exposed to a “strange situation”. The reactions mentioned by the women included being lonely, in shock on arriving in Australia, knowing no-one and feeling isolated. The following statements show the initial reactions of some of these participants on arrival in Australia:

“O God what have I done” (1909Q);

“Unhappy, isolated, no friends, family, frightened, doubtful, homesick, summer too hot, disappointed” (4423Q);

“I can remember longing to see familiar faces and hoping that I wouldn’t die here” (2596).
The initial impressions of Australians, expressed by the interview group, are shown in Table 6.15. A positive impression was reported by 56% (n=23) of the group and these women mentioned the Australians’ friendliness, openness and helpfulness. A negative impression of Australians was reported by 39% (n=16) of these women who mentioned that Australians were unfriendly, rude and insular.

Table 6.15

Numbers and percentages of all participants identifying impressions of Australians and Australian attitudes toward British migrants

<table>
<thead>
<tr>
<th>First impressions of Australians</th>
<th>Description</th>
<th>Total group</th>
<th>Example statements</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Positive</td>
<td>23 b</td>
<td>“The people were very friendly and laid back” (1957) d</td>
</tr>
<tr>
<td></td>
<td>Friendly</td>
<td>56 c</td>
<td>“The people were very friendly, very open, very sociable. Couldn’t do enough to help us” (6997)</td>
</tr>
<tr>
<td></td>
<td>Sociable</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Negative</td>
<td>16</td>
<td>“I thought the Australians were very rude. They weren’t very friendly or nice” (3921)</td>
</tr>
<tr>
<td></td>
<td>Rude</td>
<td>39</td>
<td>“I find them insular and inward thinking” (5658)</td>
</tr>
<tr>
<td></td>
<td>Unfriendly</td>
<td></td>
<td>“We had done a fair bit of traveling before coming to Australia, but we have to say this is the most hostile place we have ever been to” (9232)</td>
</tr>
</tbody>
</table>

a  n = all participants (N=154)
b  Number of participants who commented
c  Percentage of all participants rounded to the nearest full number
d  Participants are identified by a four digit number

**Australian attitudes toward British migrants**

Results in Table 6.16 relate to the 23 (58%) participants in the interview who mentioned their reaction at being called a “Pom”. (“Pom” being the colloquial name
an Australian gives a British migrant). Of these, 15 (38%) took no offence and viewed the term in a light-hearted way, and eight (20%) viewed “Pom” as a derogatory term. Table 6.16 shows that women who have migrated within the past 20 years tend to take less offence at being called a “Pom”. In this time Australians may have been more welcoming and open minded toward British migrants. The media continues to use “Pom” to identify a person from the UK, such as in sports programs or articles in the press regarding British migrants. More recently there has been a slight increase in the term “Brits” to describe this group of migrants, and this may be the reason that relatively new migrants do not take offence at being called a “Pom” - in time using “Brits” may dilute the use of “Pom”.

<table>
<thead>
<tr>
<th>Negative perception of “pom”</th>
<th>Positive perception of “pom”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sub-groups 1-4 (≤ 20 years)</td>
<td>Sub-groups 1-4 (≤ 20 years)</td>
</tr>
<tr>
<td>3 (8%)</td>
<td>9 (23%)</td>
</tr>
<tr>
<td>Sub-groups 5-7 (≥ 20 years)</td>
<td>Sub-groups 5-7 (≥ 20 years)</td>
</tr>
<tr>
<td>5 (13%)</td>
<td>6 (15%)</td>
</tr>
</tbody>
</table>

Some women did, however, mention that there was little support for migrants from English-speaking countries. Participants mentioned that if they could have contacted other migrants this would have provided a means of support in the early days when experiencing a new country. The following quotes illustrate the participants’ feelings about the unavailability of a support network:
“There should be a ‘public register’ were a. new migrants could contact other new migrants b. new migrants can contact settled migrants from similar backgrounds, c. settled migrants could volunteer to help (if they wished) with information not financial” (6671Q);

“No support for people like me i.e. migrants from the UK” (9343);

“In hindsight it would have easier to settle in had there been some form of government backup for new migrants. Perhaps like an orientation program in the area to give immigrants unbiased opinions regarding housing, schooling, medical care etc. I find it amazing how no interest is forthcoming regarding these new immigrant families. They are totally left to their own devices to sink or swim” (9808).

Cultural differences experienced on first arrival

Table 6.17 shows the initial shocks or differences from their homeland experienced by the women in the interview group when they first arrived in Australia. Ten participants (25%) mentioned being shocked at the intense heat. Mentioned were the more “usual” aspects of everyday living such as shopping, food, social life and the climate. Shopping and food was reported by 13 (33%) women, especially the difference in taste and availability of certain foods. Eight women (20%) said that they thought Australia was “behind the times” in features such as; opening hours of shops and garages, and that social life seemed to be centered around the home rather than the pub. Of these eight women, four had migrated up to 20 years previously and two had migrated 30+ years ago, therefore, Australia at that time may have been behind in some of the developments, which had previously occurred in the homeland.
before they migrated. Seven (18%) women expressed surprise that Australia was more Americanized than expected, in such areas as advertising, fast food outlets, cars, and mode of speech. Some had an expectation that Australia would be like Britain.

Table 6.17
*Numbers and percentages of interview group identifying aspects of the new country that significantly impacted on the participants*

<table>
<thead>
<tr>
<th>Types of impact on arrival</th>
<th>Description</th>
<th>Interview group</th>
<th>Example statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heat</td>
<td>Shocked at intense heat</td>
<td>10</td>
<td>“The heat was overbearing” (4767)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>25</td>
<td>“Nothing could have prepared us for the heat” (6790)</td>
</tr>
<tr>
<td>Shops/food</td>
<td>Differences</td>
<td>13</td>
<td>“Different food, it was I suppose different – I mean I was quite shocked” (1354)</td>
</tr>
<tr>
<td></td>
<td>Styles of shops</td>
<td>33</td>
<td>“.. couldn’t see the centre of anything you know back home definitely there’s a town there’s a centre” (8431)</td>
</tr>
<tr>
<td></td>
<td>Foods in shops</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Closing times</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Behind times</td>
<td>Behind in what was experienced in homeland</td>
<td>8</td>
<td>“Basically thought we just stepped back in time – completely stepped back in time” (7505)</td>
</tr>
<tr>
<td></td>
<td>Shops</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Opening times for garages/shops</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Social activities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Americanised</td>
<td>Speech</td>
<td>7</td>
<td>“My initial thought was it was far more American than I was expecting” (6997)</td>
</tr>
<tr>
<td></td>
<td>Cars</td>
<td>18</td>
<td>“…lean towards Americanisation rather than Britishisation or Angloisation” (9343)</td>
</tr>
</tbody>
</table>

a $n = 40$ participants interviewed
b Number of participants who commented
c Percentage of the participants in the interview group rounded to the nearest full number
d Participants are identified by a four digit number
Participants’ advice for future migrants

*Mentioned by total group*

Questions in both the questionnaire and interview asked the participants what advice they would give future migrants to Australia, following their own experience of migration. Data from all participants are reported and the responses are presented in a hierarchical format (from positive to negative) to illustrate the positive approach to advice given by a high proportion of participants.

The main focus of this advice is toward ensuring the new migrant makes a positive commitment to her new life. Table 6.18 shows a high proportion of the women (51%, n=33) mentioned making specific realistic plans to facilitate settlement. The advice consisted of commitment to the new life, forgetting the “old” life, being financial in case of need, and being prepared to invest time and effort to join into activities as a means to make new friendships and help settlement in the community and new country. A visit to Australia prior to migration was mentioned by 18 (12%) of the women as a good idea because a short visit would provide some understanding of what to expect following migration, and also the future migrant would then have some idea of employment, housing and schools for their children.

Ten of the participants (6%) advised against migration. These women mentioned that migration was too big a task to undertake, especially if the prospective migrant has close family relationships in the homeland. This response may reflect the
experiences of the migrants women in this study: the women may be advising new
migrants to ensure that their motivation to leave their homeland and family is
grounded in solid reasoning and understanding: essentially that migration is a big
commitment and must be taken very seriously indeed.

Table 6.18
Numbers and percentages of all participants giving advice and pre-migration
strategies to future migrants to Australia

<table>
<thead>
<tr>
<th>Advice to future migrants</th>
<th>Description</th>
<th>All participants</th>
<th>Example statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plan</td>
<td>Commit to new country and life</td>
<td>51 b</td>
<td>“Be very opened minded and be willing to try hard at all aspects of life - you have to make the effort” (1957Q)</td>
</tr>
<tr>
<td></td>
<td>Plan the move</td>
<td>33 c</td>
<td>“Forget the way of life they had back wherever they came from and really enjoy the opportunities Australia offers” (2062Q)</td>
</tr>
<tr>
<td></td>
<td>Get involved in the new life</td>
<td></td>
<td>“Be realistic about regular life changes and have realistic expectations as well as plenty of money saved in case of difficulty with finding jobs” (6671Q)</td>
</tr>
<tr>
<td></td>
<td>Be financial</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Visit first</td>
<td>Short or long stay</td>
<td>18</td>
<td>“I would tell them to come and visit first as it would give insight” (1952Q)</td>
</tr>
<tr>
<td></td>
<td>Review area, schools, jobs, housing</td>
<td>12</td>
<td>“Visit first and look at the climate, jobs, schools and compare housing, compare life expenses and make sure you would be better off (6036Q)</td>
</tr>
<tr>
<td>Don’t come</td>
<td>If strong family ties,</td>
<td>10</td>
<td>“Immigration is too big for a family” (3149)</td>
</tr>
<tr>
<td></td>
<td>Or with young children</td>
<td>6</td>
<td>“If you come from a close family consider how distressing it will be to have so far away, particularly if they are used to seeing each other frequently” (6997)</td>
</tr>
<tr>
<td>Cannot advise</td>
<td>Must make own decisions</td>
<td>9</td>
<td>“I would not presume to offer advice to anyone making such a major, life altering step” (9343)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6</td>
<td>“I would not give anyone advice as it takes so long to settle I found it a wrench” (5393Q)</td>
</tr>
</tbody>
</table>

a \( n = \) all participants interviewed (\( N=154 \))
b Number of participants who commented
c Percentage of all participants rounded to the nearest full number
d Participants are identified by a four digit number
Nine (6%) of the participants could not offer any advice to future migrants. These women mentioned that a future migrant should come to her own decisions, and that the process of migration was too great to offer any advice. The following two quotes sum up the advice that the women in the present study would give to future migrants to remind them that Australia is a foreign country. The quotes also indicate the commitment these women have placed into striving to make their new life work, and that, at times, the journey can be difficult:

"Embrace the culture and language here. Be prepared to work hard. Be prepared to come to foreign country and all that that implies" (3296Q);

"I suppose I'd really say that it takes at least two years to settle and that you probably want to go home at the drop of a hat in those two years but it does get better. I think if you stick it out for two years then I think after that it is a lot easier and it is also a lot easier if you can perhaps go back or your family can come over and see you. But I think you really need to think about emigrating very carefully. It is not going to be all, you know, fun and games and you will miss your family even if you don't think you will" (3425).
Case studies

Case study 1:

Manipulation by "others" to influence the participant to leave the homeland

Case study 2:

Escape from the physical and psychological environment in the homeland
Introduction

The following two case studies were selected from the interview group because they portray two distinct perspectives on the motivation to migrate. Firstly, the psychological impact such a move had on the women and, secondly, the strategies that each of the women used in the quest to re-build their lives and achieve a sense of belonging to Australia. In addition, the case studies give a sense of some of the stories of individual women, a sense which may be missing from the more general grouped results. In both cases the principle motivation to relocate did not evolve directly from the each of the women but was influenced by others or outside factors and as the two case studies will show, these outside forces can be quite diverse in nature.

Case study 1

*Manipulation by “others” to influence the participant to leave the homeland*

To safeguard confidentially of the participant and her husband, the names Mary and Peter are used throughout the discussion. Mary and Peter have lived in Australia for 17 years, they originated from England and are citizens of Australia.
The following case study demonstrates how Mary’s parents-in-law appears to have wielded considerable influence over, firstly, Mary and Peter’s decision to migrate, and secondly, their subsequent life in Australia. As the interview unfolded it was evident that from the outset the parents-in-law engineered circumstances to influence Mary and Peter to migrate - thereby allowing them (the parents-in-law) to follow at a later date as a family reunion. The case study will show how subtle exploitation and hiding of certain facts facilitated the fulfilment of the parents-in-law’s desire to live in Australia. This manipulation caused the participant great distress, regret, and anger - feelings that continue today after living in Australia for 17 years.

Apparently, the parents-in-law had migrated to Australia in the 1950s and had a son and daughter born there. However, family illness caused them to return to the UK - which they regretted. Due to financial constraints they were unable to return to Australia and by the time they became financially secure they were not eligible for migration. Hence, to fulfill their dream of returning to live in Australia it appears they had to use other resources. This is evident in the following statement by Mary:

“I’m not saying they pushed us into it but they sort of convinced the whole family into looking into life in Australia”.
The first hint from the parents-in-law to Mary and Peter that they should consider migration came when the father-in-law gave them a cutting from a newspaper asking for tradesmen in Australia. This prompted Mary and Peter to make an application to Australia House. The application was processed quickly giving little time for Mary to reflect on the enormity of the move. She states: the decision to migrate was “definitely spur of the moment”. The following statement illustrates that she had little time to consider the ramifications of such a huge step:

“If I’d known it was going to be this hard I would have put my foot down in the beginning and I would never have come”.

At the same time that Mary and Peter were planning to migrate, Peter’s sister (who was born in Australia) was also planning to return (they migrated a week later). About two years later another brother of Peter migrated and then Mary and Peter sponsored Mary’s parents-in-law to migrate. Mary mentioned that until the time her parents-in-law emigrated she felt that there was a chance that they would return to stay in England, but she stated, “as soon as they emigrated I knew that we would never go back” (to the homeland). This statement seems to signal an end to her options.

Two years after Peter and Mary’s migration, another of Peter’s sisters also relocated to Australia - leaving one brother in the UK who, according to Mary “feels like
migrating to Perth too”. With the number of Peter’s family living in Australia increasing Mary acknowledges that it would be hard now to leave. Prior to leaving the homeland Mary and Peter had planned to live in a de facto relationship for a while prior to marriage and had applied for a flat (apartment) in their hometown. However, they did not have the opportunity to fulfill this wish as the parents-in-law again intervened in their lives. Mary states:

“Apparently we’d been accepted (for the flat) and my husband’s parents didn’t tell us just in case we changed our minds” (about migrating) - and that did affect me a bit - the fact that they kept that from us”.

Later in the interview Mary states that since she was not informed about the offer of accommodation in the UK, she missed out on the experience of having her own place in the homeland, and because of this she is angry that the parents-in-law did not tell them. (Mary did not say if she or Peter confronted the parents-in-law about this interference). When she returns to her hometown on holiday she visits the place where they would have lived and as the following quote illustrates, there is some regret evident:

“It was really nice - central location, a beautiful place - so every time I go back there and think what would have happened if we had lived there for a while. I wonder what would have happened”. 

This statement shows how Mary reflects on lost opportunities and experiences; firstly, the opportunity of living as a couple in the UK, secondly, perhaps the
opportunity of spending more time with her own mother, father and relatives, 
thirdly, she may reflect if her and Peter’s partnership would have been different if 
they had stayed in the homeland, and fourthly, perhaps how her life experiences may 
have been different if she had stayed.

For the first few weeks in Australia, Mary was fine - “until reality set in” - perhaps 
realising the enormity of what she had done. She had received an audiotape from her 
family and after listening to it she became upset and wanted to return to the UK. She 
got to the airport to secure a flight home, however, the situation at the time did not 
permit this. Firstly, there was strike at the airport, secondly, she had no money and 
thirdly, and most significantly, she did not have a personal passport. Mary recalls 
that when planning to migrate she wanted her own passport, however, the parents-
in-law intervened suggesting: “Oh what’s the sense in that you’re not going to travel 
without Peter so you’re better off saving your money”. As Mary comments, she 
listened to their advice again, took a dual passport and was not able to travel without 
Peter and, thus, did not have the freedom of choice to return to the UK when she 
desired.

Following their relocation the parents-in-law continued to intervene in Mary and 
Peter’s lives. Mary explained that she never wanted to buy a house because it would 
be proof that she wanted to stay and she stated that - “I didn’t want to have any 
roots”. However, the in-laws persuaded them to buy a house, perhaps another
mechanism to ensure that leaving Australia would not be easy if they had financial commitment. As Mary comments, “they have had a big influence on our lives”.

Mary came from a close family and her mother was devastated at the news of her intention to migrate and did not speak to Mary for two weeks prior to her leaving. Mary found leaving her homeland particularly hard “It was like a part of me was dying. I cried all the way to the airport.” To facilitate the move she pretended she was going on holiday - she never thought that she would stay. Mary stated that she had a close relationship with her mother and sisters, and after her first baby was born, she realised how much she valued the relationship with her family. She feels that she has missed out on so much - she missed out on all the family “get-togethers” and the support that her mother would have given her following the birth of her first child.

Shortly after the birth of this child, Peter’s parents arrived in Perth: they lived close by and took on the role of Mary’s parents. They would baby-sit and pamper Mary, she states that, “they have compensated for my mum and dad not being here. Like they have always said I’m their daughter”. Mary sees her parents-in-law as a substitute mother and father, however, throughout the interview Mary reiterated how much she misses her mother and father.
The guilt she feels at leaving her parents is immense and she misses them terribly stating, “I don't feel like a whole person, I suppose, unless I'm with my mum and dad”. This statement indicates that Mary’s old identity is assaulted and she has not been successful in re-inventing herself. An uncertain identity may persist, as she may not be able to move through the grieving process to the stage of re-organisation. Guilt is reflected at the close of the interview when Mary states that she never really appreciated family togetherness until she came to Australia:

“I felt guilty as well. I felt like my parents might think I didn't love them that's why I left - so I think...I am finally convinced that I didn't do it because I never loved them - so I felt a bit of guilt for a few years. I had that for quite a long time”.

Mary has internalized a great deal of anger in the seventeen years following migration. However, she had no one to talk to about her feelings, and after a while she shut those feelings out: she states, “I've learned to just put my feelings way, way back”. Burying her feelings is a strategy to cope with her loss of her homeland, loss of the chance to return, anger at the way her life was manipulated, and her choices not considered. She is also angry with herself for not stopping the migration process and the resulting separation from her family in the homeland. She tries not to show her feelings, as she does not want to upset her family in Australia and in the homeland. The wife of the brother in the UK believes “there has been a lot of manipulation” and this factor has been broached by family members on a few
occasions, however, doing so causes conflict and Mary avoids this confrontation by "staying silent".

When they first arrived in Australia, Mary was so upset with the move that she and Peter separated "which she didn't want to do but there was no way out". (No mention was made of any plans to return to England). Following the birth of their first baby Mary suffered postnatal depression, yet she had no one to confide in until her husband’s parents arrived. She could not tell her husband how she felt because he was so positive about living in Australia. She wanted to return home, however, she felt if they returned to England and it did not work out she would blame herself. Peter did admit to her that only following the birth of their baby did he realise the impact that migration had made on Mary’s life, however, Mary did not mention if returning to the homeland was discussed at that time.

The feelings of resentment and subsequent anger related to the years of manipulation and interference in Mary and Peter’s lives is "bubbling under the surface". Mary now realises that there is little chance that she can return to her homeland and wishes her family could come to Australia. She regrets that she has allowed her parents-in-laws to wield so much influence her life and that she allowed her parents-in-law to advise them. At the time of the interview Mary stated that she was beginning to assert herself, she states "I suppose as you get older it gets worse so I try to abide my time". For so long Mary has masked her real feelings about the long-term
manipulation and interference in her life, perhaps now she is readying to face up to
the reality of her migration and resolve the issues which have persisted for so long.

The question raised here is how long Mary will wait before she becomes
independent from her parents-in-law. If she stays in Australia she must achieve this
independence on her own terms and take control of her destiny. However, it seems
that Mary tends to shoulder the blame and internalise the anger. She does not place
any blame on her husband for his parent’s influence over their lives or suggest that
he could have stopped the process. For the past 17 years she has avoided any form of
confrontation, which might help to resolve some the issues. One wonders if this will
ever happen.

**Case study 2**

*Escape from physical and psychological environment in the homeland*

To safeguard confidentially of the participant and her husband the names Jane and
Paul will be used throughout this discussion. Jane and Paul have lived in Australia
for 7 years, they originate from England and are citizens of Australia.

The following case study describes the various constraints placed upon Jane by her
family and the physical and psychological factors have impacted on the decision to
leave and settle in Australia. Presented is how Jane reassessed her life and took
considered steps to rescue herself and her family from the negative environment in
which they were living.

The case study demonstrates how outside forces (in this case the family and negative
physical and psychological environment in the homeland) significantly impacted on
Jane and her family. These outside forces were perceived by Jane to dominate her
thus, migration was seen as a means to escape and survive. Jane has made a
determined effort to adapt to the new country and has utilized strategies effectively
to achieve a sense of belonging and re-invent herself.

Both Jane and Paul came from large families - Paul’s sisters and brothers had moved
out of the town and she was also in close contact with her parents-in-law. Jane was
seen as the head of her family. Jane saw herself as the linchpin of the family tending
“to keep the brothers and sisters together, keeping them in line”; she took much
responsibility for the family and this role would have to be filled by another family
member. Jane believed that either her brother or sister were capable of taking her
position within the family - her brother has now taken on the role and Jane states he
is trying his best.

The circumstances that lead up to the decision to migrate are as follows. Both Jane’s
parents and parents-in-law had episodes of ill health, she felt responsible for their
welfare and constantly ensured that they had money and food. She had also nursed both her parents when they were diagnosed with cancer. However, she came to realise that she could not go on like this - her children must come first.

Following the birth of her fifth child and reassessing the way she was living, Jane believed there must be something better for her children, so she decided that “we’ll try something better, we’ll go 12,000 miles away”. Jane’s decision to migrate was made on two points, first, that the environment in which they lived was not the best to rear their children, and, second, that Jane’s family was demanding more and more of her time to the detriment of spending quality time with her five children.

This constant care for so many people was draining and ultimately took its toll. Jane stated that, “she felt like the meat in the sandwich” and that she “was sacrificing my own family”. Jane realized that this could not go on and she must try to escape. Jane puts it succinctly, “I thought I’ve got to get out of this...but at the end of the day it came down to my family comes first”.

In the end she had to look after her own self-interests, she stated: “I thought I was at the end of my rope”. This statement identifies that Jane must have been emotionally and physically burnt out and she recognised that she could not survive in this situation for much longer. Jane realised that she must escape to ensure her survival
and sanity - she knew she could not endure this situation for much longer as the following quote illustrates:

“I’ve got to go and save my sanity. I was drowning, I was literally drowning but I felt terribly guilty”.

Feelings of guilt were in relation to the following factors, firstly, who will take on her responsibilities for the family after she left and, secondly, the excitement she felt was feeling about leaving. Jane states that she felt excitement about the move and how her life was about to change:

“I felt like a part of my life was over. I accepted that it was over. It was gone as we were going to a whole new beginning and reinvent ourselves and that was good”.

These statements clearly indicate Jane’s strong will to succeed and that she recognizes that escaping was a means to be who she wanted to be - an opportunity to achieve a new identity.

Jane and Paul had to inform their families of their decision to migrate and this was seen as a major step. Both families reacted quite differently - Jane’s parents supported the move, whereas Paul’s reacted in a hostile manner. Although upset at the prospect of Jane and Paul leaving, Jane’s parents were most supportive: “never once did they say stay”. However, the following statement demonstrates Jane’s
strong will to succeed once the decision was made: “when I’d made up my mind nothing was going to stop me coming”.

Paul’s family - especially his sisters - reacted very negatively, accusing Jane of taking him away. After 13 years of marriage she could not understand this reaction by the family and they “turned into all these big beasts”. The pressure of the emotional blackmail imposed by Paul’s family nearly caused the break-up of their marriage - the stress was immense and Paul was ostracized and sent to “Coventry”. Jane stated that:

“I had one arm and they had the other and we were pulling him like elastic and he got to the point of snapping”.

The display of outrage at them leaving the homeland totally shocked Jane, as she did not imagine that they would react in this way - after all, she had known them for many years. Sadly, the relationship with Paul’s family has never recovered from this traumatic occurrence and his family have never visited them in Australia. Jane’s parents and family, however, have remained supportive and make the effort to visit when finances allow.

Paul is one of nine siblings and as Jane puts it “like the black sheep of the family” because he is a tradesman and they have jobs with more status. Jane displayed anger that his family has never appreciated him and have treated him badly since their
decision to migrate. She maintains that they do not know his true character or accomplishments (he has a good singing voice and writes poetry which has been published in Australia) and this makes her angry.

In an attempt to ease the impact of Paul leaving, Jane spent a great deal of time with his family to the detriment of hers, and she now feels guilty about this. However, she also feels that having to spend time with Paul’s family was a mechanism to avoid seeing her family upset and her not wanting to cry in front of them because she is seen as being a strong character, “nobody sees me cry – nobody - I don’t allow it, I’m embarrassed - consider it a weakness”.

The relief of leaving the environment of the homeland far out-weighed the distress of her family. The environment in which she lived was overpowering her, she seemed to carry all responsibility of the family, and they seemed to allow it. Jane stated that she felt all the responsibility was placed on her, as she had to care for her parents and her anorexic sister (a recovering drug addict). The demands imposed on her were huge, she states:

“It was like ‘Scott’s unwell today’ or ‘it’s Aunty Doreen’s birthday today’... ‘go and check if my mum’s OK - has she taken her medication?’ ”.

When Jane reached Australia the feeling of relief was enormous, she thought the place was beautiful and the sky immense. Instead of feeling closed in and oppressed
by the family and environment, which she felt in the homeland - she now has a sense of space and freedom. The following statement identifies this sense of freedom and escape. In England she felt:

"Like each breath I took was like a less breath, less breath, less room, less room, and options were getting smaller and smaller".

When she arrived in Australia and disembarked from the aeroplane:

"It was Oh! Like I took my first breath in a long time".

Jane was determined that she would succeed and that she would not go back, even if her marriage failed - perhaps knowing if she did return once again she would take on the burden of caring for the family

Jane believed that homesickness did not exist until she experienced it for herself, however, after two weeks the feeling disappeared and she settled again. Her parents, hearing of her homesickness, encouraged her to remain in Australia, as they believed, following a visit, that Australia was the best place for their grandchildren.

At times Jane does miss the previous closeness of her mother and father but she copes by considering that they are "only 24 hours away", and she could visit them if the need were great.
Jane’s father raised his children with the notion that traveling was a positive aspect of life and she acknowledged that she was fulfilling his dream by migrating to Australia. Although Jane saw her father as a kind man, he never demonstrated outward affection to his children. He did not allow his children to cry and he expected that “we keep a control on our emotions”. The children never expected him to say “I love you” or “I’m proud of you” but since migrating her father now says he loves her. This is a sad reflection on the family: perhaps if more affection, care and attention had been demonstrated when Jane lived in her homeland she may not have migrated. From this experience Jane ensures that she tells her children regularly that she loves them and she encourages them to show their love to their father, mother and siblings.

Over the past seven years Jane has nurtured a positive sense of belonging to Australia, she is very happy and believes that she has grown in strength as a person (becoming her own person). In Jane’s words returning to the homeland, “will never happen” - she knows that her future is in Australia with her children. The relationship between Jane and her children has also strengthened over the years. She spends quality time with them, gets involved in school activities and considers they have been a positive influence in forming her new identity. According to Jane:

“With kids you are forced to - whether I liked it or not to get out and about – meet people, go to the schools and meet all the mothers there are a lot more opportunities here then there was where I came from”.
Jane has established some really good friendships and enjoys being known within the community: “everybody knows me everywhere I go now in the shopping centre. I’ve got everything here that I need, I don’t have to travel anywhere”. This indicates her positive commitment to settlement and a sense of belonging. The following quote encapsulates how she is free from the burden of everyone’s problems:

“I love it here and I feel very happy and its great not having to worry about Aunty Doreen’s birthday and if Aunt Fanny’s cat’s sick”.

Jane states that she is content with herself and with her life; she enjoys her own company, is self-reliant and enjoys the time she spends with her children. Jane feels sure that Australia is the best place to rear her children and although they do not have immediate family here, such as grandparents, aunts and uncles (which she feels guilty about) she is determined that she will endeavour to do her best and fulfill all roles.

Conclusion

These two case studies contrast in respect to the motivation to migrate and the ability of the women to re-invent themselves. Mary has not been successful in this endeavour and she continues to feel anger related to the perceived intervention and manipulation imposed on her by her parents-in-law to migrate and subsequently
remain in Australia. Although she does indicate that the parents-in-law are responsible for them migrating, she does not lay any significant blame on her husband. Mary does not presume that he could have stopped or intervened in the manipulation. The result of this anger is that Mary has not successfully negotiated the stages of grieving; hence she has not successfully reached the stage of re-organisation stage to facilitate re-invention of the self - she appears “trapped” between stages. One may doubt that after 17 years of settlement in Australia that Mary will ever succeed in discovering her new identity or in re-inventing herself. For now she continues to maintain the status-quo and one wonders how long she will continue, as she states, “to bubble under the surface”.

On the other hand, Jane’s approach to migration contrasts significantly with Mary. From the outset Jane took command of her destiny, realising that escape from her family and environment in the homeland was the only recourse to take to enable her life to begin. This new life, or re-invention of the self, began prior to migration (she identified this) and continued throughout her settlement in Australia. Over the past six years she has grown in confidence and strength. Since migration she relishes the time she spends with her children, as the following quote illustrates:

“I’ve got the time here not having to split myself up to please everybody. I can just do as the kids please and that is great, really great”.
Chapter 8

Results and interpretation:

Process and impact of migration

Introduction

Stages of grieving
  Time-scale of homesickness
  Support from participants’ partners when homesick
  Adapted version of the DRI-R

Impact of homesickness
  Guilt, feeling trapped and loneliness
  Loneliness Deprivation Scale (LDS)

Consequences of migration
  Impact of lack of social support following migration
  Depression Inventory (Time 1 and Time 2)
  Threat to old identity
  Visit to the homeland
  Redefining the situation and self
  Interpretation of results related to homesickness
  and the grieving process

Post migration strategies
  Strategies to buffer the impact of migration
  New versus old friendships

Re-invention of the self
  Sense of belonging to Australia
  Categories of belonging to Australia
  Pre and post migration strategies
  Role of new friendships

Imprinting: The residual link
  The homeland and a sense of belonging
  A sense of “fit”

Summary of finding from Chapters 6 and 8
Introduction

In this chapter, research questions two, three and four are addressed. Question two relates to the impact of migration on the participants, using the theory of the grieving process to explore the impact of realisation of multiple loss, or mourning the abandoned culture (Garzo-Guerrero, 1974) and the possible consequences for the person’s old identity and the process of adaptation and settlement in the new country. Question three relates to three principal aspects of migration, first, what post migration strategies are used by the participants to buffer the impact of migration and whether these strategies are associated with a sense of belonging; second, the process of settlement and its possible association with re-invention of the self; and third, whether a residue of attachment to the homeland remains following migration and settlement in the new country. Question four addresses the idea that characteristics of the homeland imprint on the person from a young age and that this imprint remains with the person for life, even following migration.

Second research question:

Does the impact of multiple loss (family, friends, physical environment, culture, language, food, music) manifest as a grieving process? If so,
• Do all the participants experience all the stages of the grieving process?

• Does the feeling of distress, related to multiple loss, lessen over time or follow a specific time-frame?

• Does the impact of multiple loss threaten the “old identity”?

In this chapter, the results relate primarily to participants within the interview group and qualitative data from the interviews are reported. When results from the questionnaire are used this will be indicated accordingly. Throughout the Chapter where the number and percentage of participants’ responses are reported, the percentage is rounded up to the nearest whole number.

The stages of grieving

This section uses the stages of the grieving process described by Bowlby (1969, 1973, 1980) and Parkes (1986) to examine whether there is any evidence that the impact of migration and multiple loss results in a process of grieving for the homeland and all that it may mean. The first three stages of the grieving process are;
Stage 1, *numbing*, stage 2, *yearning and searching* and stage 3, *disorganisation and despair*. These three stages represent the women’s possible reactions to leaving their homeland and subsequent exposure to the new culture, and their mourning the homeland which manifests as homesickness. The fourth and final stage of *reorganisation* illustrates emergence of a new identity and a sense of belonging to the new country. Details of the characteristic reactions within the four stages of grieving described by Bowlby are presented.

**Stage 1 – Numbing**

Table 8.1 shows the characteristic reactions associated with the numbing stage of the grieving process. According to Bowlby, the stage of numbing lasts for a short time. Only 31 (78%) participants could recall reactions associated with this stage.

Table 8.1
*Numbing - the first stage in the grieving process*

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Possible reactions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lasts for a few hours to a week. Maybe interrupted by outbursts of extremely intense distress and/or anger.</td>
<td>Varies. May feel stunned/shock, unreal situation. May show intense emotion. Overwhelming panic or anger.</td>
</tr>
</tbody>
</table>

Four participants (10%) mentioned experiencing a state of *numbness* at the prospect of migration. Another six (15%) mentioned feeling *panic* and this occurred on the
lead up to and actually leaving, or on first arrival in the new country. The following quote illustrates a participant’s experience of feelings of panic on first arrival in the new country:

“I think the first day or two were fine and then panic set in of missing my family and I felt like about 4 (years of age)” (8431).

Participants had resided in Australia for up to and over 35 years, therefore, over time, recollection of feelings may be blurred, and this factor may account for few of the participants recalling feeling numbness or panic.

However, at the end of the numbing stage a feeling of shock or disbelief may manifest. Over half of the participants in the interview group (53%, n=21) mentioned shock or disbelief at leaving the homeland and exposure to a strange place. Of these women, 13 (33%) mentioned that they realised the enormity of the move either when leaving the homeland or shortly after arrival in the Australia. For the remaining eight (20%) participants, the reality of the move came later - for some, years later. The intense feelings related to reality shock may account for the high proportion of women who could recall such feelings. The following quotes indicate the extent of this “reality shock” at leaving the homeland:
"I was in Singapore - we stopped three nights on our way en-route - and it sort of suddenly hit me the enormity of what I had done and it was all me pushing it all of the time and it was me, if it was left to my husband he would've been quite happy really to stay where he was - and it was when I got to Singapore (and that was a long journey in itself) it just suddenly hit me like a ton of bricks. I was just floored, I just felt devastated. What have I done? And I were on the phone crying. "Mum, dad, what have I done"? I was like a little kid, I was like a little child the way I reacted" (9361).

Stage 2 – Yearning and searching

Unlike the stage of numbing, which lasts for a short time only, the stage of yearning and searching (also referred to as yearning and pining) can last for weeks and months, therefore the reactions associated with this stage may have been easier for the participants to recall (see Table 8.2). Of all the participants in the interview group, 35 (88%) could recall one or more reactions associated with stage 2.

Table 8.2
Yearning and searching - the second stage in the grieving process

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Possible reactions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Searching for the lost figure lasting some months and sometimes years.</td>
<td>Realise reality of loss. Intense pining, distress sobbing. Pre-occupied with thoughts of lost object. Restlessness, anger, insomnia, vivid dreams. Possible denial/despair and guilt.</td>
</tr>
</tbody>
</table>
Yearning and pining for the homeland manifests as homesickness (Arredondo-Down, 1981; Burt, 1988; Fisher, 1989; Fried, 1963, 1976) and six (15%) women mentioned that they felt a sense of grief or mourning when asked to describe their homesickness. Yearning for the homeland or yearning to return to the homeland was talked about by nine (23%) of the women. Of these nine women, four (10%) mentioned lost of relationships (in three cases their mother), and five (13%) mentioned a yearning for the homeland itself. More results relating to homesickness as grieving is presented later in the chapter.

Crying/sobbing was mentioned by a significant number of participants (35%, n=14). This may be due to the emotional out-pouring that crying/sobbing permits and the intensity, and duration (some of these women cried for a long period of time) means recollection was easier. Participants mentioned that they had cried following the decision to migrate, on leaving their homeland, when travelling to Australia, or following relocation. Six (15%) of these 14 women mentioned they cried/sobbed on leaving their family and homeland. The remaining eight women (20%) cried following arrival due to either missing their family or wanting to return to their homeland. Although the women did not mention a length of time the crying went on for one did mention that she cried for three months following migration and another mentioned she could not telephone her mother without crying therefore she did not call her for two-years - by then she could talk without crying.
Denial or disbelief, a possible feature of stage two, was mentioned by six (15%) of the participants. A further seven (18%) women mentioned that they had experienced anger, and of these seven, four (10%) women mentioned their anger at the migration process and having to leave the homeland, and for being in Australia. One participant was angry because her husband’s family resided in Australia and her family were living in her homeland, thus, she resented the fact that her husband had his family close by and she did not. Another woman talked of being angry at the manipulation of her partner’s family to instigate migration; this experience is presented in a case study in Chapter 7.

The characteristics of homesickness relate to the features of mourning within stage two of the grieving process. Responses show that “homesick” can mean different things to different people, however, the feelings are the same – just directed at different objects. Expression of homesickness was not reserved solely for the perceived loss of attachment to the homeland, but also a loss of attachment to a significant attachment figure or figures within their family. Whatever the cause of homesickness, this should be qualified to determine why a person is grieving.

Following migration, 27 (68%) participants mentioned experiencing homesickness. The women mentioned 29 incidences (mean value of 0.73) in relation to feelings of homesickness, including feelings of sadness, loss of home and close relationships in the homeland.
At the time of interview 15 (38%) of participants mentioned that they did not feel homesick. Of these, seven stated they had never felt homesick. However, just over half of the interview group (53%, n=21) mentioned that they were missing their family in the homeland. Of these participants, 12 (30%) mentioned that they were not “homesick” for their country of origin but rather “family sick”. The following quotes indicate the participants’ feelings of missing their families:

“I mean my main problem was family sickness - not homesickness, because I didn’t miss England, I missed the family and I think that caused a little stress” (1604);

“...I miss my family. At times when I was, you do get lonely don’t you, you can’t pop round to your mum’s for a cup of tea and I felt Oh! I wish I was a bit nearer to go and see them” (2502).

Pre-occupation with thoughts of home absorbed some of the participants especially when specific events occurred (i.e. Christmas), and everyday customs or rituals that they had become accustomed to and which were a part of their existence from childhood. A significant number of participants mentioned being pre-occupied with particular aspects of the homeland, such as food/shopping, countryside, weather, historical aspects, customs/rituals and cultural factors. Nine participants (23%) mentioned either shopping for food or foods in particular, and four (10%) mentioned the weather or seasons of the year. Thirteen participants (33%) mentioned features of the countryside such as trees, birds and flowers. Participants mentioned 20 incidences (mean value of 0.5) associated with the cultural aspects of home. Nine of
these incidences identified the historical aspects of the homeland (mean value of 0.2). Four women each mentioned pubs and humour (mean value of 0.1). Three mentioned rituals (mean value of 0.8) and five (10%) participants mentioned that Christmas was a time when the homeland was especially brought to mind. Six (15%) of the participants mentioned idealised thoughts of the homeland and the following quote illustrates the nature of this idealisation for this participant:

"Yes, (I imagine living) in a nice English cottage, with blue and white china on a nice blue and white table cloth on the table, with the breeze coming through the window. You didn't have to have fly wire on it to stop the flies. I always pictured it as sunny, which it isn't really. Yes that's how I pictured it mainly" (3921).

Although grieving is seen as a process not a disease (Parkes, 1986) physical signs associated with grieving (Parkes, 1986) and feeling homesick are reported in the literature (van Tilberg & Vingerhoets, 1996; Fisher, 1989; Fried, 1963, 1976; Lindemann, 1944), and a number of women in the interview group mentioned that they had experienced physical signs when they experienced episodes of homesickness. Twelve (30%) of the women reported signs such as; vomiting, diarrhoea, stomach cramps, pain, choking sensation, listlessness, weight loss and palpitations.
Time scale of homesickness

The time-scale for the homesickness to be resolved and the acceptance of the new country to begin varied within the interview group, over half of whom mentioned a time scale (n=25, 63%). Table 8.3 shows the number and proportions of participants and time-scale of resolution of feeling homesick and Figure 8.1 shows this data graphically that the women mentioned homesickness was resolved. For most women (19 out of 26) feelings of homesickness was resolved by 10 years following migration. Two (5%) participants mentioned that the homesickness remains - one of the women had resided in Australia for 28 years and the other 14 years. Of the remaining four participants, two (5%) mentioned that homesickness faded fairly immediately and two (5%) that it faded gradually. The results show that resolution of homesickness (perceived loss of the homeland) can for different migrating participants be immediate, gradual, over a number of years, or it may never resolve.

Table 8.3
Time-scale when homesickness resolved for participants in the interview group

<table>
<thead>
<tr>
<th>Time-scale of homesickness</th>
<th>1-4 years</th>
<th>10 years</th>
<th>11-20 years</th>
<th>Homesickness remains</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants (n=26)</td>
<td>10</td>
<td>5</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>% of the 26 participants</td>
<td>(25%)</td>
<td>(13%)</td>
<td>(10%)</td>
<td>(5%)</td>
</tr>
</tbody>
</table>
Figure 8.1
Time scale when homesickness was resolved (as mentioned by interview group)

Those participants who are unable to resolve the loss of attachment to the homeland may remain in a state of chronic sorrow described by Teel (1991) and Lingren, et. al., (1992). The women may be able to get on with a normal life, however, events might occur which could cause distress. For example, one participant mentioned a family celebration in the homeland, another mentioned listening to traditional Irish music. These occurrences may trigger an episode of homesickness.

Support from the participants’ partners when homesick

Over half of the interview group (n=22, 55%) reported that their partner (husband) was non-supportive or unaware of their feelings of homesickness. On the other hand,
six (15%) mentioned that their partner/husband was supportive. The main reasons
given for the partner being non-supportive were that the women’s feelings of
homesickness were not discussed or the women mentioned that their partners did not
understand the way they felt. The following quotes indicate the extent of this
unawareness, or other non-supportive characteristics:

“No. I mean he was very good but I don’t think men really comprehend what’s
going on. You know when a woman cries I don’t think men cry. So when a
women cries they don’t know what to do. He was supportive but he would walk
away rather then say ‘come on I’ll give you a cuddle’ he would walk away and
sort of leave me” (5292);

“He gets irritated that people call me so often because he says ‘If they didn’t
call you as often you would be able to relax and get on with living here’ but then
I like the fact that they call all the time” (5697).

A participant whose husband was supportive during her experience of homesickness
related the following quote:

“I mean he is wonderful. He is really supportive, he does as much as he possibly
can” (9691).

Although the participant states that her husband was supportive, she intimates that
perhaps he could have done more but was not fully capable. This may have been due
to the husband also being homesick and also trying to get on with living in the new
country.
Adapted version of the Dundee Relocation Inventory-R (DRI-R)

Using an adapted version of the Dundee Relocation Inventory-R (DRI-R) (Fisher, 1989) data related to the extent of the participants’ homesickness were gathered on first arrival in Australia (Time 1) and at the time of completing the questionnaire (Time 2). Note that the lower the score the more homesick a person is.

Homesickness as assessed on the DRI-R was compared across Times 1 and 2 for all participants using a two-tailed t-test. There was a statistically significant difference between the groups, $t = -3.55, p = .001$ in the negative direction indicating an decreased in homesickness over time. Two-tailed t-tests of significance of mean scores differences (at Time 1 and 2) for the non-interview group both also showed a decrease in homesickness - indicating the participants in the interview group were representative of the whole group in relation to change in homesickness (see Table 8.4). The interview group tends to be more homesick than the non-interview group on both occasions. A one-way analysis of variance was used to examine homesickness between cohorts (1 to 4) in Times 1 and 2. Results did not show statistically significance differences amongst the groups over time but did show a fluctuation in homesickness in both Times 1 and 2 and amongst cohorts (see Figure 8.2).
Table 8.4

*Mean scores and standard deviations of participants (whole group, non-interview and interview group) on DRI-R. (Time 1 and 2)*

<table>
<thead>
<tr>
<th>Groups</th>
<th>Time 1</th>
<th>Time 2</th>
<th>Significance (p=)</th>
</tr>
</thead>
<tbody>
<tr>
<td>All participants (N=154)</td>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>SD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-interview group (n=114)</td>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>SD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interview group (n=40)</td>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>SD</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>34.52</th>
<th>37.07</th>
<th>.001</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>12.11</td>
<td>7.75</td>
<td></td>
</tr>
<tr>
<td></td>
<td>36.67</td>
<td>38.11</td>
<td>.07</td>
</tr>
<tr>
<td></td>
<td>10.98</td>
<td>6.75</td>
<td></td>
</tr>
<tr>
<td></td>
<td>28.40</td>
<td>34.12</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>13.19</td>
<td>9.56</td>
<td></td>
</tr>
</tbody>
</table>

Figure 8.2

*Mean scores on the Dundee Relocation Inventory (DRI-R) across YR cohorts (1 to 4) at Times 1 and 2*

Cohort 1 (n=35) - resident for less than 5 years
Cohort 2 (n=35) - resident for up to 15 years
Cohort 3 (n=45) - resident for up to 25 years
Cohort 4 (n=39) - resident for up to and over 35 years
Results from both Time 1 and Time 2 shows a pattern of “peaks and troughs” amongst the four cohorts. On first arrival (Time 1) participants in cohort 1 and three showed high levels of homesickness, than cohorts one and four on first arrival.

By Time 2 the level of homesickness has decreased for all four cohorts - this is especially so for cohorts three and four. It appears that everyone is now less homesick than at when they first arrived in Australia, especially those who have been here the longest, as one would expect. Although the levels of homesickness for all four cohorts are not as high as in Time 1, they follow the same peak and trough pattern. This result may reflect that participants found it too hard to separate initial feelings from those they felt at the present time. The level of homesickness reported by cohort one may reflect their recovery from the initial migration experience. The lower reported level of homesickness by cohort two may indicate that this is a busy time in their lives (rebuilding the social framework), thus little time to feel homesick and the lower level in cohort four may reflect the participants acceptance of living in Australia. However, the increased level of homesickness reported by the participants in cohort three may reflect particular times within the women’s lives such as reaching middle age or reaching old age. As the participants get older they may begin to reflect and take stock of their lives and ponder on what may have been if they had remained in the homeland and what it may have been like sharing more time with their family. The following quotes encapsulate reflections of some participants related to their past lives:
“When I reflect back on what happened and maybe if I’d have thought about it I might not have done it. I might have done it because my husband wanted to do it, not possibly what I wanted to do” (1354);

“Well I was an only child and when I look back now being in a similar situation myself in that one of my daughter’s has migrated to New Zealand and I feel absolutely bereft about it, I’m just amazed that she (mother) behaved so well” (2596);

“My parents both died when I was little so I had no family connections at all so it was easy for me in that initial part because I had no family. When I got married, I didn’t realise until I got grandchildren of my own what I did to my in-laws” (7505);

“When you’re young you don’t think of the consequences you think of the adventure and the challenge we never seem to think what consequences are down the line when you have children and the children haven’t got their grandparents and the grandparents haven’t got their grandchildren” (8010).

Impact of homesickness

Guilt, feeling trapped and loneliness

Three significant consequences mentioned by the participants in the interview group in relation to loss of attachment to the homeland were guilt, feeling trapped and loneliness. Table 8.5 shows that 29 incidences (mean value of 0.73) mentioned by 19 (47.5%) participants related to feelings of guilt. Thirteen incidences (mean value of 0.33) were mentioned related to feeling guilt at leaving their parents behind in the homeland, 12 incidences (mean value of 0.3) related to taking grandchildren away from their parents and family, and three incidences (mean value of 0.08) related to
the participant being an only daughter and leaving her parents. Feelings of guilt for some of the women did not emerge until later in life when they realised what their decision to migrate had done to their mother/parents. An event, which triggered feelings of guilt for some of these women, was when they themselves became grandmothers and realised the wrench their parents must have felt when parted from their grandchildren.

Table 8.5
Numbers of incidences mentioned by participants in the interview group related to feelings of guilt

<table>
<thead>
<tr>
<th>Feelings of guilt</th>
<th>Interview group</th>
<th>Example statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leaving parents in the homeland</td>
<td>13 b 0.33c</td>
<td>“Felt like we were betraying them in a way - made us feel guilty” (3425) d</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“I was abandoning them that was an emotional issue. They had given me everything and I was just going to take it and fly” (7131)</td>
</tr>
<tr>
<td>Taking grandchildren away from family</td>
<td>12 0.3</td>
<td>“...she was only a baby when we brought her out here she was only 5 but when I tried to discipline her she cried for nanna - so that was hard and its always been hard on the kids cos they’ve not had you know (participant cries) (7937)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“I felt guilty and I said how can I leave them (parents) how can I take their only grand-daughter away from them” (2502)</td>
</tr>
<tr>
<td>Being only daughter/child &amp; leaving family</td>
<td>3 0.08</td>
<td>“I felt a bit guilty as well because I was taking away their grandchildren” (1816)</td>
</tr>
</tbody>
</table>

a n = Total number of participants
b Number of incidences reported by all participants
c Number of incidences expressed as a mean value for total group of participants
d Participants are identified by a four digit number
Feeling trapped

Fifteen (38%) of the women mentioned that they felt trapped, of these, seven felt emotionally trapped (18%) - that is, because family members reside in Australia, they feel bound to remain. Four (10%) women felt financially trapped - this was because airfares to return home to the UK were expensive - and four (10%) mentioned that they felt geographically trapped due the remoteness of the area in Australia in which they lived.

Loneliness

Loneliness, associated with feelings of isolation, was mentioned by 23 (58%) participants. The women talked of being geographically isolated in Perth, being far away from the homeland and the closeness of family members who provided them with social support and whom they were able to talk to. The following quotes by the participants identify their feelings of isolation and loneliness living in Australia apart from close family members:

"Well I think I was aware of my lack of social support networks and family and the isolation, living out here" (1021);

"I always remembered that particular time - the absolute isolation of living here when everything was going on over there you know" (2462);
“I used to walk up the town and I used to say ‘good morning’ to people, but they walked past - nobody would speak to me - it was so lonely that you might as well have been on the moon, nobody to talk to, no adults to have a conversation with of any kind, you know I think that was the worst thing really” (7754).

Loneliness Deprivation Scale (LDS)

An adapted version of the Loneliness Deprivation Scale (LDS) (de Jong-Gierveld & Raadschelders, 1982) was used to examine the extent of loneliness felt by all the participants at the time of completing the questionnaire. (A high score on the scale would indicate that the person was lonely). The result was not statistically significant and showed that overall the participants reported that they were not lonely. To determine if feelings of loneliness may alter over time, the participants were grouped according to YR cohorts. A one-way ANOVA was used to examine loneliness scores amongst the four cohorts. Results showed a significant downward trend of reported loneliness, across cohorts - \( df = 3, F = 6.08, p = .001 \) (see Table 8.6 and Figure 8.3). Moreover, there was no significant difference between the interview group and the non-interview group. Level of loneliness is inverse and associated with the length of residency, that is, the women who are most recent to Australia are more lonely than those women who have resided longest in Australia - it was assumed this would be the expected pattern. Cohort three reported a slight rise in loneliness than cohorts two and four. The overall pattern is similar to homesickness and probably for the same reasons- that is beginning to settle and rebuild their lives.
The sharpest change occurs from cohort one to two - this may be due to when homesickness is largely resolved. The concept of loneliness will be further explored later in the Chapter.

Table 8.6
Mean scores and standard deviations of participants in YR cohorts (1 to 4) on the Loneliness Deprivation Scale (LDS).

<table>
<thead>
<tr>
<th>Cohort 1 (n=35)</th>
<th>Cohort 2 (n=35)</th>
<th>Cohort 3 (n=45)</th>
<th>Cohort 4 (n=39)</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>13.22</td>
<td>8.45</td>
<td>9.15</td>
</tr>
<tr>
<td>SD</td>
<td>8.53</td>
<td>6.41</td>
<td>6.17</td>
</tr>
</tbody>
</table>

Figure 8.3
Mean scores on the adapted version of the Loneliness Deprivation Scale (LDS) across YR cohorts (1 to 4)

Cohort 1 (n=35) - resident for less than 5 years
Cohort 2 (n=35) - resident for up to 15 years
Cohort 3 (n=45) - resident for up to 25 years
Cohort 4 (n=39) - resident for up to and over 35 years
**Stage 3 – Disorganisation and despair**

Table 8.7
*Disorganisation and despair - the third stage in the grieving process*

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Possible reactions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Despair</td>
<td>Doubt that anything can be salvaged. Fall into depression and apathy.</td>
</tr>
</tbody>
</table>

Bowlby (1980) gives no specific time-frame when this stage of grieving would resolve. He stated that only when the person has endured the buffering of emotions encountered during phase two can he or she move on to stage three. Within stage three the person may succumb to periods of apathy and depression, and in the case of the migrant women this may be associated with a variety of factors such as, feelings of homesickness, loneliness, guilt and lack of social support - especially for those women with babies or young children. The possible outcomes are now explored.

**Consequences of migration (related to the impact of stage three)**

*Impact of lack of social support systems following migration*

Lack of social support - especially following the birth of a baby and rearing young children - was a significant factor for the women in this present study. Of the total
number of women, 85 (55.2%) had a baby following migration, and in the interview group, 24 (60%) had a baby following migration. Only two (5%) women in the interview group said they coped well with childrearing following migration. On the other hand, 18 (45%) mentioned the lack of support when childrearing and how greatly they missed the support of their mother and close family following the birth of their child. Some of the women mentioned that if they were in their homeland their mother would be close at hand and she would help with the baby and be there to give advice.

Equal numbers of women (n=5, 13% in each case) mentioned that their husbands were either supportive or non-supportive following the birth of a baby. The women with supportive husbands seemed happy with the quality of support given to them. On the other hand, women with non-supportive husbands found the experience of childrearing arduous. The quotes below indicate the perception of that support:

Supportive husband:

“Not having a mother that was bad – that was really bad – D. was exceptionally supportive – he was always very good and he always put the family first” (7530).

Non-supportive husband:
“Unfortunately I had a husband who didn’t help. So it was an absolute nightmare – absolute nightmare” (7505)

According to Riley (1995), following childbirth, the principal support person for the new mother is her mother, however, many of the women in this present study did not have their mothers to help them at this critical time. This factor precipitated distress for some of the women. Data from the interview group showed that some of the participants were not homesick for their country but “family sick”, especially for their mother. This was due to the impact of loss of attachment to their mother and the feeling of comfort and security the mother provides. The social framework that was provided by the family in the homeland is sorely missed and results in the women feeling distressed and unhappy.

Lack of a positive support system was psychologically detrimental to some of the women. Ten (25%) mentioned that they had suffered a period of psychological distress following childbirth. Of these 10 women, four (10%) were diagnosed at the time as having Postnatal Depression (PND) and the remainder of the women mentioned that they felt they had suffered some of the symptoms. According to Astbury, (1996) and Whitton, Appleby and Warner (1996) in the general population the rate of psychological distress following childbirth is 10-15%. Cox (1983) and Riley (1995) postulate that the number of women who experience PND could be higher - Riley suggests that the level could be as high as 30%. In the present study, 25% (n= 10) of participants in the interview group reported psychological distress -
a higher level than expected compared to the general population. However, not all these women sought medical advice, therefore this factor could support the above studies, either Cox and Riley are correct in their estimation of the rate of psychological distress or PND occurs more often in women who migrate - perhaps due to the added stresses related to the migration process and lack of social support.

Lack of adequate social support, life events and financial stress are factors linked to depressive states following childbirth (Beck, 1996; Riley, 1995; Sheppard, 1994) - factors which are common experiences for migrants with newborns and young children. According to Lee (1994) a social support system can soften the impact of migration and if this social support is not in place when the migrant woman has a newborn, or when raising young children the assault on her psychological health may be dramatic.

The following quotes encapsulates the women's need for support when caring for their babies and young children and how much they missed the support that would have been provided by their mothers if they had remained in the homeland:

"Support I think I wanted support, I wanted to share this experience, I wanted someone to ask questions and I tell them, I wanted  This was the first grandchild and it was a major thing that was happening to me - it was a huge thing happening to me and it was  and nobody else seemed to think this was significant. I think it was bloody significant and I just wanted to feel that it was special someone who would understand how special it was - I didn't get that (9343);
"I think the first time it hit me was the first day I came home from hospital the responsibility hit me like a brick. 'I said I'm responsible for this new human being'. It was really quite frightening" (4767);

"I mean when she was 7 weeks old she had a virus and it hit me really hard then. My sister had gone, there was no family here, I was up all night with a sick baby and that really hit me. I knew that I was a parent I didn't have any family S's family are here but its different between a daughter and daughter in law" (5697);

"Terrified absolutely. It would have been the worst position I could ever be. I had absolutely no confidence at all. Never had anything to do with babies. Every time he threw up I thought he was going to die" (2462).

**Depression Inventory (Time 1 and Time 2)**

Bowlby (1980) proposed that the impact of grieving (stage three) could cause feelings of depression or apathy for some individuals. According to Parkes (1986) and Zisook and DeVaul (1985), unresolved grief can be detrimental to the psychological health of the individual. To determine if the psychological health of the total number of participants were at risk, due to the possible impact of migration and multiple loss, a Depression Inventory (DI) was included in the questionnaire. A high score on the DI means that the person is depressed.

To determine an overall impression of the psychological wellbeing of all participants the responses to the DI (Times 1 and 2) were examined. Responses of all participants to the 21 items (ranging from 0 to 3) on the DI were totalled (maximum
total of 63). Those participants who scored above the 75\textsuperscript{th} percentile, a score of 47 and above, were considered to have experienced severe depression. Those participants who scored above the 50\textsuperscript{th} percentile, a score of 31.5 and above and up to 47, were considered to have experienced moderate depression. Using these cut-off points, on Time 1, four women (2.6\%) were identified has experiencing severe psychological distress. Nine women (6\%) were identified as having moderate psychological distress, thus, a total of 13 (8.4\%) of all participants experienced some level of distress. To determine the psychological distress over time (Time 1 and 2) the mean scores of these 13 women on the LDS were compared using a t-test for paired samples. The result was statistically significant ($t_{12} = 3.84, p = .002$) - over time these 13 women became less depressed. According to Johnson (1997) and Betrus, Elmore and Hamilton (1995), women in general are at an increased risk of psychological distress compared to men - the lifetime prevalence for depression in women is up to 26\%. If this is so, the women in the present study, although having to withstand the impact of migration appear to fare better than the general population. This result, however, may reflect that the women who suffered more psychological distress from the impact of migration have returned to their homeland. A longitudinal approach may establish whether this is the case.

Participants were asked to respond to the items as they perceived they were (a) on first arrival in Australia (Time 1), and (b) at the time of completing the questionnaire (Time 2). The mean scores of Times 1 and 2 were compared using a t-test for paired
samples. The result was not statistically significant \((t (153) = -0.26, p = .790)\). The t-test was repeated to examine possible depression in the interview group only over Time 1 and 2; again the result was not statistically significant \((t (39) = .925, p = .361)\). To determine if there were differences in mean depression scores related to years of residency (YR), the participants were grouped according to YR (cohorts 1 to 4). A one-way MANOVA between the four cohorts (Time 1 and 2) did not show a significant difference across time but there was a fluctuating pattern over time (see Figure 8.4). Again the pattern reflected loneliness and homesickness across time and the result may also reflect the same reasons (settlement and rebuilding their lives).

The “peak and trough” pattern of psychological distress shown in Figure 8.4 and the figures in Table 8.8 seems to counterbalance the pattern of the DI over time (Time 1 and 2) and the matched groups (cohorts 1 to 4). The pattern of mean scores of both the DRI-R and the DI shows that on arrival (and at present time) cohort 1 were homesick and psychologically distressed. Cohort two shows a little less homesickness and psychological distress. The pattern is replicated in cohorts three and four. The results indicate that when the participants felt/felt homesick and they felt/feel more psychologically distressed (see Table 8.8 and Figure 8.5). This result would be expected.
Table 8.8
Mean scores and standard deviations of participants in YR cohorts (1 to 4) on the Dundee Relocation Inventory-R (DRI-R) and Depression Inventory (DI).

<table>
<thead>
<tr>
<th>Groups</th>
<th>Time</th>
<th>Mean</th>
<th>Cohort 1 (n=39)</th>
<th>Cohort 2 (n=35)</th>
<th>Cohort 3 (n=45)</th>
<th>Cohort 4 (n=35)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>SD</td>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
</tr>
<tr>
<td>DRI-R</td>
<td>Time 1</td>
<td>M</td>
<td>32.26</td>
<td>(13.44)</td>
<td>32.06</td>
<td>(11.85)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>SD</td>
<td>(10.71)</td>
<td>(11.91)</td>
<td>(11.85)</td>
<td>(11.91)</td>
</tr>
<tr>
<td></td>
<td>Time 2</td>
<td>M</td>
<td>34.80</td>
<td>(8.38)</td>
<td>35.88</td>
<td>(8.46)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>SD</td>
<td>(7.2)</td>
<td>(5.99)</td>
<td>(8.46)</td>
<td>(5.99)</td>
</tr>
<tr>
<td>DI</td>
<td>Time 1</td>
<td>M</td>
<td>16.94</td>
<td>(13.09)</td>
<td>15.15</td>
<td>(9.99)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>SD</td>
<td>(9.42)</td>
<td>(9.10)</td>
<td>(10.99)</td>
<td>(9.10)</td>
</tr>
<tr>
<td></td>
<td>Time 2</td>
<td>M</td>
<td>15.85</td>
<td>(11.40)</td>
<td>15.71</td>
<td>(8.73)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>SD</td>
<td>(8.45)</td>
<td>(6.56)</td>
<td>(8.73)</td>
<td>(6.56)</td>
</tr>
</tbody>
</table>

Figure 8.4
Mean scores on Depression Inventory (DI) across YR cohorts (1 to 4) at Times 1 and 2

Cohort 1 - resident for less than 5 years
Cohort 2 - resident for up to 15 years
Cohort 3 - resident for up to 25 years
Cohort 4 - resident for up to and over 35 years
Figure 8.5

Mean scores on the Dundee Relocation Inventory-R (DRI-R) (Time 1 and 2) compared to those on the Depression Inventory (DI) (Time 1 and 2) by YR cohorts (1 to 4)

Cohort 1 - resident for less than 5 years
Cohort 2 - resident for up to 15 years
Cohort 3 - resident for up to 25 years
Cohort 4 - resident for up to and over 35 years

The fact that depression and homesickness vary together could be explained by the pattern of “chronic sorrow” described by Lingren et al (1992) and Martinson (1992). According to Teel (1991) a state of chronic sorrow may be triggered by certain events that relate to the event that initially caused grieving, and so episodes of chronic sorrow can occur throughout the life span. In the case of the migrant woman the resulting grief reaction may be associated with migration, and thoughts or events which remind the woman of her homeland, such as, thinking of home and parents and family. Further, she may reflect on how migration has affected her in the past and will affect her in the future.
As Lin and Rogerson (1995) observe, daughters continue to nurture an emotional tie to their family in the homeland, especially close family. This is supported by Baldock (1999) who suggested that as the daughter and parents both age the emotional turmoil that occurs can be, especially for the daughter, most distressing. Thus, the daughter may feel guilt at not being available to provide care and this emotion may trigger chronic sorrow. The woman may want to fulfil the daughter role and care for her parents, however, geographical distance between the homeland and the adopted country, and subsequent allegiance to her family in Australia, can make the situation hard.

Mediating factors, such as age and attachment to major attachment figure were explored as possible reasons for psychological distress in this group of women. Correlations between DI (Times 1 and 2) and age showed no statistical significance (see Table 8.9).

At the end of the DI (Times 1 and 2) an open-ended question asked participants for comments in relation to their responses. These responses may assist to explain any psychological distress these women are experiencing. Not all participants took the opportunity to comment, but the reasons given by those that did were grouped according to YR cohorts 1 to 4 (Times 1 and 2). However, these responses did not produce any significant pattern to explain the trend of psychological distress (see Appendix 8.1).
Table 8.9
Correlations between age and scores on the DI (Times 1 and 2) of all participants

<table>
<thead>
<tr>
<th>Age</th>
<th>DI Time 1</th>
<th>DI Time 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>.087</td>
<td>.021</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.281</td>
<td>.797</td>
</tr>
<tr>
<td>N</td>
<td>154</td>
<td>154</td>
</tr>
</tbody>
</table>

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

The strength of attachment to their major attachment figure (mother or father) and separation from the attachment figure was also considered as a reason for psychological distress. However, of the 13 (8.4%) participants only four mentioned an attachment figure. Of these four women, two mentioned they had a secure attachment to their major attachment figure (mother or father) and two did not. Hence, no conclusions can be drawn from this data.

To determine the extent of traumatic psychological impact related to migration the IES-R was reviewed in relation to all participants. According to Weiss and Marmar (1997), a participant who has mean score of more than 2.75 or 3 on each subscale should be considered to have an extreme adverse reaction. (For 21 items, this would mean a total score of 66). Women who had scored above the 75th percentile (that is a benchmark score of 66) were considered as an extreme case. Three women (2%) in the present study scored above 66, indicating it is possible that these women have experienced PTSD as a result of migration. A review of the responses to items within the IES-R by these three women showed that they particularly identified the
seven items related to *intrusion* as the most troublesome. Responses to these items indicated that migration caused the women to feel irritable or angry, any reminder brought back feelings related to the event, and these intrusive thoughts caused problems with sleeping and having dreams about home. Thus, these intrusive thoughts may have caused the women to feel more homesick or depressed. To determine the initial impact of migration on these three women scores on the DRI-R (Time 1), the DI (Time 1) and the IES-R were compared. Figure 8.6 shows the DI (Time 1) and the DRI-R (Time 1) of three participants who scored high on the IES-R (above the 75th percentile). Results showed that the three participants who had experienced characteristics of PTSD related to the impact of migration also suffered severe homesickness and psychological distress.
Figure 8.6
Total scores on the Depression Inventory (DI) and the Dundee Relocation Inventory (DRI-R) (Time 1 only) of the three participants who scored above the 75th percentile on the Impact of Events Scale (IES-R)

Threat to the “old” identity

According to Parkes (1986), the painful experience of loss of attachment to a love object can result in “loss of self”, and threaten the person’s old identity (Garza-Guerrero 1974). Nine (23%) of the women in the interview group mentioned how migration had made a negative impact on their old identity and the following quotes illustrate how the women perceived that their old identity was lost or threatened by the experience:
"In England I did everything; I organised everything, whereas here I seem to like him to do it, you know, he knows better than me. I've let myself become dependent on him (4115);

"I was a sole charge nanny so I am strong enough to take on anything but now I feel I've lost all my strength and I need support" (6152);

"Someone else's mother, somebody's partner, you know, the housewife who is at home when somebody knocks on the door. You know, I just want to be me but I can't at the moment be me" (8431);

"...there was nothing wrong with Australia - it was my powerlessness or perceived powerlessness" (9343).

These quotes indicate that some participants feel that they have "lost their way" since migration and feel a loss of control over themselves and the situation which seems quite alien to them. In some cases, they hand over control to their partner. This could be seen as a strategy to allow the woman to "re-group" and over time gather her strength, and once again take control of her life, however, a longitudinal study is needed to provide elaboration that this is the case.

**Stage 4 - Reorganisation**

The following and final stage in the grieving process addresses strategies or behaviours that support acceptance of loss and assist the person to re-build their new
life and new identity. For example, visiting the homeland, redefining the situation and self, and the various post migration strategies.

Table 8.10
Reorganisation - the fourth stage in the grieving process

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Possible reactions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Redefinition of self and situation</td>
<td>Accept that the loss is permanent and recognise that their life must be reshaped anew.</td>
</tr>
</tbody>
</table>

After a time of living in the new country the women migrant may begin to re-evaluate the situation and her life, perhaps begin to settle and adjust to living in the adopted country. One event that may cause a woman to re-evaluate her new life - either positively or negatively - appears to be a visit to the homeland. In the following section, all participant’s (N=154) reaction to, and subsequent settlement following a visit to the homeland is discussed.

Visit to the homeland (total group of participants)

Since migration, of the 120 (78%) women who had visited their homeland, 28 (18.2%) had returned once, 27 (17.5%) twice, 22 (14.3%) three times, and 43 (27.9%) more than three times. The reason or reasons given for the visit were as follows; 99 (64.3%) for a holiday, 30 (19.5%) because a family member was ill, 35
(22.7%) for a family celebration, 23 (14.9%) due to a family bereavement, and 27 (17.5%) identified various other reasons. An item in the questionnaire asked all the participants how they had settled on returning to Australia following their first and subsequent visits to the homeland. A two-tailed t-test of difference was used to examine the rated response to an item in the questionnaire (question 28, Part 1) asking participants how they had settled on return to Australia following the first and subsequent visit to the homeland. Results showed no significant difference between the responses ($t (77) = 1.35, p = .181$). This statistic indicates that participants do not have difficulty in settling following a visit to the homeland and perhaps this relates to the participant realising that the original motivation to migrate has been confirmed and they are happy to return to Australia. The following data reports responses of all participants ($N=154$) to interview questions and open ended items in the questionnaire related to the following factors; their reaction to visiting their homeland, their impression of the homeland/family and their settlement on return to Australia.

Table 8.11 presents some participants’ positive and negative reactions to visiting the homeland and their perception of Australia as home on return. Fourteen (9%) of the participants were excited at the prospect of visiting the homeland and their family, 10 (6%) reported that they “fitted in”, seven (4%) reported they did not “fit in”, 27 (18%) were disappointed at what they saw of their homeland, and for some of the women the visit supported their original motivation to leave. These latter responses
may reflect growth in the new self and realisation that through this growth they are now "different people" from what they were when they migrated.

Table 8.11
Number and percentage of responses of all participants' reactions on visiting the homeland and on return their perception of Australia as home.

<table>
<thead>
<tr>
<th>Positive reaction to homeland</th>
<th>All participants</th>
<th>Example statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excited about visit</td>
<td>14 b</td>
<td>&quot;A feeling of coming home excitement&quot; (6763Q)</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>&quot;Excitement and overwhelming joy and also to visit the places of my youth and feel the glow - which I did (5393Q)</td>
</tr>
<tr>
<td>Fitted in</td>
<td>10</td>
<td>&quot;It felt as though I had never left&quot; (4349Q)</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>&quot;It's like the years had just gone. We're back and we just slipped into being who we are&quot; (1516)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Negative reaction To homeland</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Did not fit in</td>
<td>7</td>
<td>&quot;Originally we went back to stay but we didn't fit in&quot; (3921Q)</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>&quot;I felt like a stranger and could not wait to return to Australia&quot; (7937)</td>
</tr>
<tr>
<td>Disappointed</td>
<td>27</td>
<td>&quot;Reinforced why we left&quot; (5426Q)</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>&quot;Shock, horror! It was no longer 'home'&quot; (6097Q)</td>
</tr>
<tr>
<td>Preference for Australia</td>
<td>53</td>
<td>&quot;Feeling of being at home. Plenty of space for everyone&quot; (5969Q)</td>
</tr>
<tr>
<td></td>
<td>35</td>
<td>&quot;That we did the right thing in coming to live in Australia&quot; (1609Q)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;It felt like I was home and I was very glad to be back&quot; (4349Q)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;Confidence that I was in the right place to live&quot; (3593Q)</td>
</tr>
</tbody>
</table>

a n = Total number of participants
b Number of incidences reported by all participants
c Percentage of the participants rounded to the nearest full number
d Participants are identified by a four digit number

Leaving the homeland after a visit was difficult for some of the women: in total, 17 (11%) women found it hard to leave family and friends and return to Australia. On returning to Australia, 12 (7%) of the women found it easy to settle, and 17 (11%) found it difficult to settle. Forty-three mentioned that they were very pleased and
relieved to return to Australia, and 10 (6%) of the 43 participants reported that they could not live in their homeland again. The responses in Table 8.11 indicate that some of the participants recognise a growth in the self and development in the growth of the new identity and this growth makes returning to the “old identity” difficult, or in some cases not possible.

**Re-defining the situation and self**

*Interview group*

A characteristic of the fourth stage of the grieving process is the realisation that the person is becoming less attached to the love object - in this case the homeland. Being less attached to the homeland is a mechanism of relinquishing the long and sometimes strong attachment to the homeland and forming a new, albeit, in some cases, tenuous attachment to the new country. Such a mechanism could be seen to provide the “building blocks” to form the new self. Twelve (30%) women in the interviews mentioned how they now view their homeland, the people and situation that now exist there, the changes that have occurred, and how they no longer feel part of that world. The following quotes indicate the process of becoming less attached to the homeland:
"I didn't feel as comfortable - so many people - it was more closed in somehow - so big here - the sky is so big and I just I love living here now I've adapted to that and I just know this is where I want to be" (1021);

"I don't know if I could live there, it's too small, I mean you are hankering after an unreality. The Britain I left in 1970 doesn't exist" (9343);

"you know it was unbelievable how I felt when I got back there I used to think all they do is go to the pub here that's all they seem to do and I used to think there's more to life than going to the pub" (9361).

Recognising that the bond to the homeland is not so strong, may for some of the women, be the first step to building the new identity, reinventing the self and nurturing a sense of belonging to the adopted country. The quotes also suggest that the women may perceive they are no longer part of the homeland - things have changed and they have not been a part of that change. They may also realise that they, too, have changed through the process of migration and perhaps due to the change in both themselves and their homeland it becomes more difficult to adapt - to "fit in" - on return to the homeland. They may feel a “shift in perception” and finding a common ground with people in the homeland, may prove difficult for some.
Summary of results related to homesickness

Results from the interview data support research by Arredondo-Dowd, (1981), Fisher (1989), Fried (1962), Lee (1994), van Tilburg, et. al., (1996) and van Tilburg et al (1999) that homesickness is a common event following relocation. The data also shows that the impact of multiple loss: Loss of family, friendships, language (dialect), cultural heritage and familiar environment (Garza-Guerrero, 1974) can result in the person exhibiting features of the grieving process. Many of the participants in this study exhibited one or more of the features of grieving which reflected the pattern of the four stages of mourning outlined by Bowlby (1969, 1980). The characteristics of the grieving do not always follow the stages of the grieving process sequentially and some reactions do not always occur at the time of migration for all women. Due to the nature of the study, there was reliance on retrospective data; therefore, it is possible that some of the participants, who had resided in Australia for many years, were not able to recall specific detail of how they felt on initial exposure to the new country and the years immediately following settlement. Although few of the women could recall feeling numb more women reported reality shock on exposure to the new country (perhaps because this reaction impacted more profoundly). In addition, the data provide evidence of characteristics of other stages of the grieving process, such as yearning and longing for the homeland, guilt, anger, acceptance, and ultimately resolution through to re-invention of the self.
Third research question

Pre and post migration, what factors mediate the relationship between the old and new cultures? This question was broken down into the following more specific questions;

- For those women who report feelings of loss, what strategies do these women use to buffer the impact of multiple loss and facilitate a sense of belonging to the new country?

- Can all the women successfully settle in the new country and re-invent themselves?

- Does a residue of attachment to the homeland remain following re-invention of the self?

- What form does this residue of attachment to the homeland take?
This section addresses the third research question by presenting data to show how the women used specific strategies to buffer possible multiple losses. In addition, how these strategies may enable living in the adopted country, and how they can help women to build a new life and ultimately re-invent themselves is examined.

**Post migration strategies**

*Strategies to buffer the impact of migration (Interview group)*

The women in the interviews talked of using an assortment of strategies to assist in meeting people and making new friendships. These strategies may serve three purposes for the women: first, some mentioned that they kept their minds occupied - hence stopping them thinking of their homeland, second, they enabled settlement in the new country, and third, they enable re-invention of the self. Some strategies were personal, being solitary or private in nature, for example: writing letters/emails, keeping busy, seeking self-help, planning a holiday and reading books. Other strategies were more socially inclined and involved interacting with others in the community (i.e. other mothers, people) or meeting people via their children and the children’s activities and school.

Table 8.12 shows the number and percentage of women who engaged in solitary or private strategies. Fourteen women (35%) wrote letters or emails, nine (23%)
Table 8.12
Number and percentage of women in the interview group who undertook solitary activities as strategies for settlement

<table>
<thead>
<tr>
<th>No</th>
<th>%</th>
<th>Strategy</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>35</td>
<td><em>Wrote</em> letters, <em>emails</em></td>
<td>“I used to write and then you can write a bit more can’t you? (1604)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“Now we make a point of connecting up to the email every fortnight and get on the chat line” (1816)</td>
</tr>
<tr>
<td>9</td>
<td>23</td>
<td><em>Self-help groups</em></td>
<td>“There was a psychiatric unit there and she was wonderful” (1516)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“Postnatal professional support group” (9691)</td>
</tr>
<tr>
<td>15</td>
<td>38</td>
<td><em>Planned a holiday</em></td>
<td>“As long as I know I’m planning a holiday or my parents are coming on holiday I’m alright” (1058)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“I think I definitely need to go home. I’ve got to have that at the back of my mind because if I’ve got no plans to go back and I don’t know when I’m going back I would find it very difficult to manage “ (4115)</td>
</tr>
<tr>
<td>6</td>
<td>15</td>
<td><em>Read books</em></td>
<td>“My worries disappeared when I read my books” (7836)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“I read books all the time and withdraw from what is happening” (1126)</td>
</tr>
<tr>
<td>21</td>
<td>53</td>
<td><em>Kept busy</em></td>
<td>“I joined an aerobic class and did pottery” (1021)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“I did all my own knitting and made all my piccalilli” (1354)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“So I wrote submissions and I did voluntary tutoring and I gave French lessons” (7131)</td>
</tr>
<tr>
<td>15</td>
<td>38</td>
<td><em>Short stay</em></td>
<td>“I was planning just to come for 2 years” (5292)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“This would be for 2 years, short term, and then back to Scotland” (6790)</td>
</tr>
</tbody>
</table>

attended self-help groups (one women found this strategy no help), 15 (38%)
planned a holiday back to the UK, 15 (38%) planned to stay in Australia for two
years only and then return to the homeland, and six (15%) read books. Results show that over half of the women reported they kept busy (n=21, 53%) and, by doing so, utilised an assortment of activities such as: crafts (knitting, pottery, lead lighting), decorating, baby-sitting clubs, organising events and gardening.

The social type of strategies, which involved interacting with “others”, are shown in Table 8.13. Of the women in the interview group, 19 (48%) sought employment, 10 (25%) undertook education programmes, 12 (30%) joined clubs (i.e. gym), 15 (38%) telephoned home on a regular basis, six (15%) mentioned sending photographs and/or videos to the relatives in the homeland, 21 (53%) were involved in activities with their children’s school/playgroup, 18 (45%) were involved in activities with their own children, and 13 (33%) mentioned that they met other mothers usually through their involvement with school and playgroups. The children were an important factor as the means to meet other mothers, form friendships and be involved in activities. In the main, by being involved with their children, the women were able to get out into the community and meet people.
Table 8.13
*Number and percentage of women in the interview group who used various strategies to assist settlement.*

<table>
<thead>
<tr>
<th>No</th>
<th>%</th>
<th>Strategy</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>48</td>
<td>Employment</td>
<td>“It gave me a sense of belonging. It brought more people into my life.” (2462) “I felt it was more beneficial for me to go and work.” (6790)</td>
</tr>
<tr>
<td>10</td>
<td>25</td>
<td>Education</td>
<td>“One of the good things about uni there are a lot of young kids there but there are people my age and older who are going through uni and one of the ladies I’ve become friends with” (5426)</td>
</tr>
<tr>
<td>12</td>
<td>30</td>
<td>Joined clubs/home</td>
<td>“So join everything like Parents &amp; Citizens and all that jazz. So I did” (2596) “I joined the tennis club that made it a little bit better” (7530)</td>
</tr>
<tr>
<td>15</td>
<td>38</td>
<td>Telephone home</td>
<td>“We probably speak to each other on the phone every other fortnight” (7505) “Even when we are on the ‘phone we talk for half an hour and it is just about everyday things” (1058)</td>
</tr>
<tr>
<td>6</td>
<td>15</td>
<td>Photographs videos</td>
<td>“They are sick of the photographs of the house and swimming pool” (2505) “We bought a cam recorder we send videos of J so they don’t miss out. It all helps” (4115)</td>
</tr>
<tr>
<td>21</td>
<td>53</td>
<td>Involved with school</td>
<td>“I went there for reading, I went for to maths. I went to assemblies that they were in. When they were older I ran the book club for a year” (5292) “I helped out at my children’s school in as many capacities as are needed so that I have contact and valuable chatting time which is very important to me” (9235)</td>
</tr>
<tr>
<td>18</td>
<td>45</td>
<td>Involved with children</td>
<td>“Taking them down to the beach and things like that” (7505) “I read once in a baby book that you should talk to them - tell them tell them that you are changing their nappy I just talk to her all the time” (9691)</td>
</tr>
<tr>
<td>13</td>
<td>33</td>
<td>Met mothers</td>
<td>“Yes and now my biggest group of friends now is the mums that had kids the same time as I did” (1604) “Yes, I had help from the ladies at the school you always get your support group don’t you?” (7836)</td>
</tr>
</tbody>
</table>
Some participants in the interview mentioned strategies aimed at developing understanding and links to the new country by gathering information related to the geography of the country and/or culture. In relation to information about the country, 15 (38%) had read books and 18 (45%) watched television programs. Twenty-five participants (63%) mentioned that they had travelled, either North or South, within WA (5 (13%) mentioned preferring the Northern countryside of WA, and 8 (20%) mentioned a preference for the Southern aspects). Fourteen (35%) participants stated that the Southern countryside reminded them of their homeland because of the greenery and cooler climate. Eleven (28%) participants described the Northern countryside as vast, amazing, different, scary and daunting. One participant mentioned having a respect for the land, and three participants mentioned feeling a connection with the land.

Cultural information was related mainly to Aboriginal culture, as this was perceived to give a "sense" to Australia as a place. Twenty (50%) participants mentioned they knew more about Aboriginal culture and their cause through reading and talking to people. Nineteen (48%) participants mentioned that they felt empathy for the Aboriginal cause - especially relating to land rights and the stolen generation. Of these 19 participants, seven (18%) mentioned they understood the Aboriginal perspective of having a link to the land and six (15%) mentioned being in awe of Aboriginal people's ability to live in such a harsh land. These responses give an impression that the participants are beginning to take an interest in the cultural
aspects of their new country and its people. This understanding of cultural issues and the Aboriginal people's link to the land may reflect what they feel toward their link to their own homeland.

**New versus old friendships**

*All participants*

The following section presents a more detailed account of how the women made links with new people to assist in settlement. Items and open-ended questions within the questionnaire and interview focused on how the participants made these new links and their perceptions of new and old friendships. A significant factor that emerged from the responses was that old friends (in the homeland) are seen as having an historical foundation: that is, old friends have known the participant for many years, from school or from work. These friends know the migrants' family members in the homeland and may have shared significant events in their lives. New friends do not have this history - a factor the women mentioned often. Data from all participants in the study showed that 40 (26%) women mentioned that they have had a long-standing relationship with friends who have shared their history and experiences in the homeland. Thirty (19%) women mentioned that new friendships in Australia did not have this historical underpinning, and these new friendships are
viewed somewhat differently. Table 8.14 shows how the women perceive their new and old friendships.

Table 8.14
*All participants’ comparison of old friendships in the homeland to new friendships in Australia*

<table>
<thead>
<tr>
<th>Old friendships</th>
<th>New friendships</th>
</tr>
</thead>
<tbody>
<tr>
<td>“History. in UK I have old school/nursing friends and friends through children and village activities” (1616Q)</td>
<td>“There isn’t a shared history. Sort of like my life before isn’t significant” (1021)</td>
</tr>
<tr>
<td>“Friends in England knew me longer and have a different outlook on life” (3815Q)</td>
<td>“Not as bonding as childhood friends” (1629Q)</td>
</tr>
<tr>
<td>“I don’t have the same sort of friends over here that I would confide everything in them like I would old college friends, old school friends and things that you have grown up with and shared those years” (6763)</td>
<td>“They don’t know the real me – the me that is buried under marriage and children” (4423Q)</td>
</tr>
<tr>
<td>“….it’s not the same as the friends you grew up with cos they know you warts and all. Yes (laugh) but they know why you are the way you are, which is important” (7836)</td>
<td>“Lack of social history bases. Friendships in the present not the past” (5017Q).</td>
</tr>
<tr>
<td>“they didn’t know my background where I had come from what had happened to me previously,…. so you had nothing to talk about when you passed by….it was all very current” (8151)</td>
<td>“We don’t have a history we don’t share the same confidences “ (5697)</td>
</tr>
<tr>
<td></td>
<td>“Nobody to contact at all, nobody to talk about ‘do you remember when?’ sort of thing and there was nothing for me to be able to try and butt into conversation, so you were just like an adjunct – in the early days” (9343)</td>
</tr>
<tr>
<td></td>
<td>“I don’t feel they know the real me. I’ve been feeling low for so long. Only one friend knows about the PND” (9691)</td>
</tr>
</tbody>
</table>
Embedded in these responses regarding old and new friendships is that the women talk of the “real me” and how the old friends know the “real me”. The mention of the “real me” could be referring to the “old identity” and the fact that old friends have shared in significant aspects of their life and can share memories, reminisce and understand the familiarity of the homeland and all it contains. If this be so then, the “real me” is the identity which has formed through growing in the homeland and the interactions with family, community and friends and the land itself, which have occurred throughout that growing. This suggests that the land and all it contains and experiences therein imprint on the person - and this imprinting becomes part of the psyche, which cannot be erased. The women mention that new friendships do not have this depth of knowing.

**New and old friendships**

*Interview group*

Twenty-one (53%) of the women in the interview group mentioned that old friendships have an historical underpinning. Of these, eight (20%) mentioned that these friends were from school days, and some were long standing or made through family. The participants were asked the roles that old friends played in their lives in the homeland, and 12 (30%) participants mentioned that they were a support mainly because they shared the same experiences such as, working together, being mothers
and childrearing. The following quotes give some indication of how the participants regarded the important roles these old friendships played in their lives and old identity:

“I was really homesick then because these people here don’t know me that well here my friends at home would and if I was down and I didn’t call them they would call me but they don’t know that side of me here” (5697);

“They played a community role. If our children were doing something that they weren’t supposed to be doing and they were out of my sight they would get a good kick up the bum and sent home. Right through many streets, three or four streets on the way to school it was community parenting” (5658).

The part that new friendships play in building a new identity, establishing a sense of belonging to the new country and re-invention of the self are presented later in this Chapter.

**Re-invention of the self**

To determine if the participants were beginning to re-build their lives in Australia and re-invent themselves, the following factors were explored; citizenship, feeling a sense of belonging and the impact of migration.
Citizenship

The first step for some of the participants to begin to form a new identity was to become an Australian citizen. The following data encapsulate the responses from all participants in the study ($N=154$) to items within the questionnaire related to citizenship and “feeling” Australian. Of the total number of participants, 113 (72.9%) had taken Australian citizenship. When asked if they see themselves as Australian, 88 (56.8%) of all the women agreed, 38 (24.5%) did not see themselves as Australian, and 26 (16.8%) were unsure of how they felt. When asked if they see themselves as belonging to their country of origin, 57 (36.8%) responded that they did, 45 (29%) responded they did not, and 18 (11.6%) were unsure.

Sense of belonging

This section relates to the sense of belonging either to the homeland mentioned by the participants in the interview group. To determine if a sense of belonging to the new country might change over time the participants were grouped by YR cohorts (1 to 4). Figure 8.7 shows a pattern of sense of belonging to the homeland. Six (15%) of the women in cohort one identified a feeling of belonging to their homeland, however, the participants in cohort two reported a sense of not belonging. In cohort three the participants report equally “yes” and “unsure” (five in each case) - only
three the participants report equally “yes” and “unsure” (five in each case) - only
one woman felt a sense of belonging to their homeland - and in cohort four they
tended not to have a sense of belonging to the homeland.

Figure 8.7
Participants (interview group) according to YR cohorts (1 to 4) and sense of
belonging to their country of origin

Cohort 1 (n=9) resident for up to 5 years
Cohort 2 (n=10) resident for up to 10 years
Cohort 3 (n=11) resident for up to 20 years
Cohort 4 (n=10) resident for up to and over 35 years

Comparing the responses in cohorts one and three, the participants continue to have
a strong sense of belonging to the homeland - less so in cohort three. The
participants in cohort two seem to have immersed themselves in the new country and
by doing so perhaps have “moved away” from their homeland. The responses from
cohort four again are different - six (60%) do not feel a sense of belonging to their
homeland, three (30%) do, and one (10%) is unsure. This differences in
“belongingness” might reflect, first, coming to terms with living in the new country, second, the number of years these women have resided in Australia and third, through time the women may have re-invented themselves and achieved a sense of belonging to the new country. Further, there appears a pattern of peaks and troughs across the four cohorts in relation to a sense of belonging to the homeland - however, a pool of “unsure” responses continues across the cohorts. As with the responses to the DI, LDS and the DRI-R the participants in cohorts one and three feel that they belong to their home country whilst the participants in cohorts two and four feel more strongly that they belong to the new country.

From the interview data the researcher was able to build a “profile” of the participants, which was based on specific attitudes identified by the participants in relation to their new life in Australia and their feelings related to their homeland. These factors are as follows, firstly, their ability or non-ability to settle in the new country, secondly, their ability or non-ability to survive a possible assault on their old identities, and thirdly, their ability or non ability to re-invent themselves. The specific characteristics of the participants were taken into account and the women were allocated to one of five categories of belonging: Positive, transitional positive, limbo, transitional negative and negative (see Table 8.15). The following sections detail the specific characteristics and relate them to the five categories of belonging.
Table 8.15  
The five categories that relate to the development of a sense of belonging to Australia

| Positive                      | Sense of belonging to Australia  
|                              | See self as Australian          
|                              | Does not want to return to homeland to live |  
|                              | Has rebuilt life in Australia  
|                              | May have residual attachment to homeland  

| Intermediate positive       | Likes Australia and is positive toward country |
|                            | Still feels drawn to the homeland            |
|                            | Would return to live for short time only     |
|                            | Developing a sense of belonging to Australia |

| Limbo                       | Does not feel a sense of belonging to either homeland or Australia |
|                            | Does not know where home is                  |
|                            | Could move either to immediate positive or negative |

| Intermediate negative       | Likes Australia but is not viewed as home |
|                            | Has not yet developed a sense of feeling “Australian” |
|                            | Feels a continual “pull” to the homeland |
|                            | Would not have difficulty leaving Australia |

| Negative                   | Does not like living in Australia |
|                            | Wants to return to the homeland |
|                            | Has no sense of belonging to Australia |
|                            | Continues to have a strong attachment to the homeland |

The arrows indicate that the person can move between the categories of belonging from negative to positive. People in the limbo stage can move either toward the negative or the positive stages.
Categories of belonging to Australia

Category 1: Positive category of belonging

Participants (n=20, 50%) allocated to the positive sense of belonging category talked of how they currently perceived themselves in relation to feeling a sense of belonging to Australia. They mentioned that they were committed to the country and to spending their lives here. They enjoy the life, are happy, and have no intention of returning the homeland. Garza-Guerrero (1974) describes this belonging to the new culture as “a comfortable growing sensation of fitness” (p.425) - although content, some may continue to have to residual link to their country of origin. This link, however, does not interfere with their ability to function as a new identity in the new country. The following quotes indicate participants’ positive perspective on their new life:

“Like I felt it the morning I arrived anyway. But as time has gone on I felt more and more accepted you know” (1033);

“I’ve never had any doubts. I remember I bought something from somewhere and I said is it breakable and I asked ‘can you wrap it up as it is going a long way’ and she asked ‘where?’ and I said ‘Australia’ and I felt, you know, very proud that I am Australian” (1604).
Category 2: Transitional positive category of belonging

Seven (18%) participants were allocated to the transitional positive category. The characteristics of this group were that the women like living in Australia, they like the country and they have a growing sense of belonging. However, they have “mixed feelings” that is, they feel Australian yet continue to be drawn to the homeland - the residual link is still in evidence as the following quote indicate. Asked if a sense of belonging to Australia was emerging, one of the participants responded in this way:

“I think I do now. Yes. Now that I am married and have two children and own our home and everything and I’ve become an Australian citizen as well I think I am....I was thinking on the plane actually on the way back, I know that I am still English I’m Australian as well” (6152).

Category 3: Limbo category of belonging

What is significant about the five (13%) women in the limbo category is that they feel they are between places and belong to no place. The women do not seem to have a sense of belonging to either the homeland or Australia. Through time these women could move either toward the stage of transitional positive or toward the negative stage of transitional negative. These women in these quotes seem to have some confusion about where they belong as these quotes show:
“Sometimes I think that once you start moving around (well for me anyway) I found that once I started moving around. I don’t know where home is anymore” (3425);

“I feel as though I’m on the edge here. In the UK I am in the middle. Here I’m on the edge and I don’t like being on the edge” (7836).

Category 4: Transitional negative category of belonging

The fourth category of belonging is transitional negative and three (8%) women were allocated to this group. The women in this group mentioned that they are trying to come to terms with living in Australia and being Australian. They like the country but have not developed a sense of belonging, and continue to have an attachment to the homeland, as evidenced in the following quote:

“Maybe when we cross over that magic milestone you will sort of feel like Australians - not yet. I don’t know why because I am very happy here. I’m feeling quite adjusted to things, finding my way around quite well. I don’t know, but I can’t stand up and sing ‘Advance Australian Fair’ yet“ (2502).

Category 5: Negative category of belonging

Five (13%) participants fitted the characteristics of a negative category of belonging. For this group of women a sense of belonging has not developed - they continue to feel a strong attachment to their homeland and would have no difficulty returning
there. As the following quote illustrates these participants do not enjoy living in
Australia and they do not count themselves as Australian.

“Well I’ll be sad to leave my family. ...I think I could leave Australia alright
(laugh). Isn’t that awful I’ve spent 20 years here you know” (1126);

“I will always be English. Probably simply circumstances - I don’t think I’ll ever
feel a sense of belonging to Australia” (6180).

The five categories of belonging show the possible process of settlement and
adaptation to living in the new country. (Participants were allocated to a category
that reflected their sense of belonging to Australia at the time of interview). Some
participants had an immediate sense of belonging to Australia, either on arrival or
shortly after. Other participants took time to accept that Australia was their home.
Within the positive sense of belonging category the participants have resided in
Australia from less than two years up to 34 years. This shows that some women felt
a sense of belonging very soon after arrival, however, it is not known exactly when
each participant felt a positive sense of belonging. Participants in the transitional
positive category have resided from two years to 46 years, in the limbo category,
from 10 years to 22 years, in the transitional negative category from one year and
eight months to 16 years, and in the negative category from eight months to 29
years. Thus, the years of residency does not specifically indicate or predict when a
positive sense of belonging will be achieved. It may be a combination of the
motivation to migrate, the impact of the migration process and way in which it was
handled determines their “belongingness”. These and other possible factors relating to belongingness are now examined.

Data from the questionnaire related to citizenship and “feeling” Australian were examined (for the interview group only). Distribution of responses according to sense of belonging categories was explored in relation to the reactions to the question: “Do you see yourself as an Australian? (Part 1, item 6a). Appendix 8.2 shows the participants who responded “no” to the item 6a in the questionnaire, asking if the participant if they see themselves as an Australian. Figure 8.8 shows a range of perception of self as Australian in the categories positive and transitional positive sense of belonging - most participants do see themselves as Australian, but some do not and some are unsure. This indicates that although they feel they belong this does not mean that they feel Australian. None of the participants in the remaining three categories (limbo, transitional negative and negative) see themselves as Australian and some in both the limbo and negative categories are unsure if they see themselves as Australian. Thus, participants who continue to have a negative perspective toward the adopted country, never profess any sort of allegiance to Australia.
Figure 8.8
Distribution of participants (percentages within each of the five categories of belonging) in relation to “seeing self as Australian”

Pos = Positive sense of belonging (n=20)
TP = Transitional positive sense of belonging (n=7)
Limbo (n=5)
TN = Transitional negative sense of belonging (n=3)
Neg = Negative sense of belonging (n=5)

Figure 8.9 shows the participants within the five categories of belonging to Australia in relation to their sense of belonging to their country of origin. The participants in categories positive and transitional positive show a mixed response - some participants do not have a sense of belonging to their homeland, some do and some are unsure. Those participants in the remaining three categories (limbo, transitional negative and negative) continue to feel a sense of belonging to their country of origin and some are unsure of how they feel. Appendix 8.2 shows the participants who responded “yes” to item 6b in the questionnaire, asking if they see themselves as belonging to their country of origin. This sense of belonging to their homeland suggests a large residual attachment as described by Garza-Guerrero (1974).
Figure 8.9
Distribution of participants (percentages within each of the five categories of belonging) in relation to “seeing self as belonging to country of origin”

Pos = Positive sense of belonging (n=20)
TP = Transitional positive sense of belonging (n=7)
Limbo (n=5)
TN = Transitional negative sense of belonging (n=3)
Neg = Negative sense of belonging (n=5)

As stated in Chapter 6, strategies to assist participants to settle in the new country may have begun prior to migration. The motivation to leave the homeland may be the initial step in the process to re-invent the self, thus the motivations (influenced by the “self” and “others”) were grouped according to the participants’ sense of belonging to Australia are shown in Table 8.16.

The table shows that of all the motivators to relocate “conditions” were endorsed the most (a mean of 2.35 mentions per migrant) followed by about equal mentions of “self” and “others” In relation to “conditions” participants across the categories of
belonging (except for those in the transitional negative category) mentioned a range of conditions to influence migration and thereby improve their lifestyle and life opportunities.

The "self" motivation of adventure was mentioned more often by the limbo, transitional negative and negative categories compared with the positive and transitional positive categories. Adventure may be seen as an unrealistic reason to leave the family and homeland. Further, such a reason does not instill the impression that migration was viewed seriously, or what the implications may be on the self or the family left in the homeland. Thus, adventure as a motivator cannot be viewed as a reliable predictor that people would settle and build a positive perception toward the adopted country.

There were no differences across the categories, except for the limbo category which had a lower number mentions, in the motivation to migrate being influenced by "others" - for example, for children, husband or to escape.
Table 8.16
Number and percentage of participants (interview group) related to their motivation to migrate according to the five categories of belonging to Australia.

<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>POSITIVE</th>
<th>TRANSITIONAL POSITIVE</th>
<th>LIMBO</th>
<th>TRANSITIONAL NEGATIVE</th>
<th>NEGATIVE</th>
<th>TOTAL NO. OF INCIDENCES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number in category</td>
<td>n=20</td>
<td>n=7</td>
<td>n=5</td>
<td>n=3</td>
<td>n=5</td>
<td></td>
</tr>
<tr>
<td>% interview grp</td>
<td>(50%)</td>
<td>(17.5%)</td>
<td>(12.5%)</td>
<td>(7.5%)</td>
<td>(12.5%)</td>
<td></td>
</tr>
<tr>
<td>Motivation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adventure</td>
<td>10 (50%)</td>
<td>3 (43%)</td>
<td>4 (80%)</td>
<td>2 (66%)</td>
<td>4 (80%)</td>
<td>(0.8)</td>
</tr>
<tr>
<td>Sub-total</td>
<td>(0.5)</td>
<td>(0.4)</td>
<td>(0.8)</td>
<td>(0.6)</td>
<td>(0.8)</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Better for children</td>
<td>11 (55%)</td>
<td>1 (14%)</td>
<td>1 (20%)</td>
<td>2 (66%)</td>
<td>4 (80%)</td>
<td>(0.9)</td>
</tr>
<tr>
<td>Family reunion</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Husband</td>
<td>7 (35%)</td>
<td>4 (57%)</td>
<td>1 (20%)</td>
<td>2 (66%)</td>
<td>1 (20%)</td>
<td></td>
</tr>
<tr>
<td>Manipulated</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Escape</td>
<td>2 (10%)</td>
<td>1 (14%)</td>
<td>1 (20%)</td>
<td>2 (66%)</td>
<td>1 (20%)</td>
<td></td>
</tr>
<tr>
<td>Family</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Environment</td>
<td>4 (20%)</td>
<td>1 (14%)</td>
<td>(0.4)</td>
<td>1 (33%)</td>
<td>(1.3)</td>
<td>(1.4)</td>
</tr>
<tr>
<td>Sub-total</td>
<td>(1.2)</td>
<td>(1.0)</td>
<td>(0.4)</td>
<td>(1.3)</td>
<td>(1.4)</td>
<td></td>
</tr>
<tr>
<td>Conditions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Better opportunities</td>
<td>16 (80%)</td>
<td>2 (29%)</td>
<td>2 (40%)</td>
<td>1 (20%)</td>
<td>4 (80%)</td>
<td>(2.35)</td>
</tr>
<tr>
<td>Environment</td>
<td>8 (40%)</td>
<td>1 (14%)</td>
<td>1 (20%)</td>
<td>1 (20%)</td>
<td>1 (20%)</td>
<td></td>
</tr>
<tr>
<td>Improved lifestyle</td>
<td>13 (65%)</td>
<td>3 (43%)</td>
<td>1 (20%)</td>
<td>3 (60%)</td>
<td>3 (60%)</td>
<td></td>
</tr>
<tr>
<td>Employment</td>
<td>5 (25%)</td>
<td>1 (14%)</td>
<td>1 (20%)</td>
<td>1 (20%)</td>
<td>1 (20%)</td>
<td></td>
</tr>
<tr>
<td>Improved climate</td>
<td>13 (65%)</td>
<td>2 (29%)</td>
<td>3 (60%)</td>
<td>1 (33%)</td>
<td>1 (20%)</td>
<td></td>
</tr>
<tr>
<td>Grass greener</td>
<td>13 (65%)</td>
<td>2 (29%)</td>
<td>1 (20%)</td>
<td>1 (33%)</td>
<td>1 (20%)</td>
<td></td>
</tr>
<tr>
<td>Sub-total</td>
<td>3 (30%)</td>
<td>1 (14%)</td>
<td>(1.8)</td>
<td>(0.6)</td>
<td>(2.6)</td>
<td></td>
</tr>
</tbody>
</table>

The number of incidence, mentioned by participants, in the interview group are according to the five categories of belonging across all cohorts and according to the motivation to migrate.
Pre and post migration strategies

In Chapter 6 the strategies participants used pre-migration to assist in settlement in the new country were presented. In this present Chapter, the strategies participants used pre and post migration are explored and related to the five categories of belonging to Australia.

Table 8.17 shows the assortment of strategies used pre and post migration. Only three of the participants did not engage in any preparation for migration. The participants, in all the five categories of belonging undertook an array of activities - pre- and post migration. Pre-migration strategies are divided into three types; first, activities which involved participants gathering information, such as reading books and newspapers, looking at maps and watching videos, and second, those related to social factors such as investigating housing, employment and visiting Australia prior to migration, and, third, mementos - representing the old country - which the participants brought with them to Australia such as, books, pictures, photographs, ornaments and furniture.

Proportionally across the categories of belonging, participants in the negative category followed by the transitional positive category, appear to have made more of a commitment to prepare for migration. These participants gathered information, reviewed social aspects of the new country and brought mementos. In relation to
Table 8.17

Pre and post migration strategies (interview group) across the 5 categories of belonging

<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>POSITIVE</th>
<th>INTERMEDIATE POSITIVE</th>
<th>LIMBO</th>
<th>INTERMEDIATE NEGATIVE</th>
<th>NEGATIVE</th>
<th>TOTAL NO. OF INCIDENCES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Number %</strong></td>
<td>20 (50%)</td>
<td>7 (17.5%)</td>
<td>5 (12.5%)</td>
<td>3 (7.5%)</td>
<td>5 (12.5%)</td>
<td></td>
</tr>
<tr>
<td><strong>Pre-migration</strong></td>
<td>1 (5%)</td>
<td>1 (14%)</td>
<td>1 (20%)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>None</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(0.08)</td>
</tr>
<tr>
<td><strong>Gathering information</strong></td>
<td>6 (30%)</td>
<td>1 (14%)</td>
<td>1 (20%)</td>
<td></td>
<td>3 (60%)</td>
<td></td>
</tr>
<tr>
<td>Videos</td>
<td>13 (65%)</td>
<td>3 (43%)</td>
<td>1 (20%)</td>
<td>1 (33%)</td>
<td>4 (80%)</td>
<td></td>
</tr>
<tr>
<td>Books/Newspapers</td>
<td>7 (35%)</td>
<td>4 (33%)</td>
<td>1 (20%)</td>
<td>1 (33%)</td>
<td>4 (80%)</td>
<td></td>
</tr>
<tr>
<td>Maps</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(1.25)</td>
</tr>
<tr>
<td><strong>Sub-total</strong></td>
<td>(1.3)</td>
<td>(1.1)</td>
<td>(0.6)</td>
<td>(0.6)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Social factors</strong></td>
<td>12 (60%)</td>
<td>3 (43%)</td>
<td>2 (40%)</td>
<td>3 (100%)</td>
<td>3 (60%)</td>
<td></td>
</tr>
<tr>
<td>Employment</td>
<td>8 (40%)</td>
<td>2 (29%)</td>
<td>2 (40%)</td>
<td>2 (66%)</td>
<td>4 (80%)</td>
<td></td>
</tr>
<tr>
<td>Housing</td>
<td>2 (10%)</td>
<td>2 (29%)</td>
<td>1 (20%)</td>
<td>2 (66%)</td>
<td>3 (60%)</td>
<td></td>
</tr>
<tr>
<td>Visits</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(1.3)</td>
</tr>
<tr>
<td><strong>Sub-total</strong></td>
<td>(1.1)</td>
<td>(1.0)</td>
<td>(1.0)</td>
<td>(2.3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Mementos</strong></td>
<td>13 (65%)</td>
<td>2 (29%)</td>
<td>3 (60%)</td>
<td>1 (33%)</td>
<td>5 (100%)</td>
<td></td>
</tr>
<tr>
<td>Pictures</td>
<td>18 (90%)</td>
<td>6 (86%)</td>
<td>2 (40%)</td>
<td>3 (100%)</td>
<td>5 (100%)</td>
<td></td>
</tr>
<tr>
<td>Photographs</td>
<td>16 (80%)</td>
<td>4 (33%)</td>
<td>2 (40%)</td>
<td>3 (100%)</td>
<td>5 (100%)</td>
<td></td>
</tr>
<tr>
<td>Ornaments</td>
<td>8 (40%)</td>
<td>4 (33%)</td>
<td></td>
<td>3 (100%)</td>
<td>3 (60%)</td>
<td></td>
</tr>
<tr>
<td>Furniture</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(2.6)</td>
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<td>1 (20%)</td>
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<td>4 (80%)</td>
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<td>2 (40%)</td>
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<tr>
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<td></td>
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<td>talked to people)</td>
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</tr>
<tr>
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<td>(0.9)</td>
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</table>

Number of strategies used pre and post migration used by the participants within each of the five categories of belonging and the total number of participants across the five categories.

post-migration strategies (solitary, social, country and culture) participants in the limbo category engage in solitary and social activities the most. Comparing the positive and negative categories of belonging, participants in the positive categories incline toward social activities whereas participants in the negative categories use more solitary activities.

Significantly, participants in the limbo category engage in both social and solitary activities, however these women do not profess a sense of belonging to Australia. Perhaps by engaging in both types they are attempting to cope with their situation. With regard to country and cultural activities, all participants had undertaken some form of information gathering about Australia and the Aboriginal people.
participants have traveled within WA, however, the majority mentioned a preference for the South. Except for the women in the transitional negative category all have gathered information relating to the Australia. Participants in all the categories of belonging mentioned that they now know more about the Aboriginal culture and were sympathetic to their cause. Three participants (one each from the positive, transitional positive and limbo category) mentioned they felt a link to the land - this feeling may be another indicator of their sense of belonging. These strategies are discussed further in Chapter 10.

The role of new friendships in re-invention of the self

Figures 8.10 and 8.11 show how the participants perceive their new friendships following migration and the role these new friendships play in the pursuit to re-invent the self. Perception of, and the role that new and old friendships play in the participant’s lives, are presented in relation to the five categories of belonging.

Figure 8.10 shows that participants in the positive, transitional positive and limbo categories view their new friends as being like their family and these friends also provide them with support. None of the participants in the two negative categories: transitional negative and negative had this perspective. Culturing new friendships seems to be a positive strategy to assist the women to settle in Australia. This
strategy could facilitate settlement in three ways, firstly, new friendships may be a means to replace the family they have left in the homeland - and these new friends provide the support that a family would give, secondly, these new friendships could be seen as another facility to re-invent the self - by replacing what is perceived to be lost, and thirdly, this strategy would seem to add more “substance” to the new identity and be a means to establish a sense of belonging and community.

Figure 8.10
Participants’ (interview group) perception of new friendships related to the five categories of belonging

Pos = Positive sense of belonging (n=20)
TP = Transitional positive sense of belonging (n=7)
Limbo (n=5)
TN = Transitional negative sense of belonging (n=3)
Neg = Negative sense of belonging (n=5)
Figure 8.11 shows how the participants perceive the new friendships compared to their friendships in the homeland. Participants in the positive, transitional positive and limbo categories mentioned that their new friendships were as close as their old friendships. A few participants in the positive, transitional positive and negative categories mentioned that their new friendships were nearly the same as the old friendships.

Figure 8.11

*Participants' (interview group) perception of new friendships versus old friendships in relation to the five categories of belonging*

![Graph showing perception of new friendships versus old friendships across different categories of belonging.]

Pos = Positive sense of belonging (n=20)
TP = Transitional positive sense of belonging (n=7)
Limbo (n=5)
TN = Transitional negative sense of belonging (n=3)
Neg = Negative sense of belonging (n=5)
This result shows that participants in the positive, transitional positive and limbo categories accept that the new friendships were replacing the old and this may indicate, as did the results in Figure 8.9, that the participants were striving to replace what they had lost since leaving the homeland. This important strategy plays an important part in addressing the situation of multiple loss following migration and also adds significantly to the pattern of re-invention of the self. In contrast, participants in each of the five categories of belonging mention that their new friendships following migration were different but still close.

**New identity**

Presented here is how the development of the new identity fits with the categories of belonging. Women in the interview group talked of changes in the self that were associated with the experience of the migration process. At interview the women were asked what impact the migration process had on them, whether migration changed them in any way, and if so, what these changes were. The participants described this change in terms of change in the self - a development of the “new me”. They talked of feeling more independent, confident, and stronger and having a perception that they had “grown”. One participant felt more positive, one more worthy, one more tolerant, and two (5%) participants were content. In all these cases
these responses could mean that a change in the self was occurring - in a small way - and the new identity was beginning to emerge.

Table 8.18 shows these changes in the self, and these changes are linked to the five categories of belonging to which the participants correspond. Of the women in the interview group 87.5% (n=35) identified a growth in the self (either a small or significant growth). However, for some participants this growth in the self was not fully developed, in that some still recognized a deficiency in developing the new identity. For example, three (8%) women mentioned that since migrating they had become more dependent on their husband (one participant was in the positive category, one in the transitional positive category, and the third in the transitional negative category). This dependence might be the result of the impact of migration process, which may have caused a destabilizing effect on the old identity. One participant felt lost and another confused; this response may mean that the participants may feel a loss of independence or may have identity confusion; that is the old identity is in question.
Table 8.18

Number and percentage of participants in the interview group allocated to changes in the self and sense of belonging category.

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<th>No.</th>
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Trans neg = Transitional negative
Trans pos = Transitional positive
Sub T = Sub total
Confident

Being more confident since migration, which could be seen as a hallmark of meaningful settlement, was mentioned by 14 (35%) participants in the interview group. For some of the women this confidence developed from undertaking further education or through experiencing the process of migration. Of these 14 women, most (n=10, 71.4%) were from the positive sense of belonging category, two (14.3%) from the transitional positive category, and two (14.3%) from the limbo category. Women in both the transitional negative or negative belonging category did not mention they felt confident. Expression of this confidence is shown in the following quotes:

“Lot more confident. I have experienced so many different aspects, we met so many different people from different cultures and this, that and the other. It has broadened my outlook and I shudder to think what would have happened if I had stayed in the UK” (7505);

“I think I have got a lot more confidence since I came here and the ability to survive. I have a lot more confidence in my brain. Yes, I like the thought that I am totally self-sufficient” (1033).

Independent

Sixteen (40%) women in the interview group mentioned that they feel more independent since migration. Seven (35%) of the 20 women in the positive belonging category mentioned independence, one (14.3%) of the seven women in
the transitional positive category, three (60%) out of five in the limbo category, one (33%) out of three in the transitional negative category, and four (80%) out of six in the negative category. The women mentioned that this independence has evolved from the new opportunities that were available in the new country, or responsibilities they had to undertake to enable living in the new country. Leaving the homeland and having to meet the demands of migration was talked of in relation to the development of independence. The following quotes indicate how this independence came about and what the women feel about this change in the self:

“….independent. Maybe if I had stayed in England I wouldn’t have been so independent. I would have relied on them, not relied on them but gone to them more and more but because they weren’t here you sort of tried to be independent and you maybe even shunned people helping and that is not always a good thing” (5292);

“I was really growing more and more independent but also trying to deny the fact that I was growing more and more independent. But I’ve had terrific opportunities while I have been in Australia, terrific ones” (1516).

Stronger

Feeling stronger was mentioned by 12 (30%) women in the interview group. Of these, six (15%) were from the positive belonging category, three (7.5%) were from the transitional positive category, one (2.5%) from the limbo category, and two (5%) in the negative belonging category. None of the women in the transitional negative
category identified that they felt “stronger” since relocation. Women who mentioned that they felt stronger saw this effect as due to the migration process:

“I think it has made me a stronger person as well knowing what I’ve been through and I’ve survived came out the other end a stronger, happier person I hope” (6152);

“Migration has given me the strength to stand on my own two feet. Migration formed a stronger bond with my husband and children because we had to rely on each other” (7937).

Due to small numbers within the five categories, for further analysis the positive and transitional positive categories were merged (n=27), the transitional negative and negative were merged (n=8) and the limbo category remained as a separate category (n=5) - giving three major categories.

Participants in the combined positive categories and the limbo category all perceive that they have become more confident, stronger, and more independent since migration (see Figure 8.12). Participants in the combined negative categories perceive themselves as being more independent and stronger but not confident. This growth in independence may be a strategy to cope with living in the adopted country and together with the use solitary strategies may not be a positive approach to settlement - being independent may lead the participant to become more insular and further withdraw into the self as a means of survival. Table 8.18 shows that 6 (15%)
of participants did not report feeling a sense of growth in the self since migration - this maybe due to the impact of migration or on personal circumstances.

Figure 8.12
*Percent of participants’ (interview group) perception of growth in the self-following migration relating to the combined categories of belonging*

Positive sense of belonging (n= 27)
Limbo (n= 5)
Negative sense of belonging (n= 8)

**Categories of belonging linked to participants’ negotiation through the four stages of grieving process**

As previously discussed the participants in the interview group mentioned characteristics associated with the grieving process (see Table 8.19) and the strategies they used to enable them to reach the final stage of reorganization so that
reinvention of the self can occur. Table 8.19 shows the participants in relation to their categories of sense of belonging to the new country and the characteristics of each stage of the grieving process they experienced. (Appendix 8.3 shows participants in relation to the seven YR sub groups and negotiation through the grieving process). Figure 8.13 shows graphically the percentage of participants, within the three categories of belonging, and their progress through the four stages of grieving.

Participants in the positive category experienced many characteristics of grieving related to stages two and three. However, these women did not experience high levels of psychological distress associated with the third stage. The fact that this group of women used more social strategies to facilitate meeting people and to replace what they had lost though migration may account for the less incidence of psychological distress. Eighty-five percent of these women re-invented themselves.

Participants in the negative category show a quite different negotiation through the stages. A high proportion experienced all the stages of grieving, thus giving the impression they must have experienced buffering of emotions. A high proportion of this group experienced extreme psychological distress (stage 3) and this may relate to use of solitary strategies, which did not assist them to facilitate new friendships and social support.
The participants in the limbo category seem to have experienced a seesaw effect, that is they experienced fewer characteristics related to the first stage - for example, compared to the positive and negative categories - but significantly more characteristics of the second stage and the same as the positive category on the third and fourth stage. Four (80%) out of the five participants in this category have reached stage four, that is re-invented themselves. This result shows that although migrants may re-invent themselves, they may not develop a sense of belonging to the new country.

Figure 8.13
Participant’s experience of the four stages of the grieving process related to combined categories of belonging.

Positive sense of belonging (n= 27)
Limbo (n= 5)
Negative sense of belonging (n= 8)
Table 8.19
Participants negotiation through the grieving process by categories of belonging

<table>
<thead>
<tr>
<th>Participants</th>
<th>Stage 1 Numbing</th>
<th>Stage 2 Yearning &amp; searching</th>
<th>Stage 3 Disorganisation</th>
<th>Stage 4 Reorganisation</th>
<th>New self</th>
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<tbody>
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<td></td>
<td>Panic/reality shock</td>
<td>Crying/denial</td>
<td>Guilt</td>
<td>Depression/apathy</td>
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</table>

PND = Postnatal depression,  D = Depression
Guilt is according to Bowlby (1980) a feature of stage two of the grieving process, and was mentioned by women in all three categories of belonging. Figure 8.14 shows the level of guilt mentioned by the women. Significantly the women in the negative categories mention guilt more than women in the positive categories and slightly more than women in the limbo category. This level of guilt may contribute to two effects, firstly, it may postpone the healing process, and secondly, it may compound an already deep sense of grief.

Figure 8.14
_Guilt mentioned by participants (interview group) related to the combined categories of belonging._

Positive sense of belonging (n= 27)
Limbo (n= 5)
Negative sense of belonging (n= 8)
Categories of belonging linked to participants’ attachment to major attachment figures and time-scale of homesickness

In Chapter 6, 33 (85%) participants in the interview group mentioned their strength of attachment (either positive or negative) to their major attachment figure (either mother or father) in the homeland (see Table 6.10). Of these, 17 (52%) mentioned they did not have a close relationship with their mother and 9 (27%) mentioned they did. Of the remaining seven participants, four mentioned they had a close relationship with their father and three did not. These levels of attachment were compared to the participants’ sense of belonging. Results in Table 8.20 show that proportionally the participants who did not have a close relationship with their major attachment figure tended to be more successful in developing a positive sense of belonging to the new country. No pattern was evident in relation to the father.

In relation to time-scale of homesickness, of the 20 (50%) women in the interview group who mentioned they did not have a close relationship with their major attachment figure (either mother or father), 14 (70%) mentioned a how long their homesickness took to resolve (see Figure 8.15) and 15 (75%) had a positive sense of belonging to Australia. This result shows that the participants who reported a negative attachment to their attachment figure in the homeland proportionally resolved their homesickness within three years following arrival and also developed a positive sense of belonging to Australia.
Table 8.20
*Number and percentage of participants in interview group perception of attachment to their major attachment figure related to category of belonging*

<table>
<thead>
<tr>
<th>Attachment figure</th>
<th>Type of attachment</th>
<th>Interview group n and %</th>
<th>Category of belonging</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mother</td>
<td>Positive</td>
<td>9 (23%)</td>
<td>Positive 3 (33%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Limbo 3 (33%)</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Negative 3 (33%)</td>
</tr>
<tr>
<td></td>
<td>Negative</td>
<td>17 (43%)</td>
<td>Positive 15 (88%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Limbo 2 (12%)</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Negative 3 (18%)</td>
</tr>
<tr>
<td>Father</td>
<td>Positive</td>
<td>4 (10%)</td>
<td>Positive 2 (50%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Limbo 1 (25%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Negative 1 (25%)</td>
</tr>
<tr>
<td></td>
<td>Negative</td>
<td>3 (8%)</td>
<td>Positive 3 (100%)</td>
</tr>
</tbody>
</table>

Figure 8.15
*Time-scale of homesickness mentioned by participants (interview group) who reported a negative attachment to their major attachment figure in the homeland*
Categories of belonging linked to scales within the questionnaire (DRI-R, LDS, IES-R and DI)

To develop a profile of the characteristics of the participants in the three categories of belonging this section presents data related to scales assessing homesickness, psychological distress, psychological trauma and loneliness (DRI-R - Time 1 and 2, the DI - Time 1 and 2, the LDS, and the IES-R). A one-way analysis of variance was used to examine the possible differences in the perception of loneliness across the three categories of belonging. Results showed a statistically significant difference amongst the groups: $F(2, 37) = 8.02, p = .001$. The mean scores show an upward trend of perception of loneliness from the positive to negative group indicating the negative group is more lonely. The higher incidence of loneliness in the negative group may be due to the fact that of the eight women in this group, five have lived in the new country less than five years and may not have established a significant social network. Moreover, this feeling of loneliness may add to the negative sense of belonging to the new country.

A one-way ANOVA was used to examine the initial impact of migration (psychological trauma) (IES-R) according to categories of belonging. Results did not show a statistical significance amongst the groups: $F(2, 37) = .659, p = .523$). However, Figure 8.16 shows a slight increase in negative impact from the positive group to the negative group indicating that the negative category tended to
experience a more negative initial impact to the new country than the positive group. The limbo category mean score was between those of the positive and negative category.

Figure 8.16
*Mean scores of participants on the Loneliness Deprivation Scale (LDS) compared to the Impact of Event Scale-R (IES-R) mean scores across the combined categories of belonging*

A repeated measures test (MANOVA) was used to examine differences in the psychological well being (on the DI) of participants on first arrival in Australia - Time 1, and at the time completing the questionnaire - Time 2 and categories of belonging. Results from Time 1 were not statistically significant: $F(2, 37) = 2.92, p=$
.06) and Time 2 results were also not statistically significant; $F(2, 37) = 2.00, p = .149$. Overall these results show no differences in psychological distress amongst categories of belonging initially or at present time. Figure 8. 17 shows the trend of mean scores at Time 1 and 2 - participants in the negative belonging category tended to be happier on first arrival than the positive or limbo category. This outcome may be related to the participants’ motivation to leave the homeland - which for the negative group was mainly adventure. Judging by the Time 2 results the positive category has not changed, however for the limbo category this initial elation has dissipated.

Figure 8.17

Mean scores of participants within the combined categories of belonging related to level of psychological distress (on the DI) - Times 1 and 2

- Positive sense of belonging (n= 27)
- Limbo (n= 5)
- Negative sense of belonging (n= 8)
A repeated measures test (MANOVA) was used to examine the differences in the levels of homesickness (DRI-R) on first arrival to Australia (Time 1) and at the time of completing the questionnaire (Time 2), and category of belonging. Results amongst the categories of belonging at Time 1 was not statistically significant: $F(2, 37) = 3.96, p = .027$ - the level of homesickness was the same regardless of their attitude to Australia. Time 2 did show a statistical significant difference: $F(2, 37) = 12.60, p = .000$. As Figure 8.18 shows the mean scores within the categories of belonging indicate more homesickness for all categories over time - this trend was not expected. However, the level of homesickness does not reflect the category of belonging, that is, the positive group report more homesickness (Time 1 and 2), than both the limbo and negative categories. This increase in feeling homesick over time may mean that the participants continue to miss their homeland and as a person ages the homeland becomes more valued. The result may also suggest that although the strategies have supported a sense of belonging and reinvention of the self they may not completely erase the attachment to the homeland - thereby maintaining a residual link.
Figure 8.18
Mean scores of participants within combined categories of belonging related to feelings of homesickness (DRI-R mean scores) - Times 1 and 2

Positive sense of belonging (n= 27)
Limbo (n= 5)
Negative sense of belonging (n= 8)

Imprinting: The residual link

The following section addresses the fourth research question, which focuses on the notion of the residual link to the homeland described by Garza-Guerrero (1974). As Pollock (1989) notes, whatever the reason for leaving the homeland “within all of us internal and external ties to our past and to our earlier reality still remain” (p.145). It is proposed here that the residual link to the homeland is a result of physical and sensory aspects of the home imprinting on the person and following migration there is heightened sensitivity to this imprint. In turn, this sensitivity may cause the person...
to reflect on particular characteristics of the homeland and realise how much the homeland is a part of them.

Research question four:

Does the physical (weather, countryside), cultural characteristics of the homeland and attachment to family and friends imprint on the person and so explain the continued link to the homeland?

The results in this Chapter, relating to all participants in the study, address the significant, and distinct impression the homeland has made on the person. The results are presented in three sections in terms of how the country of origin may have imprinted on the women in this study. The three sections are as follows; firstly, a sense of belongingness or how the homeland incorporates the self; secondly, the countryside and weather, and thirdly, cultural relationships.

The homeland and a sense of belonging

The participants in this present study migrated to Australia as adults, thus the most formative years of their lives were spent in their homeland. The following quotes illustrate how the land or country imprints on the person through experiences in
early childhood and how this imprint may have conveyed in the person a sense of belonging to their homeland. It is perhaps only when the person is removed from a familiar environment do they comprehend, the significance of that imprint. These participants identify that it is the country - their homeland - that is significant for them:

"Scotland as the magic time of my youth. Perhaps that is all I yearn for in Scotland the land of my youth" (5393);

"I suppose I can’t image being here for ever-so I don’t know. I suppose whenever you go back to England I feel like yes, I’m home you know. synergy there is a feel about it, I guess I feel the place" (6763).

The participants relate how the country where they spent their youth has left a long lasting and distinctive impression that has not been erased over time. It is proposed here that this imprint will remain forever. This impression of the homeland on the person seems strong and vivid and continues to be an essential component of their self for the women. The quotes also exemplify that the land of their youth continues to have a strong influence over them. The country is filled with memories and reflections of all things familiar which have become a part of themselves - an essential part of the psychological make-up of the person. Participant 6763 talks of maintaining a feel for her homeland, she mentions that she feels the places; this suggests that she feels at one with the land or feels intuitive toward the land. It could be suggested that this participant feels that the country is part of her psychological self - some might say a part of her inner self or soul.
A sense of “fit’

The following quotes encapsulate the migrant’s sense of “fit” when visiting the homeland. Familiar surroundings, places, people, and names that may once have played a significant role when growing up might invest in the person a sense of “fitness” or belonging to the homeland. The quotes also relay a sense of having some form of “ownership”, not in the tangible sense, but of having played a role in events or experiences and this role has added, in some way, to the homeland. These events, therefore, will forever exist in the woman’s memory and in the memory of those persons who shared with her everyday and significant events:

“I just feel happier when I’m in my family’s house, they are still in the house that I was born in, all my memories are there” (1058);

“Whenever I got home from school my mum was there with a cup of tea. Whether she (mother) had a ginger biscuit or toast I’m not sure” (1516):

“Its very very similar back home and its also incredibly different to be an outsider here - it feels like they don’t gel together as much as they did back home and I always wonder that’s because we have had hundreds of years at home to develop a society whereas here they have only had a couple of hundred years - I felt more comfortable moving and adapting to a new area there than here” (8431)
Imprinting as the person grows

*Countryside, weather, rituals, and cultural heritage*

The following quotes convey how growing up in the homeland, surrounded by familiar places and people, becomes a part of the self so that a residue of the old self may forever remain in the homeland. This suggests that psychologically some women may not feel like a “whole person” because they have separated from the elementary aspects of their homeland, which are intrinsically a part of them. Alternatively, only when the migrant returns for a visit to the homeland do they comprehend how much the country, and all it contains, is an ingredient of them. With this comprehension they may also recognize that they, too, belong to a significant cultural heritage as the following quotes illustrate:

“*A part of me I suppose. Like I have left a part of me behind there*” (1021);

“I don’t look at the Tower of London and go “wow - history” its just a part of my culture. It was what I was brought as a teenager or even when I was eleven or twelve I used to go regularly to London. So it was a part of my culture its just a part of me” (1516).

These participants once played a distinct role within the fabric of their homeland and spending formative time there imprinted meaningfully on their psyche. The person has experienced events, sights and sounds and these cannot be forgotten or denied
once they start a new life in another country. The following quotes encapsulate how the country of one’s birth can release such emotion:

“Britain still tugs at the heart strings” (1952Q);

“Although England will always be special to me and I think as you get older it seems to mean a lot more. During the early years you haven’t got time to think too much you are too busy” (6440Q);

“I think it’s always there at the back of your mind to be honest. I really don’t think you ever, no you don’t ever, you certainly don’t forget and I don’t think you ever stop caring” (9808).

**Countryside and weather**

Another important aspect of the homeland is the weather and physical environment. From childhood a person is exposed to these elements and it is proposed that they may govern, or play a significance role, in how people conduct their life. For example, a season of the year might conjure up specific memories of what occurred as the person grew up. The winter months may foster memories of cold dark days and Christmas, and summer days may mean school holidays and playing out of doors with friends. With each season come specific sounds, smells and sights. The following participants identify these sensory aspects of the homeland:
"I know so many people come out here for the weather but I do really miss having some sort of dull days. I guess if I'm in England I would want the bright sunny days but sometimes it's too much sun here, too much brightness, so I would rather have this sort of slightly moist grey sky" (1126);

"I missed the 4 distinct seasons – spring, summer, autumn and very much so because there was a summer or there was winter" (1354).

The next participant tries to express how she feels toward the country - how aspects of the countryside are a part of her, and she a part of it:

"...because they actually belong to England. In England the trees are mine, the plants are mine, the birds are mine" (3149).

**Cultural rituals and heritage**

The culture in which a person grows is central to the person becoming who they are (Garza-Guerrero, 1974; Pollock, 1989). The following quotes illustrate how cultural aspects or rituals may have made a long-term impact on the person. Christmas is a significant time for children and the ritual and excitement of this time may remain with a person to adulthood. Thus, when the migrant is exposed to a Christmas, quite out of season or character to the one they were used to, the person may experience some feeling of disparity:
“I don’t like Christmas I don’t like the heat at Christmas - I suppose I’m just a traditionalist I think - Christmas is just you know warm fires and that sort of thing” (4767);

“I still miss Christmas in England I used to think hot Christmases just aren’t the thing” (8151).

The following participants mentioned how their cultural heritage had a profound effect on them and how they miss these aspects. Participants mentioned their affinity to places, people and accents/dialects from their county of origin and how it is easier to relate to the people with whom they grew up.

“My past life - I just missed everything so much - I missed the town, I missed the people, I missed Yorkshire, I missed English dialect accents, I just missed everything about England” (9361);

“I mean we went back to Yorkshire and there is something about the people in the North that is totally different to anywhere else in the world. But then maybe that’s because I’m English so I can relate to them” (3425).

The next quotes relay the significance of heritage and how heritage can permeate the way a person thinks of, and reacts to, the homeland. Heritage for these participants gives meaning to who are they and their origins:

“I suddenly realised I came from a really interesting specific and historical and cultural circumstance and that it was admirable and something to be proud of, and actually it interested me not in my own personal family’s history but in the history of the cotton trade in Lancashire and the women’s role in it and why Lancashire people are the way they are and realising that Northern English women is a form of the feminine that is very specific and that I really value coming from it ” (7131).
These participants sum up the effect of imprinting over time. The feeling that growing up within a specific environment has invested the person with an identity, a sense of who they are and their place in the world:

"I mean it is a memory that I will never forget so that's made me a better person or a lot more knowledgeable person maybe" (6152);

"I mean I know where I have come from and I know where I've been" (5658).

Both Garza-Guerrero (1974) and Pollock (1989) advise that migrants must not disassociate themselves from their heritage because by doing so they would miss out on vital attributes of their culture. Bowlby (1969) proposes that attachment has deep biological roots - supported by the notion of imprinting. This significant bond to the land is an accepted aspect of the Aboriginal community in Australia. According to Voight and Drury (1998) the Aboriginal people have a deep and sacred bond with the earth. Furthermore, Munn (1970) presents the notion of imprinting in regard to the Aboriginal community and proposes that at birth "the Aboriginal may be imprinted with ancestral markings which on one hand are aspects of the ancestor's own body, and on the other, parts of the countryside" (p. 147). It is argued here that wherever a person is born the physical, social and cultural aspects of the land can imprint on the psyche. This imprint of the land on the person may not be as profound as the Aboriginal heritage or belief, however when people migrate, they may realise the loss of their homeland and this may account in part for the grief
reaction. Thus, although some women profess a positive sense of belonging to Australia - understand and appreciate the landscape – they still continue to express a continual “bond” to the homeland. Perhaps a merging of the two cultures - old and new - in a symbiotic manner, may benefit the person in such a way to enhance living in the adopted country.

Summary of finding from Chapters 6 and 8

A summary of results from Chapters 6 and 8 are now presented to provide a global perspective on the specific differences between the participants in the combined categories of belonging (positive, limbo of negative categories), related to the motivations to migrate, strategies used pre and post migration to facilitate settlement in Australia and ultimately re-invention of the self.
**Positive belonging**

*Sense of belonging to Australia*

- Not close attachment to major attachment figure in homeland
- Motivation - escape and improved lifestyle
- Not lonely
- New friends supportive
  - See new friends as close
  - See new friends as family
- Used social strategies
- Less impact of 3rd stage of grieving process

**New self:**
- Confident
- Independent
- Stronger

- Small residual link to the homeland

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**Limbo belonging**

*No sense of belonging to any place*

- Motivation - adventure
- Not lonely
- See new friends as close
- New friends supportive
  - See new friends as family
- Used both social and solitary strategies

**New self**
- Confident
- Stronger (one woman only)

- Appeared to be buffered more by the grieving process - particularly in stage two

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**Negative belonging**

*Strong sense of belonging to homeland*

- Motivation - adventure and for “others”
- Prepared more for migration
- Brought more mementos
- New friends not close/ but different
- New friends not supportive
- New friends not like family

- Used solitary strategies
- More impact in stage 3 of grieving process
- More depressed at Time 2
- Feels more guilt

**New self:**
- Independent
- Stronger (two women only)

- Large residual link to the homeland
Chapter 9

Discussion and Implications

The conceptual model to explain the migration process and impact of migration
Usefulness of the model in assessing the impact of migration

Pathways through the grieving process
Absence of grieving
Stages of grieving
First stage: Numbing
  Reality shock
  Initial reaction to new culture

Second stage: Yearning and pining
  Anger, regret, crying and ruminating
  Yearning and pining for the lost home
  Old versus new culture
  Homesickness and chronic sorrow

Consequences of migration
  Guilt, loneliness and feeling trapped

Third stage: Disorganisation and despair
  Lack of social support

Fourth stage: Reorganisation
  Decision and motivation to migrate
  Pre and post migration strategies
  A new identity or re-invention of the self
  Sense of belonging to the new country

The residual link
In this chapter the findings presented in Chapters 6, 7, and 8 are discussed in a more general manner and related to the conceptual framework, which underpinned this present study. Also discussed is whether aspects of migration such as ownership of the decision to migrate, type of motivation, and types of pre and post migration strategies, may facilitate or undermine, the process of settlement and re-invention of the self.

**Conceptual model to explain the process and impact of migration**

The model of migration, described in Chapter 4, was developed in an attempt to integrate the various aspects identified in the literature as being related to the impact of the migration process on the individual. The model also provided a framework by which to assess the participants’ reactions to the migration process due to multiple loss. This reaction was explained in terms of the grieving process and how the quality of the process of migration can assist to reduce the negative consequences. These strands of investigation culminate to demonstrate how negotiation through the grieving process can facilitate development of a new identity or re-invention of the self. The model also incorporates the notion that although a person may feel a positive sense of belonging to the new country, and may successfully re-invent their
self, they may still continue to nurture a residual link to the homeland. This residual link is explained in terms of imprinting.

The model gave an ordered direction for the development of categories of responses that were used to code both the interview data and the responses to open-ended items in the questionnaire. This method of coding allowed the characteristics and reactions associated with the stages of grieving to be followed sequentially. Data gathered in this way, firstly, provided evidence that following successful negotiation though the stages of the grieving process, re-invention of the self can occur. Secondly, the data allowed comparisons between groups of participants on the basis of explaining variables or factors amongst the whole group, interview group, YR cohorts, and categories of belonging. Thirdly, analysis of data over the time span of residency provided evidence that transition through the grieving process can vary between participants and cohorts depending on a variety of factors or reasons, such as, the reason to migrate and the strategies used pre and post migration. Fourthly, the data allowed investigation of the impact of multiple loss related to migration. Fifthly, inclusion of categories, which related to pre and post migration strategies to assist settlement, provided evidence of how these actions can facilitate and support re-invention of the self. Strategies, used by the participants such as being involved in social and personal pursuits assisted, not only in settlement, but helped to replace what they had lost or left in the homeland. Finally, this data and their interpretation could be a valuable resource to support future migrants through the often-complex
process of migration, by suggesting strategies, which might provide an effective resource to sustain the new migrant through the immediate reality shock of relocation, toward a sense of belonging and a new identity.

The possibility of re-invention of the self was supported primarily from the data gathered from the interviews. Examined was whether and, if so, how the women sustained an assault on their identity, their reactions to leaving the homeland, and their encounters with the new culture. Also investigated was whether re-invention of the self could be explained in terms of the participant’s ability to successfully negotiate the stages of a grieving process to reach the end stage of reorganisation and thereby accomplish a new identity.

**Usefulness of the model in assessing the impact of migration**

The model essentially followed the attributes of Bowlby’s stages of grieving that described the reaction to the loss of attachment to a loved one. In the present study, however, this loss of attachment relates more to perceived loss of opportunity to enhance or maintain that attachment. In the case of the migrant women the “attachment” still exists and that in itself is the problem, due to distance the women cannot access it.
In regard to the interview group, it becomes clear that not all participants experienced, or at least could not recall specific grief reactions related to all the stages of grieving. According to Pritchett and Lucas (1997), current research describes grief “as a pervasive, highly individualized dynamic process with a strong normative component” (p. 201). This perspective removes the rigid approach so often applied to the stages of grieving and recognises that responses to grief are as individual as the person. What is relevant here is that although some the participants appear to, “skip” a stage or stages of the grieving process, the end result is the crucial factor - that is, the person needs to generate a new self. Whether the woman does or does not generate a new identity seems to depend on a number of factors, for example, the motivation to migrate or use of pre and post migration strategies. Failure to do so, however, appears to result in ill health, unhappiness and a continuing sense of not belonging.

According to Arredondo-Dowd (1980), Fried (1963, 1976), Garza-Guerrero (1974) and Lee (1988), people who relocate to a strange place can demonstrate grief as a result of this relocation and this grief is referred to more commonly as homesickness. According to Fried (1976), “any severe loss may represent a disruption in one’s relationship to the past, to the present and to the future” (p. 153). At the time of interview three participants mentioned that they had never experienced homesickness, however, only two of these women did not mention any characteristics associated with grieving. Overall, the majority of participants did
experience one or more features related to the stages of grieving. In some cases the experience of grief may not have been devastating, nonetheless it was experienced to some extent. This grief reaction was not for the “homeland” in all cases: some of the women specifically mentioned missing their mothers (major attachment figure), family, and the social support provided. Thus, the grief reaction focused on what individual participants personally missed about living in their country of origin.

Further to this, the cross sectional approach in this study involved participants who had lived in Australia for periods of time ranging from less than six months, up to 48 years; this time span, therefore, was not conducive to accurate recollection of the impact and/or reaction to the migration process for some of the participants. The newer migrants may have been able to recount their experiences in clearer terms. What is significant to this study is how well some of the women were able, at the time of interview, to recall the intensity of emotions, it would seem that emotions are recalled clearer than “facts” in relation to migration. Other women, who were less able to recall feelings associated with grieving - perhaps feelings too painful to recount - were able to recall how they set about rebuilding the self. One participant stated that she was very good at “blotting out stressful times” (2596) and that may have been the case for other participants. However, recollection of strategies to build their new life may have been a means to recount their resolve to control and overcome the impact of migration and succeed in the new country, thus giving them a sense of empowerment. Another significant factor to emerge from the interview
data was the experience of “reality shock” and the time within the migration process the women experience it. Many of the women mentioned this feature and its impact on them and this will be further discussed later in the chapter.

**Pathways through the grieving process**

Based on the findings from the interview data, the Conceptual Model was revised to show the different pathways actually used negotiate the stages of grieving (see Figure 9.1). Responses of participants, in the interview group only, indicate four possible pathways and each of these pathways - A, B, C and D.

The majority of participants followed the stages of grieving as describes by Bowlby (1980). Equal numbers of participants (n=15, 37.5%) took either Pathway B or D and in the main these two pathways followed the stages of grieving sequentially (Pathway B missing stage 3 only). Each of these pathways is now discussed.

Appendix 9.1 shows the participants grouped by categories of belonging and their pathway through the grieving process. Appendix 9.2 shows the participants grouped by the seven sub-groups according to years of residency and their pathway through the grieving process. These appendices show no pattern across categories of belonging or years of residency but are included for interest.
Figure 9.1

Four possible pathways through the four stages of grieving

**Process**

Self
- Adventure
- Grass greener

Others
- Better for children
- Husband
- Escape
- Husband

**Motivation to migrate**

**Decision**

(mutual, spur of moment, gradual)

**Impact of migration**

A
- Culture shock
- Realisation of multiple loss
- Threat to old identity

**Grieving Process**

B
- C
- D
- Numbing
  - Reality shock
  - Panic, Distress
  - &/or Anger
- Pining/Yearning
  - Searching
  - Denial
  - Guilt/anger

**Unresolved grief**
- Chronic sorrow

**Psychological Health**
- Trapped/Lonely
- Depressive symptoms

**Alienation**
- Negative perceptions

**Reorganisation**
- Redefine self & situation
- New identity

**Strategies**

Pre-migration Strategies
- Reading
- Visit
- Bring mementos

Post-migration
- (Solitary, social, Country & culture strategies)

**Consequences**
- Positive belonging
- Residual link
**Pathway A**

This pathway describes the experiences of women who went directly from deciding to leave their homeland to stage four with a few of the women experiencing fleeting feelings associated with either stage one or stage two. In other words they were settled and content almost immediately following migration.

The four participants (10%) who took this pathway were from the positive category of belonging. Two participants appeared to go directly from the motivation to migrate to the fourth and final stage of reorganisation and re-invented themselves. One participant experienced the stage of numbing, the other participant yearning and pining, before both moved onto the final stage. Although three of the women mentioned adventure as a motivation to migrate, two of these also indicated that they also wished to escape the negative physical and psychological aspects of the homeland. One of these participants mentioned that migration would provide her children with a better life as the “grass was greener” in Australia. The following quote indicates that for her children to be “who they really are”, escaping the controlling influence of her family environment was the only option:
"I'd have never have been the person I am now if I had stayed in England, I would be a different person. May be I'd be better but I don't know. I mean you can speculate but, I know this sounds really awful, but I would have never have escaped my family. I don't think I have a problem with my family, I was very close to my family. I love them dearly when I came out, but I realise now that if I had stayed there my children wouldn't be who they are. They wouldn't be as independent, they wouldn't be as forthright. They wouldn't have been allowed to have been. I would always have been trying to make them fit the mould that was acceptable" (2462).

The participant who recovered from the numbing stage of the grieving process and went onto the final stage of reorganization had resided in Australia for 34 years, therefore, may not have been able to recall if she had experienced any characteristics associated with stages two or three. Perhaps after living happily in the new country for so long those memories have blurred with time. The participant came as a "10 pound Pom," and thought she would return after the two-year period. However, following the initial reality shock she was greatly impressed with the beauty of Australia and after the two-year period had no intention of returning to the homeland to live. The fourth participant decided to migrate after her husband had been made redundant twice in the UK and they could not envisage having a secure financial future for them or their children. This participant experienced no problems in settling into her new life and she enjoys living in Australia.
Pathway B

This pathway was taken by women who experienced either stage one or stage two (or both) before proceeding to stage four. This indicates they experienced feelings of numbness, anger, panic and reality shock, then pining and yearning before finally re-inventing the self and settling in their new land.

Fifteen participants (37.5%) took this pathway. Responses indicate that from the initial motivation to migrate 10 women experienced stages one and two of the grieving process, and five experienced either stage one or two before appearing to “skip” stage three (disorganization and despair) and go onto stage four. Two participants in this pathway mentioned one or two reasons to relocate, for example: migration was better for their children, escape, and a short stay. However, in total 11 women mentioned adventure as a motivation to migrate, and two mentioned “grass greener”. A few participants were “10 pound Poms” and used the opportunity as a cheap means to see the world.

Perhaps for the 13 women who saw migration as an adventure or that the “grass was greener” in Australia did not look beyond the initial excitement of traveling to the other side of the world. Perhaps when the excitement of migration eroded they realised what they had left behind in the homeland - resulting in a grief reaction. For example, one woman felt she had abandoned her parents and this caused her distress.
The following participants did not think beyond their original action of leaving their homeland:

"I'm going to do something different. I'm going a long way away. I think I only saw the positive side of it until I got on the ship and then thought well here I am crying" (1354);

"I was very emotional but it was very exciting. I mean I was only 23 then so I didn't look at things differently you know. It was all very exciting" (2462).

**Pathway C**

The women who took this pathway experiences stages one, two and three but have been unable to reach stage four, that is they felt numbness, panic, reality shock, then pining and yearning before plunging into despair resulting in depression and unresolved grief.

Six participants (15%) who followed this pathway appear to be “stuck” in stage three - unable to re-invent themselves. All but one of women has experienced the first three stages of the grieving process. One woman appeared to go from the motivation to migrate - to escape the physical environment of the homeland - direct to stage three and remain there. At the time of interview two women had recently had a baby and were experiencing PND - this may account for their failure to progress to stage four. The motivations to migrate amongst this group of women
were mainly for “self” reasons, such as, escape, adventure and “grass greener”. A longitudinal study would determine what, if any, the influence that motivation, either “self” or “other” motivators may impact on the woman’s ability to move toward stage four.

It is postulated here that women who remain in stage three are at increased risk of experiencing chronic sorrow, psychological stress and ill-health. (Four of out the six women in Pathway C women reported depression or PND). Furthermore, the inability to overcome the emotional impact of either stage two or three may have caused some women to return to their homeland, however, this study would thus not be aware of them. A longitudinal study would assist in determining, if and why, some women are unable to progress through all stages of grieving. Also such a study may determine the extent of impact related to multiple loss and if this impact would persuade some migrants to return to their country of origin.

Pathway D

The women whose experiences can be described by Pathway D experienced the full range of the stages of grieving. They felt numbness, panic, reality shock, pining and yearning, guilt, distress and despair before finally beginning the process of re-invention the self.
Fifteen participants (37.5%) took this pathway and of these 11 (73%) suffered depression or PND and two suffered characteristics of PTSD. For the participants who took this pathway the reason to migrate was fairly evenly divided between “self” and “other” motivators. Of these 15 women, seven mentioned “self” motivators (adventure, “grass greener” or escape); six mentioned “other” motivators - that is, migration being better for their children; and two mentioned staying for a short time only and returning home. Using adventure as a motivation to migrate seems to be unconvincing reason on which to base such a massive change to a person’s life and those that they leave behind in the homeland.

Six women who took this pathway, identified that migration would offer a better life for their children. Undertaking migration for “others” rather than for themselves may explain the impact on these women and why they experienced each stage of the grieving and were able to give account of this at interview. In effect, migrating primarily to enhance another’s life, not necessarily your own, may cause the person distress as they are losing what is important to them in the homeland. Nevertheless, it appears that these women were able to withstand and overcome the experience. This outcome may reflect the women’s resilience to succeed and their commitment to provide their children with a better life and thus triumph over the impact of grieving, achieve a sense of belonging and reinvent themselves.
A “short stay” was a strategy for two of the women to enable them to migrate. This time-frame may have given them a “goal” to work toward and once this goal was reached, it provided a sense of empowerment since they could chose either to return to their homeland, or remain in Australia. This two year time-frame may have allowed the women, firstly, the opportunity to achieve citizenship, thus allowing them the freedom to depart or stay as they desired and, secondly, gave them time to work through the grieving process. The following quotes illustrate how the women perceived this two-year time-frame:

“We always said that after two years if one or the other wanted to go back, we promised each other that even if the other wanted to stay we would go back. So no, I never had that feeling of being trapped. In fact, once you got to that two years that was nice feeling, because you didn’t have to stay any more, so you didn’t particularly want to go back so much” (2462).

In the next section each of the stages of grieving in turn address the disruption to the lives of the participants as a result of relocation. Discussion and implications of results relate to the following groups: the whole group participants in the study, the interview group, YR cohorts (1 to 4), and the categories of belonging (five categories or combined into three categories of belonging).
Absence of grieving

Seventeen women (38%) stated that they were not homesick at the time they were interviewed - this did not mean that all the women had never been homesick only that it had resolved over time. One participant mentioned that homesickness came occasionally, another felt homesick on arrival but it soon disappeared, and another that it was “way down the list”. Of the three participants who did not experience homesickness, one did mention that although she missed her family, the migration process never overwhelmed her. The second participant did not find the migration process daunting and this may relate to two factors, firstly, her partner had secure employment waiting for him on arrival and, secondly, the community into which they had relocated had organised a welcoming committee; thus from the outset she felt a part of that community - perhaps a sense of belonging was already germinating soon after arrival. The third women related a different perspective, although she stated she had never experienced homesickness she was suffering from severe PND (diagnosed by her doctor and was on medication). Further, her husband was in the Armed Forces and she missed his essential support. She mentioned she desperately wanted her family and wished they were “over here” to provide the social support she craved. Perhaps in times of stress, as experienced by this woman, the characteristics of homesickness (yearning for your close family) may emerge. She may not recognize this yearning as homesickness, since she has not previously
experienced it, or the PND may overwhelm all emotions. Again, only a longitudinal study would separate these two psychological states.

In relation to the 17 participants who stated they were not homesick at the time of interview, their motivations to migrate, and the strength of attachment to their major attachment figure (negative and positive) were explored to determine if these factors mediated the resolution of homesickness. It would seem that no obvious reasons in relation to attachment or motivation emerged to fully explain resolution of homesickness, perhaps the process of time and the personally of the women would provide enlightenment. Generally the motivations to relocate are split between “self” and “other”. Motivations to migrate mentioned by these 17 women included: “self” reasons (four mentioned adventure and four escape) and eight mentioned “others” (to give their children a better life). One woman mentioned she came to stay for a short time only. In relation to attachment, six women had a positive attachment to their mother, and five had a negative attachment - four to their mother and one to their father. Thus, overall no explanation can be suggested for why these particular people did not report any homesickness.

In relation to the participants in this study it was not possible to pin point the exact time when homesickness was resolved. The participants gave some indication when this occurred, and the most often reported times was either 4 years or 10 years. For a few of the women the timeframe went up to 20 years, and for some, it remained a
problem even at the time of interview (35 years post migration). According to Zisook and DePaul (1985) not all individuals come to terms with their grief and indeed some of the migrants in this study remain in a constant state of grieving or sadness (Arredondo-Dowd, 1981; Schneller, 1981; Teel, 1991) and this was the case for some of the women in the present study.

Results showed that strength of attachment (negative or positive) to major attachment figure (either mother or father) in relation to category of belonging significantly influenced resolution of homesickness. Twenty (50%) participants in the interview group professed not to have a close relationship with their major attachment figure. Of these 20 women, 15 (75%) had a positive sense of belonging to Australia, and 10 (50%) resolved their homesickness within three years following arrival. Only nine women in the interview group mentioned that they had a close relationship with their mother. It is postulated here that this low number may reflect that many women who had a very close relationship with their major attachment figure may not withstand the impact of loss of attachment and have returned to their homeland. This hypothesis, however, can only be investigated with a longitudinal study.
Stages of grieving

First stage – numbing

Relatively few participants in the interview group experienced the state of numbnness, panic or denial associated with the first stage of the grieving process; however, a high proportion of the women did recall experiencing reality shock. Inability to recall feeling numb may be due to the fact that numbing may last for a short time only. In his study of widows, Parkes (1986) noted that some of the women did not experience numbing and this could be the case for this group of women. The preparation in lead up to migration may for some have overwhelmed any feelings associated with this phase. Furthermore, another reason for this lack of recollection may be due to the participants finding it difficult to recall specific detail. Many of the women have spent some time in Australia, therefore it may prove difficult to recall in specific detail. Moreover, the person may have come to terms with that stage of grieving and does not wish to re-live past events or reactions.

Those participants who did mention feelings commensurate with this stage showed that denial and panic manifests differently for different women, however any clue to why this should be did not eventuate. For example, one woman denied that the migration would go ahead, another saw the process as a holiday, and another proposed that homesickness did not exist and saw it as a form of self-pity (she later realised the contrary when she, too, suffered from it). Panic came with the
realisation that the lead up to migration was over and the next step of actually leaving had arrived. Arrival in the new country also stirred panic - one woman stated that in the first few hours after arriving in Australia, if she had been offered a return ticket she would have left.

_reality shock_

Reality shock seems to come at the end of stage one prior to entering stage two (yearning for the homeland). Reality shock emerges when the migrant first realises the enormity of what she has done. Some women mentioned that they had made a mistake perhaps realizing what they had left behind in the homeland and exposure to the new culture. As discussed in Chapter 8 the characteristics of reality shock affected a significant proportion (53%) of the women in the interview group. However, not all the women experienced reality shock at the same time: some experienced it immediately on leaving the homeland, some when they were on board a ship or aeroplane, and others, when arriving in the new country. The following quotes exemplify the extent of reality shock:

"I suddenly realised at that point that I was alone. Before that it had been a holiday trip. When I got there I realised we were 'blow ins' to another country. I just felt a bit sort of undervalued then. Not like a cattle ship, but a bit like that" (4767);
“I can remember looking out of the window and it was a lovely sunny day and I said ‘please God don’t let me die in this country’” (2596).

For others it took weeks or years for the reality to penetrate. For some of the women, reality intruded when the “honeymoon period” of migration was over, and this is evident in the comment of one woman who realised after a few weeks of being in Australia that this was forever. Reality shock came for others when a significant event occurred, such as when they reflected on leaving the homeland and they thought they would never see their parents again, the birth of a baby, or their child’s birthday. For the following participant, the reality of what she had done came when she became a grandparent and she then realised what her mother/father may have felt when their grandchildren had been taken from them:

“I don’t think I realised the ramifications of this until much older when I realised what it must have been like for my mother not having her grandchildren around” (1516);

“You don’t until you are a mother realise, and I really think that if I had B. in England no matter at what stage I would have said ‘I’m not going’ because then I realised what is it like to be a parent” (9691).
Initial reaction to new culture

Results from the IES-R suggest that, in general, the total number of participants did not report a negative response to their initial exposure to the new country. Using this variable, results from the participants grouped by YR (cohorts 1 to 4) showed a statistically significant difference (see Figure 6.1). On first arrival in the new country the participants in cohort 1 showed a negative response, however, more positive responses were shown by cohort four this indicates that people who have been here longer recall the initial reaction in more positive terms. Furthermore, results on the IES-R scale across the categories of belonging show a gradient from the positive to negative category. This result shows the women who had a more positive sense of belonging reported a more positive initial reaction to the new country.

Three participants did, however, experience a very negative impact to migration (see Chapter 8): Reactions which suggest these three women had experienced characteristics of PTSD. The time that the women had resided in WA varied, the first had resided for four years, the second for less then one year, and the third for seven years. It would seem that regardless of time these women, did and can still, recount their experience of a psychological assault. In relation to the items on the IES-R, all three women scored especially high on all items related to “intrusion”. The items identified that intrusive thoughts of home that invaded their dreams and
waking hours caused them distress and they attempted to avoid thinking of home. These women demonstrated that migration can impact most negatively on the psychological health of the person. It is postulated here that such an insult would induce many migrants to return to their homeland; therefore, the true level of incidence of this kind of assault is not recorded.

Like reality shock culture shock could be included within stage one. Garza-Guerrero (1974) proposed that culture shock includes recognizing the differences in the fundamental routines of everyday life such as food, shopping and social life. For the women in the present study they too mentioned these differences of every day living. However, this difference may not have been expected by some of the participants because they may have pre-supposed that Australia was an extension of Britain: thus, culture shock was not expected. The following participant highlights how fundamentally different the Australian and British cultures are:

"I may as well have gone to China it was so different. I thought so anyway and that was a big surprise to me, I thought there was going to be no difference" (9343).

Even participants who had undertaken pre-migration strategies as recommended by Hertz (1988) and Lee (1991), commented that they still were not prepared for the differences in the place or the people compared with the UK. This is illustrated in the following comment by a participant who tried to explain the massive difference between moving house in the homeland compared to moving to another country:
“Moving within England is easier than moving here because you don’t realize it when you’re back home that the society that you are used to is very much part of you, and you know how people are going to react, and the things they say and you feel that anything that you may mention they’ll know what it is. You know just moving area over there you still feel surrounded by all the things you were used to” (8431).

What these reactions suggest is that regardless of when reality and/or culture shock occurs, the person begins to question why they had left a familiar place with familiar people for one that is strange. This is in line with Arredondo-Dowd (1981) who found that people question why they undertook such a leap into the unknown. Perhaps for some participants this questioning of the motives to relocate and the need to be different maybe the first step in the re-invention process; however this was not fully realised at that point in time.

**Second stage – Yearning and pining**

*Anger, regret, crying, guilt and ruminating*

Stage 2 of the grieving process, yearning and searching, can last for some time: reactions such as *anger, regret, crying,* and *guilt* can eventuate (Parkes, 1986). In this study anger and regret were mentioned by only a few of the participants: six (15%) women mentioned feeling anger, of which four focused their anger on the migration process itself, since this event has caused them great distress. These six women have lived in Australia from eight months to 31 years and all can recall
feelings of anger - regardless of the time they have spent in Australia. One participant who had been manipulated into migration by her parents-in-law (see Case study 1, Chapter 7) continues to express anger at the way her life was managed, even after 17 years of living in Australia. One woman focused her anger on her parents and accused them of being selfish for not supporting her desire to migrate, even though she thought it better for their grandchild. Another woman expressed anger that her husband had his family here and she did not. She was angry that her parents-in-law could enjoy being with their son and grandchildren: while her own parents did not have such an opportunity. According to Bowlby (1980), anger is a normal part of grieving and can span stages two and three, and Parkes (1986) in his study of London widows noted that anger was evident following loss but this faded over time. The anger expressed by some of the women in this study is more prolonged and, therefore, could be construed as bitterness. According to Parkes (1984) bitterness is commonly associated with insecurity or being in a dangerous place. These migrant women who focused their anger on the migration process may be exhibiting bitterness at being in what they continue to see as a strange and unfamiliar land which is devoid of familiar things that would give comfort and a sense of belonging. This felt bitterness may interfere with the person’s ability to recover from the impact of migration and move on with their lives.
Regret

Regret - reported by eight (20%) of the women - was focused on leaving the homeland and what their lives may have been should they have stayed. They also expressed regret that they had taken their children away, resulting in both their children and their extended family, missing the opportunity of growing up together and knowing their family members. One woman also mentioned that she regretted that her family did not have the opportunity of living in Australia and enjoying the life she was experiencing. This regret may also expose the extent of preparation these women undertook, that is, when deciding to migrate, were these women cognizant of the significant impact that migration might have on themselves and their family? Perhaps these women had prepared with a short-term view and not really surveyed the “big and intricate picture” of migration, which involves so many facets of their and others lives. The following quotes identifies the longterm implications:

“When you’re young you don’t seem to think of the consequences - you think of the adventure and the challenge - we never seem to think what the consequences are down the line when you have children and the children haven’t got their grandparents and the grandparents haven’t got their grandchildren. You don’t think of those consequences” (8010).
Crying and sobbing

The realisation of the loss of a loved one is demonstrated by an outward show of grief or protest, which often manifests as crying or sobbing (Bowlby, 1980). For the migrant women in this study this expression of loss could be for the physical or cultural aspects of the homeland, or for their major attachment figure, or their family. As previously discussed in Chapter 8, 35% (14) of women in the interview group mentioned they cried or sobbed either when leaving the homeland, travelling to Australia, or on arrival in the new country. This outward intense emotion was a means for the women to demonstrate the deep pangs of loss that were felt on leaving the homeland and all it incorporates. This sorrow was expressed by stating they “cried and cried” as though to emphasise that it was a deeply distressing event for them and involved a good deal of pain or emotion, and this crying would often be for long periods of time. The following quotes illustrate the pangs of anguish and pain suffered by some of the participants when they realised the loss of their secure place and attachment figure:

“I really wanted to go home - crying so much that I would be almost hysterical” (9691);

“I cried all the way to airport” (1058);

“I cried, cried and cried and I thought it’s just that because I can’t just go home to see my mum” (1033);
"I would sit and cry for an hour - it did, it relieved me" (4115);

"I felt like a child who had gone away for the first night away from home crying and you just know that you are vulnerable" (8431).

Ruminating

It is a common feature in stage two of the grieving process for people to ruminate, yearn and pine for the lost home - ruminations which can idealise what people believe they have lost (Burt, Strongman & Costanzo, 1998; Fried, 1963; Schneller, 1981). In this present study the women yearned and pined for the homeland, their family and friends they had left behind, and the cultural aspects of home they enjoyed. This loss of homeland and all aspects associated with it caused the women to ruminate, and at times idealise aspects of their homeland. The women in the interview group ruminated about their homeland: places and people would "pop into their minds" and they would imagine themselves living back there, and imagine the things they would be doing with family and friends. Missing out on special times with special people affected the following women:

"I suppose one thing I miss over here is I remember the old Sunday lunches. My dad's in his 80s and the stories he tells us, you know, of his life - he was born in China a very unusual life and his war years and things. I sort of miss not having those stories you know; meal times with us is very plain and boring in comparison" (6763).
Chapter 9  Discussion and implications

Yearning and pining for the lost home

The women in this study expressed yearning and pining for the homeland in relation to the realization of multiple loss, which includes the social and cultural aspects of home, that is, the loss of family, culture, language, friends and community (Fisher, 1989; Garza-Guerrero, 1974; Lee, 1994; Richardson, 1974). Inclusive in these characteristics of home are the sensory aspects of a familiar environment. For the women in this study, sensory aspects mentioned included countryside, weather, seasonal changes of the year, food, and dialects. Cultural aspects mentioned included visiting the local pub, the humour of the people, cultural heritage, and specific times of the year, which involved rituals, for example Christmas.

Old versus new culture

Since early settlement, Australia has always attracted migrants from the UK (Jupp, 1988); therefore, there may be an expectation that the people from the UK will encounter few problems when they migrate to Australia. However, as some of the women in this study realised following migration, cultural differences between the UK and Australia did exist, and although these women had the advantage of speaking English this did not overcome the impact of loss of culture. One participant noted “Australians don’t see us as Australians” (4372Q), thus recognising that
British migrants are regarded as foreigners and culturally different. On the other hand, Australians may expect British migrants to encounter no problems, yet they are still perceived as foreigners - so there would seem to be some confusion on how British migrants should act. This is in line with Professor Borrie (cited in Appleyard, 1960) who observed that British migrants also have problems when they relocate; however, these problems are not always as recognisable or understood as those of migrants from other countries. A few of the participants did admit surprise that Australia was a foreign country: one participant stated, “I don’t think that anybody anticipates the cultural differences” (9343). This woman goes to explain how the British migrant is viewed:

“Perhaps if I had come from Tibet people would have been interested because that’s exotic, but I was just from Britain which is a common place, so therefore it’s not exotic and they’ve met British people before so there was nothing I really had to contribute to their knowledge” (9343).

In response to an open-ended item within the questionnaire this participant expressed her profound shock of encountering the new and different culture:

“SHOCK, HORROR!! I had imagined it always to be an extension of England but found myself in a foreign country!” (6097Q).

Further, although there is a common core of language between the two countries this does not always mean that the language is culturally the same:
“Even though people speak the language it was a different culture and it was obviously a different culture. I had lived in cultures where I couldn’t speak the language and that was in some ways more easily acceptable than actually being in a situation where people did speak the language but we obviously had some adjusting to do” (1516);

“Because really Australia was a foreign country where you happened to speak the same language but some of the words just didn’t mean the same” (2596);

“I felt that people I met thought because I was white and speak English that cultural issues where not important to me” (1021);

“I felt that I was speaking the wrong English. No-one seemed to understand a word I said!” (9232Q).

**Homesickness and chronic sorrow**

At the time of interview 17 (38%) participants reported never feeling homesick, however, 21 (53%) participants reported missing their major attachment figure or close family - that being “family sick”. This latter group of women missed the closeness and the physical availability of their family. They mourned the fact that they were unable to visit them as they desired, and that they were no longer in easy reach “around the corner” where they could go for a “chat and a cup of tea”. The following quotes indicate the participant’s feelings related to the impact of loss of family:
“I mean my main problem was family sickness - not homesickness, because I didn’t miss England, I missed the family and I think that caused a little stress” (1604);

"I miss my family. At times when I was you do get lonely don’t you, you can’t pop round to your mum’s for a cup of tea and I felt Oh! I wish I was a bit nearer to go and see them" (2502).

This “family sickness” is in line with the observation of Rümke (cited in van Tilburg, Vingerhoets and Van Heck, 1996) who identified four types of homesickness one of which was homesickness for the people in the familiar environment. According to Grossman, in times of stress a person will revert to the attachment style of their childhood - a need to be close to their major attachment figure (Karen, 1994). For some of the participants in this study the loss of close family seemed to leave a void in their lives, and their reaction to this void is reminiscent of the attachment behaviour discussed by Bowlby (1980) who proposed that early formation of attachment bonds continues to adulthood.

Significant to the homesickness this group of women experienced was the fact that over half of their partners were non-supportive or did not realise the extent of impact this event had upon these women. This non-support may have been the result of a number of factors; firstly, the partners may not have had the personal ability to deal with such a situation; secondly, they, too, were experiencing extreme emotions due to relocation and were unable to offer adequate support and, thirdly, they may not have experienced homesickness themselves, therefore, did not realise that
homesickness was a possibility. Alternatively, this “head in the sand” approach may have been a strategy these men used to enable them to overcome the impact of migration. This “non-support” mentioned by these women deserves further investigation.

During this phase of yearning and pining physical signs or symptoms may be experienced associated with the grief reaction (Fisher, 1989; Fried, 1966, 1973; Lindemann, 1944; Parkes, 1984; Zisook and De Paul, 1983). A significant number of women in the interview group mentioned they had experienced physical signs such as palpitations, choking sensations, and vomiting - which they considered were the result of leaving the homeland. Although grief is recognised as a state rather than a disease it is extraordinary how such emotional outpouring can impact so significantly on the physical well-being of these women. One participant described how an episode of homesickness affected her physically and psychologically:

“Vomiting, diarrhoea, I wasn’t sleeping. I felt like a lunatic totally. A demon possessed me - I think it was demon (participant laughs) in my belly but after two weeks it just stopped and I thought it was homesickness – that’s all it was. I want me mum and I want me dad that’s all it is. And it just went ‘stop’ and I was back to myself again” (1033).

Grieving for a lost home is not, according to Fisher (1989), “socially sanctioned” (p. 25) and the women in this present study found ways and means to hide or suppress their episodes of homesickness. They employed an array of strategies, which not only kept them busy, but also assisted them to avoid thinking of the homeland and,
more importantly, served as a vehicle to reinvent the self. The women described how the “old me” had been lost through the process of migration and the impact of exposure to the new culture. These women may not have fully realised that an assault on their old identity had occurred, only that something was happening to them, and that they must take control of the self again if they hoped to survive. The following women uses words so inventively to describe this situation, “I felt like a spider in a void and I needed to spin webs to connect me to things - stop the free fall” (3593Q). Another woman illustrates the loss of the “old me” as follows:

“I had absolutely no-one to contact. Nobody to contact at all nobody to talk about ‘do you remember when’? sort of thing and there was nothing for me to be able to try and butt into conversation, so you were just like an adjunct, in the early days” (9343).

The next quote encapsulates how a perceived loss of identity can impact profoundly:

“But it’s horrible when you first come here and you’re walking around the shops you’d think you could drop dead and nobody would know my name” (1033).

As discussed, many of the women in this study had used strategies to replace what they had lost through leaving the homeland; however, adjustment to the “strange situation” was not easy as the above quotes illustrate. Some women felt lost and lonely because they had no friends or family close by, no one knew them, and they know no one in return - thus, a feeling of “no-identity” may arise. This lack of infrastructure and history may have had a de-stabilising effect on some individuals.
To construct a new identity, the women in this study, set about to replace what they had left in the homeland - to repair the void caused by the multiple loss - including the loss of identity.

Results from the DRI-R (Time 1 and 2) show that across all categories of belonging women reported an increase in homesickness and the positive categories show the greatest increase - this was not expected. Although some women may feel positive, the strategies that have helped to achieve that did not assist them to feel less homesick - does this mean they are more able to disguise their feelings? If however their motivator was to improve their children’s life chances then as mothers they would project a positive attitude believing they are giving their children a better life. Furthermore, this continual state of homesickness may also be related to the continual link to the homeland, especially as the person ages, the homeland may become more idealised and cherished.

This pattern of homesickness could be a form of chronic sorrow (Lingren, et al., 1992; Obshansky, 1962), which is a constant state of sadness, revealed as a pattern of peaks and valleys (Martinson, 1992) and can be triggered by significant events (Teel, 1991). In relation to the women in the interview group this pattern of peaks and troughs was evidenced in the reported level of homesickness and depression among the grouped participants by YR (cohorts 1 to 4). When participants reported being more depressed the feelings of homesickness also increased. What is significant here is what factors impacted on the person to inflict this change over
time and whether the feelings of depression trigger the homesickness or vice versa. Moreover, did a significant event happen in the life of the person, such as children leaving home, or the realisation that parents in the homeland are aging or in ill health?

**Consequences of migration**

*Guilt, loneliness and feeling trapped*

Leaving the homeland may foster feelings of guilt, loneliness and feeling trapped. Each of these factors will be discussed in turn.

**Guilt**

According to Bowlby (1980) there is a “supposition that guilt is intrinsic to mourning” (p. 8). Guilt, according to Lazarus (1991) is experienced when a person has transgressed against another, or when a person has, or has not, undertaken a specific event. In relation to the women in the present study, guilt may be related to a number of factors, firstly, leaving their parents in the homeland, secondly, taking their children away from grandparents and family, thirdly, depriving their children of their extended family and, fourthly, not being close by parents as they age. According to Lin and Rogerson (1995), daughters continue to have an emotional tie
to the family and for these migrant women the geographic distance does not support such emotional ties, and this factor may cause emotional turmoil and feelings of guilt. Overall 47.5% (n=19) of participants mentioned guilt. Further, results show that women in the negative belonging categories expressed more guilt than women in both the positive and limbo categories. This expressed guilt may be a consequence of transgressing against their parents or family by leaving the homeland and taking grandchildren away from the family. For the women in the negative belonging category this guilt may further impact on the negative sense of belonging to Australia. It is proposed here that guilt associated with migration is a feature that deserves further investigation to determine the impact this emotion may have on a persons ability to resolve grief, and its possible impact on the psychological well-being of the person.

**Loneliness**

Loneliness is associated with low satisfaction with social networks and friendships (Russell, et. al., 1984). Thus, it is reasonable to assume that when a person relocates and is faced with a strange and unfamiliar place with no friends or family for support, feelings of being lonely may result - loneliness, therefore, is a consequence of relocation.
Results on the LDS showed no extremes of loneliness at the time participants responded to the questionnaire. In relation to YR (cohorts 1 to 4), the women did report being lonelier on first arrival; however, they became less lonely over time - as would be expected. This is in line with Weiss (1973) who proposed that a feeling of loneliness is a natural occurrence in certain situations - and migration could be deemed such a situation. Participants in the interview group reported loneliness in terms of the remoteness of Australia, being parted from family and friends, and feelings of isolation. Reported loneliness in the merged categories of belonging (positive, limbo, and negative) showed that participants in the positive category were less lonely than the women in the limbo or the negative group (see Figure 8.12). This result may also reflect the strategies the participants use to enable re-invention. Participants in the positive categories used more social strategies, which brought them into contact with other mothers and individuals within the community. In contrast, the solitary strategies used by participants in the negative categories serve to perpetuate the isolation of individuals, thereby increasing the likelihood of loneliness.

**Feeling trapped**

Twelve (30%) of the interview group mentioned feeling trapped, either, financially, geographically or emotionally. Of these 12 women, four (10%) felt emotionally
trapped, four (10%) felt financially trapped, and four (10%) physically trapped. Having family living in Australia caused two participants (5%) to feel psychologically trapped because they felt obliged to stay, and for both women it seemed to stifle their options, as the following quotes illustrate:

“*I’m trapped by circumstances beyond my control. My brothers came first and then my parents. We followed about 8 years afterwards. My children are now Australian, definitely. K. likes it here and so I do feel trapped*” (1126);

“*There are times that I feel I am really trapped, although I see that I belong here and this is my home, there are times think I am trapped here. Yes I suppose C is my issue here. I am trapped because of C.*” (1816).

Being financially trapped caused problems for four (10%) women and this appeared to reduce the option of when they could return to live in the homeland or visit their family. The following woman - being a “10 pound Pom” - was unable to reimburse the government the cost of the trip to Australia, therefore could not raise the money to return to her homeland within the expected two-year time-frame, as she so desired:

“*If we’d had the money, because you had to pay money to go back to England, we would have gone back, but we never had the money*” (3921);

Another woman states:

“*I can’t just pick up and go because there is only one way to come, it is not so easy to raise the money to do the journey any more*” (9691).
Of the 12 (30%) women who felt trapped, seven (58%) were from the positive categories of belonging - this was not expected. It would be expected that if a person was feeling physically or psychologically trapped in the new country this would impact negatively on a sense of belonging, however, in this group of women this was not so. This factor deserves further investigation to tease out why, if the participant mentions being positive toward the adopted country, they should feel trapped by it? Of the remaining five women, three (25%) belonged to the limbo category and two (16%) to the negative categories.

The motivations to migrate may help explain why the women feel trapped. Of the 12 women, seven (58%) mentioned “self” motivations (adventure, “grass greener” and escape), five (42%) relocated for the sake of “others” (children), and the remaining two (17%) for a short stay only. Both “self” and “others” motivations are mentioned by these women, however, adventure and committing to migration for “others” may not be realistic for all women. For some of the participants these expectations did not come to fruition - so the women feel trapped.

**Third stage: Disorganisation and despair**

The present study shows that loss of family, and the social support it provides impacts negatively on the psychological health of women - especially those with
babies and children. These consequences are particularly obvious in the third stage of grieving. Bowlby (1980) does not indicate how long this stage is likely to last, only that it must be endured - he mentions that the emotions associated with it (despair and depression) must be overcome to ensure that the person recognises that their life has changed and must be re-shaped anew.

**Lack of social support**

The results of this study support Tarkka and Paunonen (1996) who remark on the crucial role of social support in assisting to adapt to stressful life-situations. A significant number of women in the interview mentioned that lack of social support following migration was a major issue. According to Barclay and Kent (1996), Beck (1996) and Riley (1995), a support network is essential to reduce the negative impact on the psychological well being of mothers. A support system is essential to women, especially during childrearing and especially, since, according to Mauthner (1998), “pregnancy, childbirth and motherhood have been identified as potentially vulnerable periods for women in terms of their mental health” (p. 325). Thus, lack of this vital social support, coupled with being geographically isolated, may increase the risk of PND. The following quotes encapsulate how loneliness may impact of the well-being of migrate women with babies or young children:
“You get married so you want to spend the rest of your life with your husband but when your husbands not there and it is just you are the kids, that’s lonely – that’s part of the part that’s lonely - when my husbands not around and you have no-one to talk to at night and you’ve just got your kids and when they go to bed there is just the TV to look at - the same as you get old I suppose, when you have either lost a partner or you have lost your children or whatever.” (6152).

Inclusive to attachment is the social support system that usually provides an affectional bond between mother/parents and offspring. Many of the women in this study felt deeply the loss of attachment to their mother, parents, family and community and this reaction was mediated by the participants’ evaluation of the quality of attachment to their mother and father. Nearly half of the interview group stated that they did not have a close relationship with their mother when they lived in the homeland. Some of these women realised following migration they were isolated from their attachment figure, and therefore, felt distressed and desperately craved the close proximity of their mother or other major attachment figures.

Having a social support system in place can buffer both the impact of migration (Lee, 1994) and the impact of having a newborn. The impact of lack of social support was found to be psychologically detrimental to a quarter of the women (25%) in the interview group - of these, four were diagnosed (at the time of interview) as having PND. This result supports Whitton, Appleby and Warner (1996) and Astbury (1996), who state that non-psychotic depressive illness affects 10-15% of women with newborns and that many cases of PND go untreated. However, according to Cox (1983), women tend to avoid seeking medical help and
this may account for the six participants who were not formally diagnosed as suffering PND but show extreme scores on the depression scale. If they did indeed have PND (which their description of their symptoms suggest), this would support Riley (1995) who proposes the true rate of PND could be as high as 30%.

Results from this study support the current literature which identifies that inadequate social support, life events and stress (all factors within the migration process for these women) increase the likelihood of PND (Beck, 1996; Riley, 1995; Sheppard, 1994). The following quotes encapsulates how women with young children or babies were affected by the loss of attachment to their families and the social support they provide:

“I only missed my family and old friends once I had my baby. I've felt trapped in the house when I was having a 'bad day' with baby and I couldn't just hand her to my mum to get out for a few hours. My friends here have young babies so I didn't want to burden them” (7009);

“For months after I had arrived here I had the feeling that I wasn't fully prepared for the move and that it has been much harder than I thought it would be. Having a baby only one year after arrival has been hard. I have no friends here that aren't mothers and no friends that I would trust to look after her. Since being a mum, I miss my mum, sisters and girlfriends more” (5697);

“I think I wanted support, I wanted to share this experience, I wanted someone to ask questions and I tell them, I wanted. This was the first grand-child and it was a major thing that was happening to me - it was a huge thing happening to me and nobody else seemed to think this was significant. I think it was bloody significant and I just wanted to feel that it was special someone who would understand how special it was . I didn't get that” (9343).
Hagen (1999) states that the husband is the primary player in providing social support, however, if following migration the husband is unable to provide such support (as discussed earlier in the chapter) this could compound an already fragile situation. This next quote illustrate how a supportive husband can make the difference:

"Bringing up three children has been very rewarding and very hard work. My only support was from an equally tired husband and other mothers of young children we met when attending and initial classes and play groups. I felt quite envious of others who had mums, sisters, mums-in-law to help out, baby sit, take the children overnight or for the weekend! When I'm sick, my husband has to take time of work to look after our children and if our children are sick on days when I'm working, we both have to take time off work - each in turn. Finding baby sitters is difficult, so we rarely get out together. Not of this is really caused by migration but meeting the absence of close family" (1604).

The next quote illustrates how this participant felt the loss of close family and how she used her child as a means to survive. This strategy, however, as she later realised, was beneficial not only for herself, but also for her child. She has never forgotten how this strategy helped her to combat the initial impact of loss of social networks. Today, in her professional capacity, she advises mothers to use the same strategy in similar situations, hoping that they too will benefit from this simple, yet fundamental, role of mothering:

"I knew that I would go mad if I just walked up and down those streets all the time, and I used to talk to my little boy a lot which at the time was a survival thing for me, I think. Now I know that it was a bit of good parenting but I didn’t know it at the time. So now I tell all these new mums ‘you must talk to your babies’ " (4767).
Results from the present study suggest that the majority of participants grouped by YR (cohorts 1 to 4) were not depressed - there were no statistically significant differences amongst the cohorts. There was, however, a pattern of peaks and troughs over Time 1 and Time 2 and across the four cohorts. On initial arrival (Time 1) the participants in cohort one were not depressed and at Time 2 this group of participants reported slightly less depression. The pattern of association between depression and homesickness indicated that if participants reported being depressed they also reported being homesick - as would be expected. The peak and trough pattern of depression over time and cohorts may be due to one or more of the following assumptions; first, this may be the “normal” pattern of depression within a migrant population, second, this pattern may reflect the cohort differences within the study group, or third, that it may reflect the psychological responses of an aging population.

Following migration having to play multiple roles within the family, due to the absence of extended family, these women may feel the lack of social support more - thus, the pressure is greater. This could explain the peak and trough pattern of depression reported by the participants. That is, through life these women may have taken on multiple roles and this may have impacted negatively on the women. As one woman in the study observes:
"In some ways I think you swap sunshine and a better quality of living and a better quality of life, for all the things that kids love like aunties and uncles, granddads and nannas (participant crying). I try my best to fulfill all roles" (1033).

Many women experience depression, however, it may go unnoticed by family and friends and even by women themselves (Betris, Elmore, Woods & Hamilton, 1995) and this maybe the case in relation to this group of women. According to Boyce and Stubbs (1994) non-childbearing and childbearing women have similar rates of depression, thus this may account for the pattern of depression by the group of women over the life span. However, a longitudinal study, using both migrant and non-migrant women would assist to determine the "normal" rates of psychological distress within the general community.

**Fourth stage:  Reorganization**

The grieving experienced by the women in the interview group seems to be a process that has to be worked through to allow them to come to terms with the impact of loss, which has occurred in the wake of migration. According to McCollom (1990), mourning is an essential process that allows the individual time to adjust to the changes that have occurred through relocation. Stage four brings resolution and hope for a new beginning, a time to foster and build new multiple relationships within the new country. These new relationships incorporate friends
who are regarded as family, and the land and culture - to replace what they left in the homeland. According to Bloom-Feshbach and Bloom-Feshbach (1987) “the capacity to master separation facilitates growth” (p. 3) and the present study indicates that mastery is accomplished by using appropriate strategies to build a new identity and face the prospect of a new and quite different life.

This process, although painful, supports the person to come to terms with the assault on the old identity; the person must summon the resolve and resources to undertake specific strategies to enable re-invention of the self. Bloom-Feshbach and Bloom-Feshbach (1987) propose that to overcome feelings of separation and loss the person must first accept the loss with its concomitant loneliness, loss of hope and self-image. Thus, transition though the stages of grieving is part of the process of acceptance and resolve to re-invent the self. Results from this study show that re-invention of the self is one striking outcome for this group of migrant women: these women demonstrate how they worked, or are working, through the grief process to build a new self.

Data from the study indicate re-invention is a multifaceted event and that it takes ingenuity to establish a new life and a new identity. The migrant woman rebuilds around her what she sees that is lost from the life she had in the homeland, and consolidates a new sense of self. In effect, the woman needs to break free from the
confines of her old identity and much of what it entails because the old identity cannot competently sustain a new and different life.

**Decision and motivation to migrate**

As discussed in Chapter 6, in the main the decision to migrate was a mutual one between husband and wife, and either spur of the moment or gradual. Overall the majority of the women in the interview group had exerted some control over the decision making process. However, when taking into the account the influence of “self” or “other” and the number of incidences were the husband was mentioned as having a major influence in the decision-making process, it is clear that the husband ultimately swayed the decision. This led to some women to feel resentment and anger of quite long duration, as discussed earlier.

One question raised in this study is when exactly this new identity or re-invention of the self begins and ends? Results suggest that the motivation and decision to leave the homeland may have been, for some of the participants, the first step in the re-invention process. The motivation to relocate may be the first indicator that there exists the need to attain a new identity to enable survival.
The motivation to migrate is well documented in the literature (Appleyard, 1960; Carver, 1960; Madden & Young, 1992; Pollock, 1981; Richardson, 1974). Results from all the participants in this study support previous research that indicated motivations such as better opportunities, family reunion, lifestyle, climate, job opportunities, and a better life for the children. In this present study, classifying motivation to migrate into those instigated by the “self” and those involving “others” enabled the relationship between types of motivation and a range of variables, such as, reactions to migration, type of grieving process (pathway taken to re-invent the self), strategies to assist settlement, and a sense of belonging to be explored.

Proportionally, the motivation to migrate for participants in the limbo and negative categories was for adventure (especially the negative category). When the reality of the move set in these women experienced a high level of characteristics associated with each stage of grieving. Furthermore, use of solitary strategies post migration strategies may have increased the likelihood of experiencing stage three of the grieving process. Participants in the positive categories motivation to migrate were mixed (self and other) with a slant toward “conditions”. Use of more social strategies post migration may explain how these women did not suffer the extremes of stage three. Participants in the limbo category, however, appeared to experience buffering of emotions as they negotiate the grieving process. This emotional buffering may be due to the impact of migration and ensuing multiple loss, or it may reflect personal characteristics of the women in this group. These women may be
sensitive to change - this may relate to their sense of belonging - belonging to nowhere.

Results from the study indicate that the motivation influenced by "others", involved the premise that migration would offer a better life for their children and/or escape (from family and the environment in the homeland). Some women may suppose that to escape from the homeland could be a means to assert their independence away from the confines and constraints of the family - this could be the first piece in the jig-saw to re-invent the self. The interpretation made here is that the women perceived escape as a mechanism to be the person they "really" are, or the person they would like to be - this actualisation of the self could only be achieved by moving away. This is evident in one woman who sought to escape the confines of the physical and emotional ties of her homeland - (see Case study 2, Chapter 7). In the following quote this woman exemplifies the array and intensity of emotions she felt at the prospect of leaving, but which she realised was a necessity. Although it caused her immense distress, and contradicts Hertz (1988) warning that migration should not be used as a means to avoid or escape conflict in the homeland, this participant knew it was the only way she and her family could survive:

"Let me go, let me go, let me go, I've got to go to save my sanity. I was drowning, literally drowning but I felt terribly guilty. I felt anger with B’s family that could treat him like that, but I felt excited, I felt guilt because I was excited about coming. I felt excited and I felt like a part of my life was over. I accepted that it was over. It was gone and we were going to a whole new beginning and reinvent ourselves here and that was good" (1033).
Pre and post migration strategies

Fried (1976), following his study of urban relocation in Boston U.S.A, found that most people managed to adapt in response to their experience of loss. The findings from his study suggest that to manage this adaptation, the majority of participants did undertake some form of preparation: some more than others. The women in this study have demonstrated how they have gone about re-establishing their lives and community by utilising a variety of strategies on which to re-build a new identity. This change in self is in line with Erikson’s concepts of identity change and identity formation transcending over the lifespan (Sugarman, 1986; Thomas, DiGiulio & Sheenan, 1988; Whitbourne & Weinstock, 1979). Taft (1965) observed that migrants who adjust and settle in the adopted country “tend to be persons who actively order their lives” (p. 69). Organising specific strategies to assist in adjusting and settling in the new country seems to be a feature of the women in this present study. As discussed in Chapters 6 and 8, the women in the interview group engaged in a variety of strategies, both pre and post migration, and some of these strategies seemed more effective than others in fostering a sense of belonging.

A summary of the specific motivations, pre and post-migration strategies, and the impact these factors had on the participant’s ability to re-invent themselves and achieve a sense of belonging are shown in Chapter 8, page 313.
Pre-migration strategies

Pre-migration strategies are classified according to activities, social factors and items brought. Participants in all the categories of belonging used a variety of activities, such as reading books and newspapers, and looking at maps to seek out information. These could be seen as forward-looking strategies. In relation to the items brought, a higher proportion of participants the negative belonging categories brought more items with them to Australia than those women in the positive and limbo groups. Bringing mementos could be construed as a backward looking strategy. Proportionally participants in negative belonging categories used more pre-migration strategies. Results relating to social factors suggest that participants in the negative categories investigated the possibilities of employment and housing and a higher proportion of these participants had visited Australia. However, even with extensive preparation these participants engaged in they did not foresee the immense ramifications of relocation, on themselves or their family. This extent of preparation is in contrast to the primary motivator - “adventure” - mentioned by this group. This result suggests that although the women the negative category followed the guidelines proposed by Hertz (1988) and Lee (1988) (that pre-preparation buffers the impact of migration), however, this preparation did not appear to work for them. Furthermore, such pre-preparation may instil the belief that they “know” the country, therefore, no problem will be encountered. However, participants mentioned “that you can’t prepare” (6152) and another stated:
“It doesn’t matter how much a person tells you about another country, you can’t visualise it until you are here - its like chalk and cheese” (6790).

The participants, through their research may have preconceived ideas of how the new country should be, and if this view does not come to fruition they may become disappointed and a negative attitude may ensue. Perhaps the motivation to leave the homeland may be the best indicator that a person will settle in the new country.

Post-migration strategies

Post-migration strategies used by the participants were either solitary or social activities. Solitary strategies included reading, writing letters/emails, planning a holiday home, and self-help groups. Social strategies on the other hand involved “others”, that is, the women were more actively involved in the community, for example: joining clubs, being involved with their children’s activities and school, employment or further education). These strategies were a means to meet, socialize, converse, and be with other people to build new support group to replace those lost.

Proportionally, the participants in the limbo and negatives categories engaged in more solitary activities (such as, plan holiday and keeping busy) than the women in the positive categories. Women in both the positive categories used more “social strategies” (such as, employment, education, involved with children) than those
women in the limbo and negative categories. Further women in the positive categories engaged in a wider variety of social activities than women in the limbo category. This suggests that engaging in more social activities, rather than solitary pursuits brings the person in closer contact with other people/mothers within the community, and this is a means to replace what is perceived to be have been lost since leaving the homeland. It is also an important means to re-build a new identity in the new country. According to Fried (1963), sense of group identity is essential to ensure the individual feels a sense of belonging and become part of the larger community - this is what the women in the positive categories achieved.

In this study use of strategies appeared to serve three purposes; first, keeping busy stopped the women thinking of home; second, strategies were a means to achieve settlement and a sense of belonging; and third, they were a means to re-invent the self.

The results suggest that formulation of new friendships was a significant component of the re-invention process. Within friendships, women place a higher emphasis on emotional sharing, support and intimacy (Buunk, 1983; McCollum, 1991) and according to McCollum (1991) friendships provide the person with the necessary mutual trust, a confidante and the knowledge that they have shared life experiences. When comparing the old and new friendships the participants mentioned a lack of history in relation to new friendships. They were unable to reminisce with new
friends as they did not share the same history, or they did not know the "old me" the "real me". However, the results suggest that these new friends played a significant role in the participants' endeavour to re-invent the self. Participants in the positive and limbo categories saw these new friendships as the same or nearly the same as their friendships in the homeland. On the other hand, participants in negative categories saw these new friendships as not close or different but close. It would seem that these new friends were taking the place of the family they had left in the homeland - thereby providing a sense of belonging. It is questionable whether these new companions could ever fill the void incurred by multiple loss, however, they could assist to repair the impact on the women migrants and be a significant force in the participants' goal to re-invented themselves.

Nearly a quarter of the participants in the interview group had visited Australia prior to migration: either on holiday or using a working visa. Nonetheless, for some of the migrant women, visiting Australia was not a guarantee that they would not encounter problems following migration; after all, holidaying in a country may be quite different to actually living there on a long-term basis. A strategy used by some women was to view migration as a holiday, or planned a short stay only - many having the intention of returning to their homeland after two years. The strategy of staying for two years only could be seen as bargaining, which was described by Kubler-Ross (1969) as a component of grieving. That is, the women bargained with
themselves to enable leaving the homeland to live in Australia for two years, on the condition that they could return home.

A significant number of all participants in the study brought with them items or mementos from the homeland ranging from photographs and ornaments, to pictures and furniture to assist in settlement. Having familiar items around them may give comfort, a means to relate to their past life in the homeland, and a means to link to their old identity. Having these familiar items in the new place may help to start the process of belonging, that is, the woman has a secure place to start from, a place were her old identity is intact, and this may give her courage to begin rebuilding a new identity and a sense of belonging to the new place.

The following participants describe how they used strategies to begin building a new life to replace what they had lost. The first quote relates how a woman made a concerted effort to seek out a playgroup and there she met women from England:

“I looked to see what was around and there was a playgroup. There were women there that came from virtually the same area in England, and are still good friends now. It was not that it fell in my lap, you had to go out. I’ve got good friends from that playgroup it’s like building blocks. Where I am now, it started back there” (2462).

The following quote illustrates how one woman used her job and the people she worked with to recreate what she had left in the homeland - family/social support:
"I went back to work, you know, not having family support. I worked in a close-knit unit and they were my support system at the time - later looking back. I mean one of the reasons I went back to work so early. It was a safe, supportive environment that I was in" (6763).

A new identity or re-invention of the self

Results from the study show that reinvention of the self came at different times for different people, that is, for some it occurred immediately following migration, for others it evolved over time. There were participants in this study who reported that migration had been a successful episode in their lives "On the whole migration has been a successful chapter in our lives. We have no regrets" (4372Q). The following quote illustrates this feeling of success:

"After three days I fell in love with W.A. and although we have been home seven times, once as a family and once for five months I still always want to come home. We now have six grandchildren - I guess we are here forever. It’s a big step to leave family especially for my husband who was one of six but life had been good to us. We could never have achieved what we’ve achieved here as the opportunity wasn’t there. No regrets" (6441Q).

However, results from the interview group suggest that the migration process had either, a positive or negative impact, on the identity of the person. The participants identified this change in terms of growth in the self.
More profound changes included being more confident, stronger, and independent. Allocation of these attributes across the categories of belonging is significant. Results show that the majority of participants in both positive and limbo categories had an overall growth in the self. All but three of the participants in the positive belonging categories reported a growth in the self; the first mentioned being dependent on the husband since migration (this participant had recently had a baby), the second reported being content as she was, and the third, reported low self-esteem. The first and third of these cases may be the result of loss of attachment which according to Bloom-Feshbach and Bloom-Feshbach (1987) can cause loss of self image.

The results suggest that the feeling of being stronger and more confident may be linked to a number of factors; firstly, the migration process itself may have instilled in the person new strength; secondly, the adjustments the participants have to make to facilitate settlement may have fostered a increase in confidence; thirdly, having to survive in a new environment without social support may have instilled independence, and, fourthly, use of social strategies by the participants in the positive categories to interact with others within the community may have increased their confidence further. A combination of all four factors may impact differently on individuals - the question being how these factors relate to and influence, the sense of belonging.
Proportionally, the participants in the negative categories did not report being stronger and none reported a growth in confidence, however, growth related to independence dominated. Participants in this category used strategies of a more solitary nature, thereby, reducing the opportunities to interact with individuals and the community. This may have caused the women to become more independent and self-reliant and may become more withdrawn and isolated perhaps this is their personal means of self-survival. This attitude over time may be instrumental in making the person more lonely, more depressed, more introverted, and perhaps more homesick. This may be linked to Nizette and Creedy (1998) who propose that a common factor related to depression in women is when they experience powerlessness and social isolation. The following quotes encapsulate participants perception of this independence:

"I’m choosy, I think I have become more choosy and self sufficient - not so much choosy self sufficient" (9343);

"I don’t have to rely on K. (husband) - I don’t have to rely on K. for ... you know about thinking of new ideas and what to do about a situation” (1126).

According to Baumeister (1997), social interaction and interpersonal relationships shape the self, and the social strategies used by the participants in the positive category facilitated this - as the self cannot develop in social isolation. In the main, there was a positive sense of growth in the self amongst the participants in the
interview group. As discussed a few participants mentioned “small” changes but these were also significant as they may have been the first steps toward re-invention.

Across the categories of belonging, three women mentioned they were dependent on their husband or felt lost since migration. These participants had lived in Australia for less than four years - two had resided for less than one year and one just over one year. The length of residency may indicate that participants may be experiencing an assault on, or loss of, identity. Thus, the short length of residency may not have allowed sufficient time to re-evaluate the self and begin the process of re-invention.

Three participants mentioned a “small” but significant change in perception of the self; two from the positive category felt more content or more tolerant, and the third women from the negative category felt more worthy. These small changes might signify that a change in self was under way. Less positive perceptions of the self were reported by two participants only; one in the transitional positive category mentioned low self esteem, the other participants in the limbo category mentioned feeling confused: both participants have resided in Australia for many years. This perception of self may not have been related to migration but to other circumstances occurring within their lives, which may have impacted negatively on the self.

The categories of belonging, and the characteristics of each category, were outlined in Chapter 8. It is proposed that this model of belonging is dynamic and the person
can “move” within the categories depending upon the progress of re-invention of the self and the ensuing sense of belonging to Australia. In effect, the person might move in a negative direction or a positive direction depending on the circumstances that surround or impact on the person. For example, a new migrant may view the adopted country with a positive perspective (*positive category of belonging*), however, once the “honeymoon period” is over and the reality of migration dawns, this may trigger the realization of multiple loss and bring the old identity under threat resulting in a more negative perspective (*negative sense of belonging category*). The migrant must now instigate resources to re-establish the self and use strategies to buffer and survive the impact of migration, and this may lead to an improved perspective (*transitional positive*).

The above example shows a simplistic perspective of the intricacies of migration, however, such an example may assist in understanding the many roads a migrant must travel to reduce the impact of migration, accomplish settlement, and ultimately gain a new identity. Support for the notion that a person can move within the categories of belonging must await a longitudinal study, however, results from this cross sectional approach suggests that this pattern could be the case.
Sense of belonging to the new country

Results from the present study suggest that for some of the women in the interview group (30%, n=12) a visit to homeland may have been one of the indicators that a “new self” was developing and also to reaffirm why they initially left. Time away from the homeland may be part of the process to break the strong bond, (to both the homeland and attachment figures) and the women may realize that the new self is emerging -and the “old me” does not exist in its original form. However, many of the women who visited the homeland “fitted in” and enjoyed the interaction with family and relations as the following quote illustrates:

“Everything just happens. It’s just fine, I mean we go in we sit down and we have a cup of tea. Its like years have just gone. We’re back and we just slip into being how we are” (1516).

This quote identifies how the women fitted into the routine of everyday living, probably the routine that was imprinted on her as she grew and still remains. Other participants recognised that nothing had changed - but they did not fit. One women stated “I didn’t fit any more” (7505) and another, “I felt like a stranger” (7937). This not fitting in may bring a realisation that the “old me” does not exist or has changed significantly and the “strong pull” to the homeland is now starting to weaken. Some of the participants recognised that they have changed and are now different from when they left their homeland:
“I was always a pretty independent person but then maybe I would have become more dependent if had been over there to what I am now and I don’t think if I’d been living over there that I would have had the opportunities for personal growth as what I have here” (1816);

“I think it had developed my personality more. I was always quite a loner in England, independent stubborn, I think it had increased those sorts of things. I certainly dig my heels in a lot more now. I know when we first came over here I let people ride over me a little bit and I wouldn’t say very much - now if I have a grievance I will say and would certainly fight for other people’s right to the end. I wouldn’t let anyone be trodden on” (7937);

“Maybe I had changed. I felt I had grown, I had travelled, I’d broadened my mind. I don’t know that I thought I was better than them but I was certain that I felt different to them because they are still all there and they were just the same. Maybe I can’t relate to them properly. I found it very hard to relate to them actually when we went home. Quite hard really” (5292).

Not all participants, however, will come terms with the loss of others: a visit to the homeland may intensify the sense of loss, as the following quote illustrates:

“A great sense of ‘this is where I belong’ but also sadness at how life had continued on for friends that I was no longer a part of their lives - feeling of loss I suppose” (6180Q).

According to Evans (1996) and Khoo (1994), a sense of belonging to the new country may begin by the migrant taking citizenship. Of all the participants in the study nearly three quarters had taken Australia citizenship. When asked to what country they felt a sense of belonging (Australia or the UK) the majority of women identified Australia, and just over a third reported a continued a sense of belonging
to the homeland. There was, however, a pool of women who were not sure where they belonged.

Results from the interview group grouped by YR (cohorts 1 to 4) suggest that the participants in cohort one (up to five years) continue to nurture a sense of belonging to their homeland. It is reasonable to assume that images of the homeland are still powerful and the participants in this group may still be experiencing strong feelings of loss associated with migration. Results from cohort two (up to 15 years) show that a high proportion of participants have a sense of belonging to Australia. These participants may have started to recover from the initial impact of multiple loss and the strategies used to assist settlement facilitate a sense of belonging to the new country. Participants in cohort three (up to 25 years) do not seem entirely sure of where their allegiance lies. This reaction may be related to life events, something maybe happening in their lives - such as aging or a change in family structure might cause them to reflect on their origins and family in the homeland. It might also indicate they have reached a crossroad in their life - deciding who they are and where they belong.

In relation to the participants in cohort four (up to 35 years and more), the results suggest that certainty has returned and the women profess a sense of belonging to Australia. This sense of belonging could also be linked to their interaction with the community and possessing a sense of place in the world. According to Hagerty et al.
al. (1992) a sense of belonging is unique and define it as “the experience of personal involvement in a system or environment so that persons feel themselves to be an integral part of that system or environment” (p. 173). The majority of participants in this study are exhibiting this uniqueness by using strategies to integrate into the community and thereby develop, over time, a deep sense of belongingness to their adopted country. What is of significant in the study is that although 82.5% (n=33) of participants in the interview group report a growth in the self, not all report a positive sense of belonging. It is proposed here that the person can develop a new identity to enable living and surviving in the new country, however, they may not always cultivate a strong sense of belonging.

Results relating to sense of belonging to either Australia or country of origin were as expected. Participants in both the positive belonging categories report seeing themselves as Australian and those participants in the remaining three categories of belonging (limbo, transitional negative and negative) do not. These participants, who are continuing a sense of belonging to their homeland, may be nurturing a large residual link described by Garza-Guerrero (1974). Furthermore, the participants in positive categories of belonging show a mixed response in regard to fostering a sense of belonging to their country of origin - this too could be indicative of a (smaller) residual link remaining. Some of these participants may be content with their new lives in the new country, however, when asked to identity where they
“belong” this may be difficult for some as their “heart” may continue to be drawn to their homeland which was imprinted on them as they grew up there.

The residual link

Imprinting has been investigated extensively in animals (Berk, 1974; Bowlby, 1969; Hess, 1973; Sluckin, 1973), however the lack of studies investigating imprinting in humans ignores the evolutionary process of humans and their instinctive behaviour as espoused by Bowlby (1969). Bowlby’s explanation of instinctive behaviour and the special bond that develops between mother and child gives an understanding of the response the child makes when separated from the mother figure. It is proposed here that a similar bond develops with other aspects of the child’s environment: such as a bond with other people, objects, and the physical environment itself. Just as a person never forgets their attachment figure, a person never forgets their homeland, the people and the physical and psychological environment associated with it. The women in the present study report this long lasting link and the following quote encapsulates how one woman sees that part of her identity remains in the homeland:
"I think I said before something about England. I can only describe that as a feeling of loss really. Part of me I suppose. Like have I left part of me behind there. It's really hard to explain. Just a loss of relationships I suppose. People, or some sort of identity that I had there. I think I put something on the form about people - people here have never asked me about my life in England so I never got the opportunity to talk about - ‘Oh remember when you did that... or that sort of stuff’ it was like it was shut off. Like something had died because I spent nearly 40 years living there but nobody ever is interested in that" (1021).

Imprinting bestows who we are and from whence we came. A feature of human development is imprinting (Sluckin, 1972) and as the person grows they map and log the environment in which they live and make sense of the world (Crain, 1992). And as Fried (1957) observes, as humans we build a picture of what constitutes the familiar features of home and how comfort and security is obtained from it:

Even the familiar and expectable streets and houses, and faces at the window and people walking by, personal greetings and impersonal sounds may serve to designate the concrete foci of a sense of belonging somewhere and may provide special kinds of interpersonal and social meaning to a region one defines as ‘home’ (p. 154).

Previously, ethological research focused on the genetic and biological aspects of behaviour, however, interest is now focused toward, not only the physical, social characteristics of the person but also their cultural heritage; and it is this aspect which is so vital to investigating residual attachment to the homeland in migrants.

All the participants except those in the limbo category reported a residual attachment to the homeland. The model proposed in the present study recognises that even though migrants profess a positive sense of belonging to the adopted county there
remains a “pull” or residual link to the country of origin. This residual link by no means indicates a stance of negativity toward the adopted country, rather it indicates that a fundamental attachment to the homeland (established in the person’s early development) remains and is not erased even after years of living in a different country. Essentially, the model supports the belief that a person may, throughout the lifespan, retain in the subconscious a reference point or marker, which identifies the person’s basic foundation of origin and his/her place in the world.
Chapter 10

Conclusion

Summary of study

Strengths and significance of study

Limitations of study

Recommendations for future migrants to Australia

Suggestions for future research

Final comments
Summary of study

This chapter presents a summary of the present study, its strengths and significance. Following this, recommendations in relation to migrants from an English-speaking background and suggestions for future research, which have emanated from the study’s findings, are outlined. The chapter concludes with final comments.

The present study aimed to investigate the impact of migration on women from the UK and Eire; specifically the decision-making process, motivation to migrate, grief reaction to perceived multiple loss (self, family, friends, community, language, food and culture), and subsequent re-invention of the self.

The study was cross-sectional and involved a group of 154 women who were allocated to one of seven sub-groups according to the number of years they had resided in Australia. From these 154 women, 40 were selected for interview. The study used both quantitative methodology (in the form of a questionnaire), and qualitative methodology (in the form of an interview). Combination of both quantitative and qualitative methodologies provided a deep, rich, and encompassing examination of the migration experience of this group of women following relocation to Australia. A model of the migration process, showing the relationship amongst the impact of migration, grief reaction to leaving the homeland and encounter with the new country, assault on the old identity, and resulting re-
invention of the self was developed. The purpose of the analysis of data was to determine, who and what, influenced the decision and motivation to relocate, the subsequent impact of migration on the old identity, possible grieving related to multiple loss, and the resources the women used to facilitate re-invention of the self to sustain living in the new country. Demographic and rating scale data from the questionnaire were analysed using SPSS, a statistical computer package. The interview data were coded using NUD • IST.

The study addressed the need for research into women migrants and contributed to the body of literature related to the psychological health and settlement of women migrants to Australia, especially those migrants from an English-speaking background (UK and Eire). As was the original intention of the study the participants were all female as there is a dearth of literature related to migrant woman as a separate group, thus this study has added to the understanding of how migration impacts on women, especially those with babies or young children.

The findings from the interview group suggest that to achieve personally effective settlement in the adopted country, participants set about building a new identity - that is, they re-invented themselves. Results suggest that the grieving process can be used to explain this development for the majority of participants. Further, results suggest that not all participants followed the stages of grieving sequentially - some took different pathways - and some did not reach the final stage of reorganisation.
Those participants who did successfully negotiate the stages of the grieving and reach the stage of reorganisation were able to accomplish a new identity.

The model outlined in Chapter 4 demonstrates the dynamics of migration. The model hypothesised that the person would go through the stages of the grieving to the fourth and final stage when re-invention of the self occurs. As the participants pass through the stages they also have to contend with, and come to terms with, the possible impact of multiple loss and a possible assault on the old identity. However, as the model shows, the participants negotiated the stages of grieving quite differently. From the initial motivation to migrate, some participants go directly to the final stage of reorganisation, missing the first three stages; some participants experience the first stage and then go directly to the final stage; others, experience the first two stages and then go onto the final stage. Some participants may not be able to successfully reach the final stage of re-organisation and these individuals may experience a state of chronic sorrow or psychological distress. However, for those participants who successfully reach the final stage of reorganisation, a new identity may be formed, and settlement and a sense of belonging to the new country are achieved. The model also identified that a residual attachment to the homeland remained for many of the participants.

The motivation to migrate consisted of three types; self, others and conditions. The self motivations were related to the woman herself. Across all five categories of
belonging the participants identified adventure as a self motivation to migrate, however proportionally more participants in the limbo, transitional negative and negative categories identified adventure as a primary motivator. Following migration the promise of adventure may not have come to fruition and this factor may have caused participants to view Australia more negatively.

Motivation influenced by *others* included migration was better for the children (improved life opportunities), family reunion, husband, manipulated and escape (from family and the physical and psychological environment in the homeland). Except for the participants in the limbo category the motivation to relocate was mainly instigated by *others*. These motivators may not have been positive for all participants, in particular the woman who was manipulated into migration, however for others, escape may have been the first step in the re-invention process.

The third motivation type - *conditions* were reported more often by the positive and negative categories, followed by the transitional positive and limbo and less so by the transitional negative categories. Improvement in lifestyle, better opportunities and climate could be seen as a means to offer a better life for themselves and their children and this perspective may have fostered a sense of self-worth and a positive platform on which to build a new life.
The participants perceived their new identity or re-invention of the self in terms of how they had changed as a result of the migration process. The majority of participants recognised that they had grown and related this to feeling more confident, stronger and/or independent. This change in the self was also linked to their sense of belonging to the new country. Participants were allocated to one of categories of belonging (positive, transitional positive, limbo, transitional negative and negative) according to how they judged they belonged, or not, to the adopted country. However, although the majority of participants professed a growth in the self not all fostered a sense of belonging to the new country. The growth in the self or new identity - was for some of the women a means to survive in the strange situation.

In relation to a sense of belonging to Australia, half of the participants in the interview group considered they had a strong sense of belonging to Australia; they enjoyed the lifestyle and had an allegiance to the country. However, some of those women that expressed a positive sense of belonging, continued to nurture a residual link to the homeland - this residual link did not interfere with them living happily in Australia. Participants in the transitional positive category liked the new country but were not as yet fully committed to it. Participants in the limbo category did not feel a sense of belonging to the new country or to their homeland – they were, in effect, between two places and felt they belonged nowhere. In the transitional negative category, participants had not as yet developed a sense of belonging and continue to
have a strong link to the homeland. Participants in the negative category had no affinity to the adopted country and would prefer to live in their homeland.

In relation to a sense of belonging and growth in the self, participants in the positive, transitional positive and limbo categories reported an increase in feeling confident, stronger and independent. Participants in the transitional negative and negative categories reported a growth of independence and feeling stronger but did not recognize an increase in confidence. Thus, confidence could be linked to the feelings of satisfaction with living in the new country as expressed by the women in the positive, transitional positive and limbo categories. In the case of the participants in the positive and transitional positive categories this confidence may be related to their ability to facilitate settlement through the use of specific strategies.

The women used specific strategies to re-invent themselves and to nurture a sense of belonging to Australia. These strategies involved fostering a sense of community and family to replace that which they had left in the homeland. The women in this study often mentioned a lack of social support and social networks, especially those with babies or young children. Participants used a variety of strategies to establish a new sense of self, including fostering new friendships to replace their old friendships in the homeland. According to the participants in the positive, transitional positive and limbo categories of belonging these new friends provided support, and replaced
or became their new family. Women in the transitional negative and negative categories did not view their new friendships in this way.

The study has further explored how pre-migration strategies may buffer the impact of migration. Across the five categories of belonging, participants used a variety of pre-migration strategies, which consisted of, *activities* (review of videos, books, maps), *social factors* (employment, housing, visit the country), and *mementos* brought with them (pictures, furniture, ornaments). In relation to the three types of strategies, excepting for participants in the transitional negative and limbo categories - who used *activities* strategies less often - participants within the five categories of belonging used all three types of strategies. In the main, the negative categories (transitional negative and negative category) reported a higher use of all three types of pre-migration strategies than the other three categories. However, although the negative categories used an array of strategies they did not appear to help them to foster a sense of belonging - indeed they may have hindered the process.

Post-migration strategies consisted of two types - *solitary activities* (e.g. kept busy, letters, emails, read books) and *social activities* (e.g. education, employment, joined clubs, met mothers, involved with children). The women in the positive and transitional positive categories of belonging seemed to select the use of *social* activities over the *solitary* type to assist in settlement, whereas the transitional negative and negative categories used more *solitary* activities. The limbo category
however used both social and solitary yet did not profess belonging to either the new country or old country. The use of specific strategies by different category of belonging groups shows that those participants who were more positive toward settlement and belonging to Australia were more inclined to use strategies that would reduce the likelihood of isolation and bring them more into contact with people and the community. Whether all participants in the positive and transitional positive categories consciously used social activities over solitary activities is not possible to establish in all cases, as the personality traits of the participants was not determined within the study.

Within the interview group the resolution of homesickness varied. The majority of the women in the interview group mentioned that they had experienced homesickness, or were missing their close family (family sick) who remained in the homeland. The time scale to resolve homesickness or reach the stage of reorganisation occurred immediately or soon after arrival: for others it took years, and for some homesickness still remains after many years.

Results suggest that those women who had a negative attachment to their major attachment in the homeland were more likely to resolve feelings of homesickness within a three-year period. When the participants were grouped according to YR (cohorts 1 to 4) and at Time 1 and Time 2 - a pattern of homesickness across all participants involved in the study emerged. This pattern was matched with the
expression of depression across the four cohorts at Time 1 and 2 - that is, increases in homesickness was associated with participants feeling more depressed and vice versa. Further, across the combined categories of belonging over Times 1 and 2 the participants in the positive categories of belonging become more homesick. This was not an expected development and may be linked to the decision and motivation to migrate. The result may also be linked to the personality traits of the women, however, the study did not investigate this factor which may have assisted to explain why these women were able to mask this emotion.

Results from the Impact of Events Scale-R (IES-R) over the combined categories of belonging showed that the positive category reported less negative impact than the limbo group, whereas the negative group reported an increase in negative impact. In relation to the whole group ($N=154$) three women scored above the $75^{th}$ percentile on the IES-R, which indicates a negative impact related to migration and they may have experienced characteristics associated with PTSD. The women identified that, intrusive thoughts (related to their homeland), a feature of PTSD, were the most distressing.

In relation to all the participants in the present study ($N=154$) results suggest that in the main the participants did not experience extremes of loneliness. As expected, those participants who had recently relocated reported being more lonely than those
who had resided for some time. Within the interview group the positive categories of belonging were less lonely than the limbo and negative categories - as was expected. In relation to reported psychological distress on the DI by participants in the combined positive and negative categories at Time 1 and Time 2, the women in the negative category were less distressed at Time 1 than those women in the limbo or positive category. Time 2 showed the reverse - here the participants in the negative category were more distressed than the women in the positive category. The women in the limbo category show an increase in psychological distress from Time 1 to Time 2.

This study explored the process of migration from the perspective of the decision-making process, motivation, pre and post strategies, impact of migration, settlement and re-invention of the self. The study has provided valuable insight related to the impact of migration, and grieving for multiple losses and how these are associated with an individual’s transition through the grieving process. Valuable insight has also been gained in relation to how post-migration strategies instigated by the women have facilitated re-invention of the self, a sense of belonging to the adopted country and the residual link to the homeland.

Further, the current literature on migration leans toward investigation of people from a non-English speaking background and often relates to mixed gender groups. Few studies specifically addressed the needs of women, in particular women from the UK
and Eire. The bulk of the literature focused on how migration can impact on physical and psychological health, cultural shock, lack of support systems and the consequences of migration such as homesickness (grieving for the lost home) and loneliness. Although some studies mentioned the use of strategies following settlement they did not report the best strategies to use to achieve settlement. Further, studies reported that migrants go through the grieving process to the stage of re-organisation when settlement in the new country is achieved. Garza-Guerrero (1974) proposed that a new identity was formed following relocation. By adopting a global approach this study explored the exact means by which a person has to change and adjust to accommodate living in a new and strange place and through this process re-invents the self.

**Strengths and significance of study**

The study has contributed to the literature related to the impact of migration on women through the development of a model of re-invention of the self, which takes into account the dynamic and complex nature of grieving in response to migration. The study has explored the impact of migration on women, and has provided useful insights into how women rebuild their new life, the strategies they use to buffer the impact of migration, the assault on the old identity, and how these strategies can assist to generate the new self.
The naturalistic approach gave the participants the opportunity to relate their migration stories. This provided valuable information on the impact of migration over time, thus, adding to the depth and richness of the data.

The study’s findings have implications for research into migration especially how women achieve settlement, a sense of belonging and personal growth by using specific strategies. Awareness has also emerged of how imprinting may be a means to explore the issue of homesickness and the continual residual link to the homeland even through settlement in the adopted country is attained.

The findings of the study have specific implications for future investigation into, who and what, influences the motivation and decision to relocate. In particular, the extent of assault on the old identity following migration and how resources - instigated by the self and those available within the community - could be used to build a social framework. This social framework could enable interaction with the larger community, repair the assault on the old identity and re-invent the self.

Strategies to re-invent the self that were used by the women in this study generated a growth in the self, such as, confidence, independence and strength. The types of strategies used (personal or social) can also reflect the growth in the self and the sense of belonging to the new country. The model of sense of belonging is dynamic and the person can move within the five categories of belonging in relation to growth in the self and settlement in the new country.
Limitations of study

The study had a number of limitations related to its design and methodology including use of a cross sectional design - which may have impacted on recall reliability (interview and questionnaire) - use of volunteers and use of interviews.

The use of a cross sectional design meant data which was retrospective over a wide time span was collected. However, using this approach provided valuable insight into how the process of migration has impacted on different cohorts grouped by the number of years of residency in the new country, up to and over a period of 35 years. Moreover, a similar pattern related to the impact of migration across the grouped participants emerged and provided evidence that regardless of when within the time span a person migrates the impact or feelings associated with relocation can produce similar reactions.

Interview reliability may have been a problem since in some instances many of the participants had resided in Australia for a number of years and some were unable to accurately recount their experiences related to the initial impact of migration, feelings of homesickness, and depression (Time 1). This possible lack of recollections or mis-recollection was particularly relevant when collecting data related to the grieving process as not all the women related characteristics associated with each stage of grieving. This may not mean that they did not experience such
features, only that perhaps they wished to avoid talking about them, or the memory of them had faded over the years. Further, overtime the immediate reaction to exposure to a new country, reality shock and multiple loss may have "softened" thereby not providing a full or reliable picture. On the other hand, some women may not have wished to stir up memories of past events that may have caused them distress at that time.

A few of the women did not complete all the scales within the questionnaire - these scales asked for their experiences when they first arrived in Australia. A few of the participants apologised for this omission stating it was too long ago to recall. This honesty was much better than the participant completing the questionnaire to satisfy the researcher. However, as the study did not rely solely on the questionnaire responses this factor is unlikely to detract from the findings of the study.

It is acknowledged that the participants in the present study were volunteers and may have skewed the results in two ways, firstly, the study may have attracted the more motivated women who were willing to relate their stories, and secondly, attracted those women who had either a very negative or very positive experience of migration. Thus, the sample group in this study may not be representative of the total population of British migrants in WA. However, given the nature and design of the study there was no other way to get women to participate, therefore, there was a reliance on those who made contact with the researcher.
The small numbers in some of the categories of belonging groups may impact on the reliability of the data to substantiate particular factors, firstly, the motivation to migrate and the impact this may have had on re-invention and, secondly, use of pre and post-migration strategies to achieve a sense of belonging.

The present study relied heavily on data collected from the interviews to explain the grief reaction related to multiple loss. General limitations of the interview process have been discussed previously in Chapter 5, and great care was taken to minimise these, however, there can be no guarantee that all problems associated with interviews were avoided.

The above limitations suggest that caution be taken when interpreting and or making generalisations about the findings from this study. However, despite these limitations the study has provided a perspective of migration from a group of women who have migrated to Australia over the past 35 years or more and direction for understanding the process in the future.

**Recommendations for future migrants to Australia**

Some of the following recommendations were generated from the participants in the study from their own experiences of migration. In the main the advice offered was in
relation to possible assistance for future migrants to facilitate settlement in the new country. Included are recommendations for the community in general and health professionals, such as registered nurses, midwives and CHNs who would come into contact with migrant women with children and newborns.

An information package on arrival in the new country would provide the migrant with the relevant and current information relating to the area or State within Australia they have chosen to settle. The package could include agencies and resources that are available to new migrants: for example, commercial, government and employment agencies, support groups, self-help groups and help-lines. This package could also include advice from previous migrants related to a variety of strategies to help them integrate and get to know their community.

Government supported self-help groups organised and operated by previous migrants could provide current information on the everyday events of living, such as, Medicare, private health care, banking, the education system (child and adult - private and public), and appropriate agencies related to employment. Such meetings would provide an ideal opportunity for new migrants to ask questions of previous migrants to help reduce or eliminate some of the obstacles when a person is exposed to a new culture. These groups could offer the initial opportunity to meet friends and perhaps foster long lasting friendships. Telephone help-lines would also complement
such groups and this resource could be information and be a “life line” should stressful times occur.

The self-help groups could offer advice or direction on how to integrate into the community, especially women with young children. Joining clubs and getting involved in school or creche activities can be a means to meet other mothers. Advice could be offered on different strategies that could be used to facilitate meeting people, reducing the impact of migration and assisting to foster new relationships/friendships. Such advice may assist in reducing feelings of isolation and the impact of multiple loss.

Health professionals should also be aware of the strategies that migrants could engage in to help meet mothers, make friends thus avoid being alone. Health care workers, particularly nurses, midwives and CHN’s need to be aware of the possible psychological impact of migration - especially in relation to women with babies or young children. Midwives and CHN’s deal closely with new mothers and are well placed to identify migrant women who may be suffering psychological distress in the postnatal period. It is recommended that these professionals be aware that English-speaking migrants also require social and emotional support following the birth of a baby. Care must be taken that migrants are asked about their available support network and the quality of that support.
Health professionals need to be responsive to migrants who may be at increased risk of physical and psychological distress. Decisive intervention would be a significant step in recognising that migration can be a traumatic event for some individuals and if multiple stresses are experienced, for example, the birth of a new baby, and/or loss of social support and community, may have severe implications for women and their families. Early recognition and treatment of women who may exhibit psychological distress, not only saves unnecessary distress to individuals and families but also reduces the stress placed on a financially vulnerable health care system.

**Suggestions for future research**

The present study has generated a number of questions related to the migration process and subsequent settlement in the new country. Future research could include:

- undertaking a finer grained analysis to investigate how personality traits of participants may influence the decision-making process and motivation to migrate. Analysis of such traits may explain why some of the participants found settlement less daunting than others
• further exploration of the differences between social and personal strategies in providing a sense of belonging and re-invention of the self and linking the use of these strategies to the personality traits of the migrant women, as some were able to use strategies to enable interaction with the larger community, while others do not do so.

• undertaking a finer grained analysis to explore imprinting in humans and the possible role of imprinting in the study of homesickness and the residual attachment to the homeland.

• a longitudinal study to provide more useful evidence as to whether migrants, do or do not, experience all or some of the stages of the grieving process related to perceived loss of attachment to the homeland.

• an in-depth exploration of the relationship between secure and insecure attachment to the mother figure before migration, and the quality of that attachment in relation to experience of multiple loss.

• exploring if an intervention program, which provides information on arrival to Australia, strategies to assist settlement, support-groups and help-lines reduces the negative psychological impact of multiple loss and reduces the number of migrants who return to their homeland.
• a further exploration of an attachment (residual link) to the land, its origin and its possible relationship to empathy with the Aboriginal Australians (and their link with and feelings of dispossession of the land)

• replicating the study using male participants to determine if the Conceptual Model would apply to this group and if Bowlby’s mother-infant attachment theory also applies to males in relation to migration, multiple loss and their strategies to re-invent the self.

**Final comments**

This study has important implications for understanding why people relocate to a new and strange place and their reaction to the move. The study illustrates that migration is a complex and dynamic event and exploration should continue to determine how individuals meet the challenge to their old identity, and find the resolve to re-invent themselves. Some of the participants in the study found the decision and motivation to migrate not at all daunting. However, following migration (immediately or after some time) they comprehended the reality of what they had done to themselves and their family and the enormous negative impact it had on them. Conversely, other women displayed amazing determination to sustain the assault on the old identity and come to terms with the loss of attachment to the
homeland. These women went on to re-build what they perceived they left in the
homeland and engendered a new self. Essentially, these women must have possessed
some distinctive attributes to survive and managed to grow even when the situation
got tough. In essence, these women took control of their lives and found ways to aid
settlement and find the “new me”. Creation of this “new me” involved developing
relationships to replace all aspects of loss, including: family, friendships,
community, culture, and physical environment. Even with this strength of resolve to
rebuild their lives could not deny the continuing residual link to the homeland - the
imprint of all they had experienced during their formative years of growing up in
their homeland. It is proposed here that any migrant regardless of country of origin
could relate to the following quote by a woman who tries to explain this residual link
to her home that is not so easily erased:

“I miss looking at the old buildings - that have a bit of history, I miss the feeling
that you have a past that goes hundreds and hundreds of years back - and you
know the history well and like your history. I miss feeling you fit your country. I
miss all the names that you have known over the years, you know entertainers,
the old shows, politics, and you know just feeling like this is yours - it belongs to
you - you realise how much a part of you it is” (8431).
REFERENCES


Appendices
Appendix 5.1

INFORMATION SHEET AND QUESTIONNAIRE (C)

Australia is a land of migrants and the effects that migration may have on an individual is an important issue within delivery of health care. This research is designed to gather information on how women, in particular those with children, settled following migration.

This study is being conducted as part of my Doctor of Philosophy thesis at Murdoch University. Information will be collected using a questionnaire and/or an interview. I would very much appreciate it if you could complete the questionnaire, as feedback from you is most important and relevant to the study.

As you will see you are not required to give your name, therefore, please be assured that in the thesis report no one will be identified and the information gathered via the questionnaire and interview will be kept in a secure place. Only my study supervisor, Dr. Irene Styles and myself will read the completed questionnaire and the interview account. There are three options to participate in this study:

1. Complete the questionnaire only (no interview) and return it to me – a stamped addressed envelope is provided;
2. Complete the questionnaire and return it to me – and consent to an interview. Please give your telephone number in the space below.
3. If preferred, I can come to you and be there whilst you complete the questionnaire and arrange a time for an interview. My telephone number is at the bottom of the page.

The questionnaire will take approximately 40 minutes to complete. It is advisable to choose a quiet time of the day to complete the questionnaire. Participation in this study is voluntary. Your completion of the questionnaire will be seen as consent to participate in this part of the research. If you wish to participate in an interview please write your telephone number in the space provided and I shall contact you to arrange a convenient time for the interview.

Please write your telephone number here: _____________________________

Should you consent to an interview the last four digits of your telephone number will allow identification of your questionnaire prior to the interview. If you have any queries regarding the research or you would like a summarised report of the study, please contact me at the School of Nursing, Curtin University, on telephone number 9266 2087.

If you prefer that I come to you whilst you complete the questionnaire you can contact me by using any one of the following ways:

- Telephone (08) 9266 2087
- Page (08) 9485 7996
- Email address warde@nursing.curtin.edu.au

Your help is appreciated, thank you very much. Catherine Ward
I would advise that you set aside a quiet time in the day or evening to ensure no interruptions.

**************

Before you begin, make sure that you will not be disturbed by:

- the telephone
- the children
- no more jobs to do

Make sure you are comfortable and have a drink and snack at hand.

You will be reminded to take breaks to ensure you don’t

- feel like this
- or
- look like this.

This way please
Please respond to each question. Simply fill in the blank spaces or tick (✓) the appropriate circle/s or box/s.

1. Please give the last four (4) digits of your telephone number. □□□□

2. How long have you lived in Western Australia? ________ years

3. What is your age now? ________ years

4. In what country were you born? ____________________________

5. Are you an Australian citizen? 1 Yes ○ 2 No ○

6a. Do you see yourself as an Australian? 1 Yes ○ 2. No ○ 3 Unsure ○
   Comment if you wish ____________________________

6b. Are you belonging to your country of origin? 1 Yes ○ 2 No ○ 2 Unsure ○
   Comment if you wish ____________________________

7. What is your postal code? □□□□

8. Are you, renting your home? 1 ○
   Are you, buying your home? 2 ○
   Do you, own your home? 3 ○

9. In the boxes below write how many children you have, their ages, if they live with you and in which country they were born

<table>
<thead>
<tr>
<th>Number of children</th>
<th>Ages</th>
<th>Do they live with you?</th>
<th>Country of birth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>Yes / No</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Yes / No</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Yes / No</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Yes / No</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>Yes / No</td>
<td></td>
</tr>
</tbody>
</table>
10. If any of your children do not live with you, do they?
   1. Live close by  ○  2. Live in Australia ○  3. Live overseas ○
       but some distance away

11. Before coming to Australia what was your profession/occupation?
   ____________________________________________________________

12. Are you currently employed outside of the home? 1. Yes ○  2. No ○

13. Do you practice your usual profession/occupation?
   1. Yes ○  2. No ○  3. Not applicable ○

   If No go to question 14, if Yes or Not applicable go to question 15.

14. Tick the box or boxes that best describe the reason/s why you cannot work at
    your usual profession.

   No one to care for the children  1. ○
   Prefer to stay at home  2. ○
   Lack of personal transport  3. ○
   Poor access to public transport.  4. ○
   Qualifications not recognised  5. ○
   Do not need to work  6. ○
   Prefer to care for the children  7 ○
   8. Other ________________________________________________

15. Do you have momento[s] around your house that remind you of your country of
    origin?
   1. No ○  2. A few things ○  3. Quite a few things  4. Many things ○

   If you have momento[s] go to question 16, if No momento[s] go to question 17

16. Please indicate the type(s) of reminders about the house.

   Maps of your country of origin  2. ○  Ornaments  5. ○
   Photographs of your family/friends  3. ○  Furniture  6. ○

   7. Other. ________________________________________________

This way please.
17. Listed below are some reasons why you may have come to Australia. Please tick the reason(s) that you came to Australia

Better life opportunities  1. 
Clean environment  2. 
Improved family lifestyle  3. 
Job opportunities  4. 
Family reunion  5. 
Better climate  6. 
Other __________________  7. 

18. In relation to the reasons identified in Question 17, were these reasons for coming to Australia fulfilled?

1. Not at all  ○  2. A little  ○  3. To some extent  ○  4. A great deal  ○

19. Now that you have been here for a while, do you think the reasons (identified in Question 17) for coming to Australia have met your expectations?

1. Not at all  ○  2. A little  ○  3. To some extent  ○  4. A great deal  ○

20. Prior to moving to Australia what measures did you take to assist in making settlement easier?

None  1. ○
Watched videos  2. ○
Read books/newspapers  3. ○
Studied maps  4. ○
Investigated employment opportunities  5. ○
Investigated availability and price of housing  6. ○
Visited Australia  7. ○

Other 8 ____________________________

This way please
21. To what extent do you think these measures helped to make settlement easier?

1. No help at all ○  2. Helped a little ○  3. Helped a great deal ○

Can you elaborate or explain why these strategies helped to make settlement easier.

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

22. Since your arrival in Australia have you used other methods to help settlement?

1. Yes ○  2. No ○

*If Yes, please give details.*

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

23. Could you please describe your initial reaction/s when you *first came to Australia*?

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

24. How many times have you returned to your country of origin?


*If Never please go to question 29*

This way please
25. What have been the reason or reasons for your return to your country of origin?
   1. Holiday  ○  3. A family celebration  ○
   2. Family member ill  ○  4. Bereavement in the family  ○
   5. Other

26. Please describe your feelings when you returned to your country of origin for the first time?

27. If you have had subsequent visits to your country of origin can you describe your feelings on your return to Australia?

28. On your return to Australia how easy did you find it to settle?

<table>
<thead>
<tr>
<th>First time</th>
<th>Other times</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Very easy  ○</td>
<td>○</td>
</tr>
<tr>
<td>2. With some difficulty  ○</td>
<td>○</td>
</tr>
<tr>
<td>3. With great difficulty  ○</td>
<td>○</td>
</tr>
<tr>
<td>4. Have not settled  ○</td>
<td>○</td>
</tr>
</tbody>
</table>

Comment if you wish.

29. What advice would you give to a person who was planning to migrate to Australia?

This way please
The following questions relate to your General Health. Please tick ✓ the appropriate response.

30. How many cigarettes do you smoke per day?

   None  1. ✓
   5 per day  2. ✓
   5-10 per day  3. ✓
   10-15 per day  4. ✓
   15-20 per day  5. ✓
   More than 20 per day  6. ✓

31. How many times do you drink alcohol per week?

   None  1. ✓
   1-2 per week  2. ✓
   2-3 per week  3. ✓
   3-4 per week  4. ✓
   5-6 per week  5. ✓
   More than 6 per week  6. ✓

32. Are you currently taking any prescribed medication?  1. Yes ✓  2. No ✓

   If Yes go to question 33, if No please turn the page.

33. How long have you been taking this medication/s_____________ weeks/months.

34. What is the reason for taking this medication/s?

   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________

This way please
The following statements relate to the extent of social and family support that is available for you in Australia. Read each of the statements and tick (√) the box or boxes or circle the best response that describes your support network.

1. Do you have relatives in Australia?
   1 Yes ☑  2 No ☐
   If No, go to question 4.

2. How often do you see your close relatives? Please state frequency of visits.
   (Example: Once/twice a week)
   ________________

3. Please indicate your satisfaction with this contact. You see your relatives -
   1 Often enough ☑
   2 Too often ☒
   3 Not often enough ☒

4. Please circle the number of people you can count on in time of need
   1  2  3  4  5  6  7

5. If you have young children how many people in your neighbourhood do you think would be able to take care of your child or children for a couple of hours if needed?
   1  2  3  4  5  6  7
   Not applicable ☐

6. Are you,
   1 Married ☐ Go to question 9
   5 De facto ☐ Go to question 9
   2 Single ☐ Go to question 9
   3 Divorced ☐ Go to question 7
   4 Separated ☐ Go to question 7
   6 Other ________________

7. If divorced or separated, did this happen following the move to Australia?
   1 Yes ☑  2 No ☐

8. Which of the following best describes your reason/s for separation/divorce? Tick the box or boxes that are appropriate to you
   1 Irreconcilable breakdown ☑
   2 Mutual agreement ☐
   3 Changes to lifestyle ☐
   4 Homesickness ☒
   5 Stress of migration ☒
   6 Loss of family/friends/relationships ☐
   7 Other ________________

9. Are there persons over 14 years of age, (NOT including your partner) inside or outside of the home, with whom you have regular talks?
   1 Yes ☑  2 No ☐

   If Yes go to question 10. If No go to question 13.

This was please
10. How satisfying are these talks for you with these people?
   1. Not at all satisfying  ☐
   2. A little satisfying  ☐
   3. Satisfying  ☐

11. Have you been able to make new friendships since coming to Australia?
   1. Yes I have made some good friends  ☐
   2. It took some time before I made new friends  ☐
   3. I have found it difficult to make new friends  ☐
   4. I have been unable to make new friends  ☐

Comment if you wish

13. If there are differences in your new friendships, could you describe those differences.

   __________________________________________
   __________________________________________
   __________________________________________

14. Are you a member of any of the following social groups? Please tick the appropriate circle or circles.

   1. Country of origin club  ☐
   2. Leisure centre  ☐
   3. Associations  ☐
   4. Scouts/guides  ☐
   5. Sports club  ☐
   6. Church  ☐
   7. Work social club  ☐
   8. Other  ☐

15. In your country of origin did you belong to such clubs or associations?

   1. Yes  ☐
   2. No  ☐

That part wasn't too bad was it.
Now roll your shoulders and stretch your back. Better?
Read each of the following statements and circle the response that best described your thoughts when you **FIRST** moved to Australia.

Never = 0,  Sometimes = 1,  Often = 2,  Always = 3.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I felt happy here</td>
<td></td>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>I missed my family back in my homeland</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>I felt able to cope here</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>I felt secure here</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>I missed my homeland</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>When I had problems I contacted my family back in my homeland</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>7</td>
<td>I could not stop thinking of my homeland</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>8</td>
<td>I felt optimistic about life here</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>I felt very satisfied living here</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>10</td>
<td>I felt that I had made a mistake moving here</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>11</td>
<td>I would wake up wishing I were back in my homeland</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>12</td>
<td>I felt unsettled and restless here</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>13</td>
<td>I felt threatened here</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>14</td>
<td>I would have liked to have gone home</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>15</td>
<td>I felt fulfilled here</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>16</td>
<td>I regretted having moved here</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>17</td>
<td>I felt trapped here</td>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>
Please read each of the statements and circle the response that best describes the way you felt when you *FIRST came to Australia*.

<table>
<thead>
<tr>
<th>Never = 0</th>
<th>Occasionally = 1,</th>
<th>Often = 2,</th>
<th>Very Often = 3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Catch-up</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 I saw myself as a content and happy person</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>2 I felt that I should have been punished for the things that I did</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3 I felt discouraged about what the future held for me</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>4 I felt that my energy level was enough to do everyday things</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>5 I was able to laugh and see the funny side of life</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>6 I felt I was a failure as a person</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>7 I cried more then than I used to</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>8 I felt that my interest in people and activities was less than usual</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>9 I felt sad and miserable</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>10 I criticized myself when things went wrong</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>11 The thought of harming myself did cross my mind</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>12 I found it easy to make decisions</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>13 I saw myself as confident and relaxed</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>14 I felt guilty about things I had done or should have done</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>
The following list identifies experiences that people sometimes have. Please circle the appropriate response that describes how often you may have experienced the following when you **FIRST came to Australia**:

<table>
<thead>
<tr>
<th>15</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>Sleep disturbances.</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>b</td>
<td>Change in appetite</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>c</td>
<td>Loss of concentration</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>d</td>
<td>Loss of interest in sex</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>e</td>
<td>Feeling tired or worn out</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>f</td>
<td>Feeling wound-up</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>g</td>
<td>Feeling agitated</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

Comments if you wish

Comments

You are charging ahead now.

This way please
Please respond to the following questions.

Did you have a child or children before migrating to Australia?

1. Yes ☐  2. No ☐

If No go to the next page.

1. What were the age/s of child/children at the time you were preparing for migration to Australia?

Please give the age/s of your child/children in the space provided

1. Child 1 ____________
2. Child 2 ____________
3. Child 3 ____________
4. Child 4 ____________
5. More than 4 ________

2. Do you think your child/children understood what was happening?

1. Yes ☐
2. No ☐
3. To some extent ☐

3. To what extent did you prepare them for their new life in Australia?

1. A lot ☐
2. A little ☐
3. Not at all ☐

If Yes, go the question 4. If No go to question 5.

4. To help them to prepare for migration did you do any of the following. Please tick one or more boxes.

1. Tell them about the new place ☐
2. Show them pictures ☐
3. Watch videos together ☐
4. Look at maps ☐
5. Explain that some things will be different ☐
6. Talk about them going to a new school ☐
7. Talk about making new friends ☐
8. Draw pictures ☐
9. Talk about the change in climate ☐
10. Other methods __________________________

5. Since living in Australia do you think your child/children have been happy?

1. Very happy ☐
2. Moderately happy ☐
3. Unhappy ☐
4. Very unhappy ☐

6. With regard to the things your child/children may have given up since coming to Australia, do think they have

1. Resented it quite a lot ☐
2. Resented it a moderate amount ☐
3. Resented it a bit ☐
4. Not resented it at all ☐

This way please 🎨
The following statements relate to how you felt toward your baby/child or children WHEN THEY WERE YOUNG. Please tick the box that best describes your feelings.

1  Generally how well do you feel you got along with your child/children?
   1  Very well ☐  2  Well ☐  3. Moderately well ☐  4. Not well ☐

2  When you were with your child/children how interested were you about being there?
   1. Very much so ☐  2 Somewhat so ☐  3. Slightly so ☐  4 Not at all ☐

3  Do you feel that you gave your child/children full attention when they needed it?
   1  Almost all of the time ☐
   2  Most of the time ☐
   3  Occasionally ☐
   4  Almost never ☐
   5  Never ☐

4  I felt that play was an important form of interaction between mother and child/children
   1  Very much so ☐  2 Somewhat so ☐  3. Slightly so ☐  4 Not at all ☐

5  When I cared for my child/children I got feelings of annoyance or irritation
   1  Very frequently ☐
   2  Frequently ☐
   3  Occasionally ☐
   4  Rarely ☐
   5  Never ☐

6  I felt that I was with my children constantly without a break
   1  Yes ☐  2  No ☐  3  Sometimes ☐
7. How did you usually deal with your child/children if they were naughty? Please tick the appropriate box or boxes.

1. Send them to their room
2. Tell their father/ your partner
3. Explain why their behaviour is wrong
4. Explain the consequences of their behaviour
5. Stop their pocket money
6. Do not allow them to go out for a time
7. Do not speak to them
8. Smack them
9. Shout at them
10. Ask why they are acting this way
11. Other ________________________________

8. When caring for the child/children I got feelings that they would deliberately misbehave to upset me

1 Very frequently
2 Frequently
3 Occasionally
4 Rarely
5 Never

9. I felt proud of my child/children

1 Very frequently
2 Frequently
3 Occasionally
4 Rarely
5 Never

10. I felt that child rearing did not allow me to follow my own interests

1 Almost all the time
2 Most of the time
3 Occasionally
4 Almost never

This way please
11. I trusted my own judgement when I decided my child/children needs when they were sick.
   1. Almost all the time  
   2. Occasionally        
   3. Most of the time    
   4. Almost never        

12. I felt that I got great satisfaction and enjoyment from being with my children
   1. Very frequently     
   2. Frequently          
   3. Occasionally        
   4. Rarely              
   5. Never               

13. When I had to care for the child/children by myself I felt tense and anxious
   1. Very frequently     
   2. Frequently          
   3. Occasionally        
   4. Rarely              
   5. Never               

14. When I was with my child/children I was usually
   1. Very impatient      
   2. Moderately impatient
   3. A bit impatient     
   4. Extremely impatient 

15. When your small child/children were upset or crying what would you have done?
    Please tick the appropriate boxes or boxes
   1. Tell your child to stop crying
   2. Say they are acting stupid
   3. Say they are being silly
   4. Ask what the matter is
   5. Give them a quick cuddle/kiss/hug
   6. Distract them
   7. Other

This way please
16. Please tick one or more of the following ways you would have normally interacted with your child/children.

**How often do you do these things?**

1. Play sport (games, swimming) ☐ Never ☐ Quite often ☐ Often ☐
2. Paint or draw pictures ☐ Never ☐ Quite often ☐ Often ☐
3. Sing songs ☐ Never ☐ Quite often ☐ Often ☐
4. Go to the beach ☐ Never ☐ Quite often ☐ Often ☐
5. Reads stories ☐ Never ☐ Quite often ☐ Often ☐
6. Make up stories ☐ Never ☐ Quite often ☐ Often ☐
7. Tell stories about the family ☐ Never ☐ Quite often ☐ Often ☐
8. Play with toys ☐ Never ☐ Quite often ☐ Often ☐
9. Other ____________________ ☐ Never ☐ Quite often ☐ Often ☐
10. Other _____________________ ☐ Never ☐ Quite often ☐ Often ☐

Phew! Time for another break, don't you think?

![Coffee cup and gingerbread man](image)

Don't give up, just think of all the valuable information that would be lost if you didn't get to the end.

Look, there really is light at the end of the tunnel.

This way please
The following list of statements are difficulties people sometimes experience following important life events.

Please read each statement carefully and circle the response that is appropriate for you in relation to how much you feel you have been bothered by any of these difficulties since your migration to Australia?

**Please Note:** The *it* referred to in some statements relates to your experience of *Migration*.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Not at all</th>
<th>A little bit</th>
<th>Quite a bit</th>
<th>A great deal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Any reminder brought back feelings about it</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>I had trouble staying asleep</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>Other things kept me thinking about it</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>I felt irritable and angry</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>I avoided letting myself get upset when I thought about it or was reminded of it</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>I thought about it when I didn’t mean to</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>7</td>
<td>I felt as if it hadn’t happened or it wasn’t real</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>8</td>
<td>I stayed away from reminders of it</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>9</td>
<td>Pictures about it popped into my head</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>10</td>
<td>I was jumpy and easily startled</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td></td>
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<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Not at all</td>
<td>A little bit</td>
<td>Quite a bit</td>
<td>A great deal</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>I tried not to think about it</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>12.</td>
<td>I was aware that I still had a lot of feelings about it, but I didn’t deal with them</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>13</td>
<td>My feelings about it were kind of numb</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>14</td>
<td>I found myself acting or feeling like I was back at that time</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>15</td>
<td>I had trouble falling asleep</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>16.</td>
<td>I had waves of strong feelings about it</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>17</td>
<td>I tried to remove it from my memory</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>18</td>
<td>I had trouble concentrating</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>19</td>
<td>Reminders of it caused me to have physical reactions, such as sweating, trouble breathing, nausea, or a pounding heart</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>20</td>
<td>I had dreams about it</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>21</td>
<td>I felt watchful and on guard</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>22</td>
<td>I tried not to talk about it</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

This way please
Can you state how often you feel the way described in the following statements since living in Australia? Please circle the best response for you.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Never</th>
<th>Rarely</th>
<th>Sometimes</th>
<th>Always</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I miss specific female company</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>I miss specific male company</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>I feel that there is no one that I would like to share my ups and downs with</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>I wish I had a really close friend</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>I regret not having a confidant</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>I experience a sense of emptiness</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>7</td>
<td>I miss having people around</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>It makes me sad that I lack companionship</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td>Often, I feel rejected</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>There is no-one that shows a particular interest in me</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

It won't be long now and you will be finished.

This way please
The following questions relate to how you NOW feel about living in Australia. Please circle the response that best describes your thoughts about living here.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Never = 0, Sometimes = 1, Often = 2, Always = 3.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>I feel happy here.</td>
</tr>
<tr>
<td>2</td>
<td>I miss my family back in my homeland.</td>
</tr>
<tr>
<td>3</td>
<td>I feel able to cope here.</td>
</tr>
<tr>
<td>4</td>
<td>I feel secure here</td>
</tr>
<tr>
<td>5</td>
<td>I miss my homeland</td>
</tr>
<tr>
<td>6</td>
<td>When I have problems I contact my family back in my homeland.</td>
</tr>
<tr>
<td>7</td>
<td>I cannot stop thinking of my homeland</td>
</tr>
<tr>
<td>8</td>
<td>I feel optimistic about life here</td>
</tr>
<tr>
<td>9</td>
<td>I feel very satisfied living here.</td>
</tr>
<tr>
<td>10</td>
<td>I made a mistake moving here</td>
</tr>
<tr>
<td>11</td>
<td>I wake up wishing I were back in my homeland</td>
</tr>
<tr>
<td>12</td>
<td>I feel unsettled here</td>
</tr>
<tr>
<td>13</td>
<td>I feel threatened here</td>
</tr>
<tr>
<td>14</td>
<td>I would like to go home</td>
</tr>
<tr>
<td>15</td>
<td>I feel trapped here</td>
</tr>
<tr>
<td>16</td>
<td>I feel fulfilled here</td>
</tr>
<tr>
<td>17</td>
<td>I regret having moved here</td>
</tr>
<tr>
<td>18</td>
<td>I would like to go home more often than I do.</td>
</tr>
</tbody>
</table>

This way please
Please read each of the statements and circle the response that best describes the way you have felt recently.

<table>
<thead>
<tr>
<th></th>
<th>Never = 0</th>
<th>Occasionally = 1,</th>
<th>Often = 2,</th>
<th>Very Often = 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I see myself as a content and happy person</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>I feel that I should be punished for the things that I have done</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>I feel discouraged about what the future holds for me</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>I feel that my energy level is enough to do everyday things</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>I am able to laugh and see the funny side of life</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>I feel that I am a failure as a person</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>7</td>
<td>I cry more now than I used to</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>8</td>
<td>I feel that my interest in people and activities is less than usual</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>I feel sad and miserable</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>10</td>
<td>I criticize myself when things go wrong</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>11</td>
<td>The thought of harming myself has crossed my mind</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>12</td>
<td>I find it easy to make decisions</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>13</td>
<td>I see myself as confident and relaxed.</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>14</td>
<td>I feel guilty about things I have done or should have done</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

This way please
The following list identifies experiences that people sometimes have. Please circle the appropriate response that describes how often you may have experienced the following recently:

Never = 0, Occasionally = 1, Often = 2, Very Often = 3.

<table>
<thead>
<tr>
<th></th>
<th>Never</th>
<th>Occasionally</th>
<th>Often</th>
<th>Very Often</th>
</tr>
</thead>
<tbody>
<tr>
<td>15.</td>
<td>a. Sleep disturbances.</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>b. Change in appetite.</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>c. Loss of concentration.</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>d. Loss of interest in sex.</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>e. Feeling tired or worn out.</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>f. Feeling wound-up.</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>g. Feeling agitated.</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Comments if you wish: ____________________________________________

_________________________________________________________________

_________________________________________________________________

You made it to the end – Well done.
Over the page there is a space if you wish to make any further comments.

This way please
If you wish to make any further comments related to your experience of migration please do so
You may feel a bit like this! But you have done a great job.

Your valuable contribution to this study is greatly appreciated. I could not achieve my research without you.

THANKYOU

Catherine Ward
<table>
<thead>
<tr>
<th>Parts within questionnaire</th>
<th>Major Variables</th>
<th>Questions from the interview schedule and their relation to the scales within the questionnaire</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Part 1</strong></td>
<td>Age</td>
<td>DECISION: Was it a gradual decision over time or did something or someone influence you?</td>
</tr>
<tr>
<td>Demographic data</td>
<td>Country of origin</td>
<td>Whose decision was it initially to go?</td>
</tr>
<tr>
<td></td>
<td>Citizen status</td>
<td>LEAVING HOMELAND: Could you describe your feelings when you were preparing to leave your &quot;home&quot;?</td>
</tr>
<tr>
<td></td>
<td>Employment</td>
<td>How do you now feel about the decision to move?</td>
</tr>
<tr>
<td></td>
<td>Children (number, ages &amp; country of birth)</td>
<td>PREPARATION: Before migration what things did you do to prepare for your new life in Australia? Did you contact Australia House?</td>
</tr>
<tr>
<td></td>
<td>Employment</td>
<td>EN ROUTE: When travelling to Australia, did you meet with other migrants?</td>
</tr>
<tr>
<td></td>
<td>Mementos of homeland</td>
<td>Were you given any preparation/information</td>
</tr>
<tr>
<td></td>
<td>Motivation to migrate</td>
<td>If you did, what did you talk about?</td>
</tr>
<tr>
<td></td>
<td>Preparation for migration</td>
<td>ADVICE TO MIGRANTS: What advice would you give to other migrants to assist in adjustment to living in Australia</td>
</tr>
<tr>
<td></td>
<td>Reasons for migration</td>
<td>GENERAL HEALTH: On a scale of 1 to 10 how do you rate your physical health?</td>
</tr>
<tr>
<td></td>
<td>Settlement in Australia</td>
<td>How healthy have you been over the years?</td>
</tr>
<tr>
<td></td>
<td>Return to homeland</td>
<td>Have you ever had any serious illnesses?</td>
</tr>
<tr>
<td></td>
<td>General health</td>
<td>Do you think migration impacted on your health?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>What about your children – do you think migration impacted on their health?</td>
</tr>
</tbody>
</table>
| Part 2 | Level of social support  
(inside & outside the home)  
Marital status  
Quality of support  
(husband, friends & relatives)  
Interaction with others  
Frequency of visits  
Social groups | RELATIONSHIP:  
Did you have a good relationship with your mother/father?  
What roles did she play for you?  
OLD FRIENDS:  
Did you good circle of friends in you homeland?  
What roles did they play for you?  
NEW FRIENDS:  
Have you made new friends here?  
What role or function do your friends play?  
How do you new friends differ from your old friends?  
FAMILY HERE:  
You mentioned that you had family here  
Do you see them often?  
Or keep in regular contact?  
What role do they play for you? |
| Parts 3 and 9 | 4 factors related to relocation  
Adaptation to new country  
Homesickness  
Satisfaction  
Social | HUSBAND SUPPORT:  
When, or if you are homesick, do you think your family and friends understand how you feel?  
Do they think you are being unreasonable?  
How do you feel about them not understanding what it is like being homesick?  
VISIT HOMELAND:  
I see that you have returned to your homeland, could you tell me how did you felt when the stay was at an end and you had to return?  
RETURN TO AUSTRALIA:  
Could you describe to me your feelings when you returned to Australia?  
Was it easy to settle-down again?  
HOMESICK:  
Have you ever felt as though you have been or are homesick?  
If you ever felt homesick did you overcome these feelings?  
What do miss about your homeland? |
| Parts 3 and 9 | 4 factors related to relocation | BELONGING:  
Do you feel a sense of belonging to this country?  
If so, do you think it was gradual or did it occur at a specific time?  
MISS HOMELAND:  
Do you think of your “home” often? If so, what do you think about?  
Would ever consider living back in your “homeland”?  
RETURN TO LIVE:  
Would you like to return to your homeland permanently?  
Would you like to return to stay for a while?  
RACISM:  
Were there any incidences of racism toward you or your family?  
How did you feel about that, how do you feel now? |
| --- | --- | --- |
| Continued | Adaptation to new country  
Homesickness  
Satisfaction  
Social |  
| | |  
| Dundee Relocation Scale  
(DRI-2)  
Assessment of homesickness  
| Part 4 and 10 | Mood  
Somatic symptoms  
Self worth | PERCEPTION OF SELF:  
Did you think the process of migration has changed you? In what way?  
If you have returned to your homeland, are people interested in you there?  
STRESSFUL TIMES:  
When you first came to Australia can you recall any stressful times, could you describe these  
and how you felt?  
How did you deal with these stresses? Would you do anything different?  
THIRD DAY BLUES - PND:  
Were you ever “blue” following the birth of your baby?  
If you had a baby at “home”, do you think there was much difference for you, compared to  
having a baby and rearing your child in Australia?  
Was your baby a ‘good’ baby, did you have any problems? |
| Depression Inventory | |  
| | |  
| Part 5 | Age/s of children on migration  
Understanding of process  
Preparation  
Emotional stability | BRINGING CHILDREN:  
Could you tell me what was it like rearing a family of youngsters when you first arrived?  
CHILDREN SETTLEMENT:  
When you decided to come here, do you think the children understood what was happening?  
Do your children talk about “home” at all? If so, what do they talk about?  
Can you tell me what was your relationship like with your children when you first migrated?  
How is that relationship today? |
<table>
<thead>
<tr>
<th>Part 6</th>
<th>Items related to childrearing practices</th>
<th>CHILDREARING:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Childrearing practices Interaction with children Relationship with children</td>
<td>Could you tell me what it is like to care for a newborn? When you had your baby/babies who helped you before and after the birth? Could you tell me how you felt when you first took your child/ren home? CHN: Did you see the child health nurse, did she help you?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Part 7</th>
<th>Revised version of the Impact of Events Scale (IES-R). Weiss &amp; Maramar (1996)</th>
<th>REACTION TO LEAVING:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Reaction to leaving the homeland Avoidance Hyperarousal Intrusion</td>
<td>What was the reaction of your family to your move? What was the reaction to taking your children away? How did you cope with the problems? How do you feel now? What impact do you think your migration has had on your family? What was the reaction of your siblings? IMPRESSIONS OF AUSTRALIA: What were your first impressions of Australia? What were your later impressions of Australia? IMPRESSION OF AUSTRALIANS: How did Australians treat you when you first arrived? Were people interested in you when you came here to live? CULTURE SHOCKS: Can recall any culture shocks when you first arrived? STRATEGIES: When you took your children to school/kindie/days out did you meet other mothers? Did you get involved in activities at your child’s school</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Part 8</th>
<th>A modified version of the Loneliness Deprivation Scale De Jong-Gierveld (1987)</th>
<th>LONELY:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Social deprivation (male &amp; female friends, companionship)</td>
<td>Did you ever feel lonely? Did you ever feel trapped?</td>
</tr>
</tbody>
</table>
DECISION:
Was it a gradual decision over time or did something or someone influence you?
Whose decision was it initially to go?

LEAVING HOMELAND:
Could you describe your feelings when you were preparing to leave your "home"?
How do you now feel about the decision to move?

REACTION TO LEAVING:
What was the reaction of your family to your move?
What was the reaction to taking your children away?
How did you cope with the problems? How do you feel now?
What impact do you think your migration has had on your family?
What was the reaction of your siblings?

RELATIONSHIP:
Did you have a good relationship with your mother/father
What roles did she play for you?

PREPARATION:
Before migration what things did you do to prepare for your new life in Australia?
Did you contact Australia House?

EN ROUTE:
When travelling to Australia, did you meet with other migrants?
Were you given any preparation/information
If you did, what did you talk about?

IMPRESSIONS OF AUSTRALIA:
What were your first impressions of Australia?
What were your later impressions of Australia?

IMPRESSION OF AUSTRALIANS:
How did Australians treat you when you first arrived?
Were people interested in you when you came here to live?

RACISM:
Were there any incidences of racism toward you or your family?
How did you feel about that, how do you feel now?
CULTURE SHOCKS:
Can recall any culture shocks when you first arrived?

STRESSFUL TIMES:
When you first came to Australia can you recall any stressful times, could you describe these and how you felt?
How did you deal with these stresses? Would you do anything different?
Did you ever feel lonely?
Did you ever feel trapped?

BELONGING:
Do you feel a sense of belonging to this country?
If so, do you think it was gradual or did it occur at a specific time?

HOMESICK:
Have you ever felt as though you have been or are homesick?
If you ever felt homesick did you overcome these feelings?
What do miss about your homeland?

HUSBAND SUPPORT:
When, or if you are homesick, do you think your family/friends understand how you feel?
Do they think you are being unreasonable?
How do you feel about them not understanding what it is like being homesick?

MISS HOMELAND:
Do you think of your “home” often? If so, what do you think about?
Would ever consider living back in your “homeland”?

RETURN TO LIVE:
Would you like to return to your homeland permanently?
Would you like to return to stay for a while?

VISIT HOMELAND:
I see that you have returned to your homeland, could you tell me how did you felt when the stay was at an end and you had to return?

RETURN TO AUSTRALIA:
Could you describe to me your feelings when you returned to Australia?
Was it easy to settle-down again?
PERCEPTION OF SELF:
Did you think the process of migration has changed you? In what way?
If you have returned to your homeland, are people interested in you there?

ADVICE TO MIGRANTS:
What advice would you give to other migrants to assist in adjustment to living in Australia

OLD FRIENDS:
Did you good circle of friends in you homeland?
What roles did they play for you?

NEW FRIENDS:
Have you made new friends here?
What role or function do your friends play?
How do you new friends differ from your old friends?

FAMILY HERE:
You mentioned that you had family here.
Do you see them often?
Or keep in regular contact?
What role do they play for you?

CHILDMAREING:
Could you tell me what it is like to care for a newborn?
When you had your baby/babies who helped you before and after the birth?
Could you tell me how you felt when you first took your child/ren home?

CHILD HEALTH NURSE:
Did you see the child health nurse? Did she help you?

THIRD DAY BLUES - PND:
Were you ever “blue” following the birth of your baby?
If you had a baby at “home”, do you think there was much difference for you, compared to having a baby and rearing your child in Australia?
Was your baby a ‘good’ baby, did you have any problems?

BRINGING CHILDREN:
Could you tell me what was it like rearing a family of youngsters when you first arrived?
CHILDREN SETTLEMENT:
When you decided to come here, do you think the children understood what was happening?
Do your children talk about “home” at all? If so, what do they talk about?
Can you tell me what was your relationship like with your children when you first migrated?
How is that relationship today?

STRATEGIES:
When you took your children to school/kindie/days out did you meet other mothers?
Did you get involved in activities at your child’s school

GENERAL HEALTH:
On a scale of 1 to 10 how do you rate your physical health?
How healthy have you been over the years?
Have you ever had any serious illnesses?
Do you think migration impacted on your health?
What about your children – do you think migration impacted on their health?
DO YOU COME FROM THE U.K. OR IRELAND?

ARE YOU A MOTHER?

IS ENGLISH YOUR FIRST LANGUAGE?

If you answer **YES** to all these questions - please read on.

As a research student at Murdoch University I am investigating the health of women like you. I would also like to know how you have settled in Australia and your experiences related to migration.

Participation in the study involves completing a questionnaire and if you so choose an interview. If you would like to join in or if you would know more about this study, please call me - Catherine Ward (Lecturer, School of Nursing, Curtin) on 9266 2087 (or leave a message).

*Please be assured that confidentiality will be maintained at all times.*
CONSENT FORM FOR PARTICIPANTS WHO AGREE TO INTERVIEW.

Title of the study:
The effects of migration on the health of women.

Australia is a land of migrants and the effects that migration may have on an individual, especially women, is of particular importance to the delivery of appropriate health care. This research is designed to gather information on how women, in particular those with new-borns and young children, have coped with migration.

The study is in two parts (questionnaire and an interview) and you will have already completed the questionnaire. The interview will give you the opportunity to expand upon your responses to the questionnaire and allow fuller explanation of issues related to migration.

Please be assured that only myself and my supervisor, Dr. Irene Styles, will have access to this information. Participation in this study is voluntary and you can at any time stop the interview or you can refuse to reply to a particular question.

Could you please read and sign the following declaration.

I __________________________ have read the information above and any questions I have asked have been answered to my satisfaction. I agree to participate in this interview, realising that I can withdraw my consent at any time without prejudice. I agree that the research data gathered for the study may be published provided my name or other identifying information is not used.

________________________________________________________________________  __________
Participant                                      Date

________________________________________________________________________  __________
Researcher                                      Date

If you should have any queries regarding the research or you would like a summarised report of the study, please contact me at the School of Nursing, Curtin University, on telephone number 9266 2087.

Thankyou for your participation                  Catherine Ward
Appendix 5.6

SAMPLE OF NODES WITHIN CODING SYSTEM

*************************
(1)  /BASE DATA
No definition
*************************
(1 1)  /BASE DATA/Age
No definition
*************************
(1 2)  /BASE DATA/Years living here
No definition
*************************
(1 3)  /BASE DATA/Country of birth
No definition
*************************
(1 4)  /BASE DATA/Sub group 1 to 7
No definition
*************************
(1 5)  /BASE DATA/Citizen
No definition
*************************
(1 6)  /BASE DATA/Interview/Questionnaire
Interview or questionnaire only
*************************
(2)  Stages of grieving
Stages of grieving and their application to multiple loss
*************************
(2 1)  Stages of grieving/Numbing/reality shock
Reality hits due to move
*************************
(2 1 1)  Stages of grieving/Numbing/panic
Panic pre and post migration
*************************
(2 1 2)  Stages of grieving/Numbing/denial
Deny what is happening
*************************
(2 2)  Stages of grieving/Yearning and pining
Stage 2 grieving
*************************
(2 2 1)  Stages of grieving/Yearning and pining
Pining and wants to go home
*************************
(2 2 1 1)  Stages of grieving/Yearning and pining/countryside
Misses the countryside
*************************
(2 2 1 2)  Stages of grieving/Yearning and pining/Buildings
Historical buildings
*************************
(2 2 1 3)  Stages of grieving/Yearning and pining/Culture
Cultural aspects of the homeland
*************************
(2 2 1 4)  Stages of grieving/Yearning and pining/Imprinting
Physical and psychological aspects of home
(2 2 1 1 5) Stages of grieving/Yearning and pining/romantic
Ruminations of home

(2 2 1 2 6) Stages of grieving/Yearning and pining/rituals
Christmas/holidays

(2 2 1 2) Stages of grieving/Yearning and pining/Family sick
Miss family in homeland

(2 2 1 3 2) Stages of grieving/Yearning and pining/support
Misses support family provides

(2 2 1 3) Stages of grieving/Yearning and pining/homesickness
Feelings of homesickness

(2 2 1 3 3) Stages of grieving/Yearning and pining/avoid
Strategies to avoid thinking of home

(2 2 1 3 3) Stages of grieving/Yearning and pining/husband
Husband support when homesick

(2 2 1 3 3 1) Stages of grieving/Yearning and pining/husband/non-support
Husband not supportive when homesick

(2 2 1 3 3 1 2) Stages of grieving/Yearning and pining/husband/supportive
Husband supportive when homesick

(2 2 1 3 4) Stages of grieving/Yearning and pining/timescale
Timescale when homesickness resolved

(2 2 1 3 5) Stages of grieving/Yearning and pining/ not HMS
Never been homesick

(2 2 2) Stages of grieving/Yearning/crying
cries/weeps

(2 2 3) Stages of grieving/Yearning/anger
Shows anger at self/others for the move

(2 2 4) Stages of grieving/Yearning/pre-occ-home
Preoccupied with thoughts of home

(2 2 5) Stages of grieving/Yearning/physical signs
Such as aching heart/pain/etc

(2 2 6) Stages of grieving/Yearning/guilt
Guilt at leaving mother/family
(2.2.6.1) Stages of grieving/Yearning/blame
Blames self and others for move

(2.2.7) Stages of grieving/Yearning/denial
Denies what she has done

(2.3) Stages of grieving/Despair
Third stage of grieving

(2.3.1) Stages of grieving/Despair/apathy
Gives up on returning to homeland

(2.3.2) Stages of grieving/Despair/trapped
Trapped here

(2.3.2.1) Stages of grieving/Despair/trapped /financially
Trapped financially

(2.3.2.1.2) Stages of grieving/Despair/ trapped geographically
Distanced from home

(2.3.2.2) Stages of grieving/Despair/trapped psychologically
Psychologically trapped

(2.3.2.2.1) Stages of grieving/Despair/trapped no escape
Cannot see a way out

(2.3.2.2.3) Stages of grieving/Despair/loneliness
Feel lonely isolated

(2.3.2.2.3.1) Stages of grieving/Despair/lonely miss
family
Miss social support of family/friends

(2.3.2.2.3.2) Stages of grieving/Despair/lonely feelings
Experience of being lonely

(2.3.2.2.3.3) Stages of grieving/Despair/lonely isolated
Isolated and alone

(2.3.2.2.3.4) Stages of grieving/Despair/lonely husbands
reaction
Husbands reaction to women being lonely

(2.3.2.2.3.5) Stages of grieving/Despair/lonely no
confidante
Has no one to talk to

(2.4) Stages of grieving/Reorganisation
Third stage of grieving

(2.4.1) Stages of grieving/Reorganisation/acceptance
Accept that they are staying in Australia
(2 4 2) Stages of grieving/Reorganisation/less attached to homeland

Beginning to let go

(2 4 3) Stages of grieving/Reorganisation/redefine self

Old me versus new me

(2 4 3 1) Stages of grieving/Reorganisation/redefine self/old me

Evaluate the old me

(2 4 3 1 1) Stages of grieving/Reorganisation/old me growth

Growth in self due to migration

(2 4 3 1 2) Stages of grieving/Reorganisation/old me undermine

Undermine self due to migration

(2 4 3 2) Stages of grieving/Reorganisation/new me

The new me

(2 4 3 2 1) Stages of grieving/Reorganisation/new me/strong

Stronger since migration

(2 4 3 2 1 4) Stages of grieving/Reorganisation/new/independent

Independent since migration

(2 4 3 2 2) Stages of grieving/Reorganisation/new me/confident

Confident since migration

(2 4 3 2 3) Stages of grieving/Reorganisation/new me/dep on husband

Since migration become more dependent on husband

(2 4 4 1) Stages of grieving/Reorganisation/belong negative

Does not belong in Australia

(2 4 4 2) Stages of grieving/Reorganisation/belong positive

Does belong in Australia

(2 4 4 3) Stages of grieving/Reorganisation/belong limbo

Feels they belong nowhere

(2 4 4 4) Stages of grieving/Reorganisation/mixed positive

Transitional positive

(2 4 4 4 1) Stages of grieving/Reorganisation/mixed negative

Transitional negative

(3) Motivation

Reasons to leave the homeland

Motivation/adventure – exciting

Sought adventure excitement
(3) Motivation
Reasons to leave the homeland

(3.1) Motivation/adventure
Sought adventure excitement

(3.1.1) Motivation/adventure/grass greener
Thought things better in Australia

(3.1.2) Motivation/adventure/short stay
Stay for a short time only - 10 pound poms

(3.2) Motivation/new start
Start a new life in a new place

(3.3) Decision
Decision to leave

(3.3.1) Decision/spur of moment
Quick decision

(3.3.1.1) Decision/husband Australian
Married an Australian

(3.3.2) Decision/husband influence
Husband swayed decision

(3.3.3) Decision/manipulated
Manipulated into migration by others

(3.3.4) Decision/gradual
Made over time

(3.3.5) Decision/mutual decision
Made between woman and partner

(3.3.6) Decision/planned
Planned over time

(3.3.7) Decision/family in Australia
Family living here

(3.3.7.1) Decision/family in Australia/support
Support given be family here

(3.4) Escape
Escape family and environment in homeland

(3.4.2) Escape/family
Escape influence of family

(3.4.3) Escape/environment
Escape physical and psychological environment
(4) Relationship mother
Strength of attachment to major attachment figure in homeland

(4 1) Relationship mother/roles
Roles mother played in life

(4 2 2) Relationship mother/attachment/secure
Positive attachment to mother

(4 2 3) Relationship mother/attachment/insecure
Negative attachment to mother

(4 3) Relationship father
Strength of attachment to father

(4 3 2) Relationship father/secure
Positive attachment to father

(4 3 3) Relationship father/insecure
Negative relationship with father

(4 4) Relationship mother/children
Relationship with own children

(4 4 1) Relationship mother/children/pre migration
Strength of relationship pre migration - positive

(4 4 1 2) Relationship mother/children/pre migration
Strength of relationship pre migration - negative

(4 4 1 2 3) Relationship mother/children/pre migration/protective
Protective of children since migration

(4 4 2) Relationship siblings/pre migration
Sibling relationship prior to migration

(4 4 2 1) Relationship siblings/pre migration/positive
Had a good relationship

(4 4 2 2) Relationship siblings/pre migration/negative
Had a negative relationship

(5) Reaction to leaving/parents reaction
Families reaction to women leaving the homeland

(5 1) Reaction to leaving/parents reaction
Reaction to daughter leaving

(5 1 1) Reaction to leaving/parents reaction/mother
Mothers reaction
(5 1 1 1) Reaction to leaving/parents
reaction/mother/devastated
Devastated
*****************************************************************************
(5 1 1 2) Reaction to leaving/parents
reaction/mother/supportive
Supportive her decision
*****************************************************************************
(5 1 1 3) Reaction to leaving/parents
reaction/mother/stoic
Denied that she was leaving
*****************************************************************************
(5 1 2 1) Reaction to leaving/parents
reaction/father/devastated
Devastated
*****************************************************************************
(5 1 2 2) Reaction to leaving/parents
reaction/father/supportive
Supportive her decision
*****************************************************************************
(5 1 2 3) Reaction to leaving/parents
reaction/father/stoic
Denied that she was leaving
*****************************************************************************
(5 1 3) Reaction to leaving/parents
reaction/taking grandchildren
Reaction to taking grandchildren away
*****************************************************************************
(5 1 3 1) Reaction to leaving/parents
reaction/husband parents
Resented that husband had family in Australia
*****************************************************************************
(5 1 4) Reaction to leaving/parents
reaction/did not know
Did not know what they thought about her leaving
*****************************************************************************
(5 1 6) Reaction to leaving/parents
reaction/parents
devastated
Both parents devastated
*****************************************************************************
(5 1 6 1) Reaction to leaving/parents
reaction/parents supportive
Both parents supportive
*****************************************************************************
(5 1 6 2) Reaction to leaving/parents
reaction/parents accepted
Both parents accepted the decision
*****************************************************************************
(5 1 7) Reaction to leaving/parents
reaction/parents in law
Reaction of in-laws to migration
*****************************************************************************
(5 2) Reaction of self to leaving
No definition
*****************************************************************************
(5 2 1) Reaction of self to leaving/denial
Did not believe it was happening
(522) Reaction of self to leaving/committed to move
Saw it as a new beginning

(523) Reaction of self to leaving/moving on new life
Moving on with lives

(524) Reaction of self to leaving/felt sad
Sad at leaving

(524.1) Reaction of self to leaving/felt sad/saying goodbye

Reaction when saying farewell to family

(525) Reaction of self to leaving/reflective
Looking back on the decision and reaction to migration

(526) Reaction of self to leaving/scared unsure
Did not know what the future held

(527) Reaction of self to leaving/miss family
Know they will miss their family

(6) Preparation for migration
Preparation for leaving

(61) Preparation for migration/premigration

(61.1) Preparation for migration/premigration/nil

(61.2) Preparation for migration/premigration/Australia
House
Visited to gather information

(61.2.1) Preparation for migration/premigration/Australia
House/wrong info
Was given misleading information

(61.3) Preparation for migration/premigration/researched
Gathered information via books etc

(61.4) Preparation for migration/premigration/nil prep
Did not prepare

(61.5) Preparation for migration/premigration/cannot do it
Cannot prepare for the move

(61.6) Preparation for migration/premigration/family in Australia

(61.7) Preparation for migration/premigration/children preparation
Making sure children are prepared
(6 1 8) Preparation for migration/premigration/previous visit
Visited to Australia on holiday or visa

(6 1 9) Preparation for migration/premigration/had some idea
Had some idea of what to expect

(6 1 10) Preparation for migration/premigration/standard of living
Had a idea of the standard of living

(6 1 11) Preparation for migration/premigration/brought furniture
Brought goods with them

(6 1 12) Preparation for migration/premigration/spoke to people
Spoke to people who had visited

(6 1 13) Preparation for migration/premigration/employment
Found out about jobs

(6 3) Post migration
Strategies following relocation

(6 3 1) Post migration/made friends
No definition

(6 3 1) Post migration/made friends/joined clubs
Made effort to meet people

(6 3 2) Post migration/made friends/got a job
Found work

(6 3 4) Post migration/made friends/read books

(6 3 8) Post migration/made friends/joined church group
Met people this way/support

(7) Strategies
Coping strategies post migration

(7 2 1) Strategies/children
Involved with children

(7 2 2) Strategies/children/school
Involved in school activities

(7 2 1) Strategies/children/groups
Play groups/crèche
(7 2 3) Strategies/children/mother involved with children
Mother played, took children out
******************************************************************************

(7 2 5) Strategies/children/school/talked to children
Make sure they talked to them all the time—means to cope
******************************************************************************

(7 3 1) Strategies/self/employment
Got a job
******************************************************************************

(7 3 2) Strategies/self/made friends
Found ways to meet mothers
******************************************************************************

(7 3 4) Strategies/self/kept busy
Usually about the house
******************************************************************************

(7 3 4 2) Strategies/self/planned a holiday
Usually every 2 years
******************************************************************************

(7 3 4 4) Strategies/self/kept busy/planned a holiday
Activities to keep self and mind occupied
******************************************************************************

(7 4) Strategies/survival
How the women survived the new country
******************************************************************************

(7 4 2) Strategies/survival/self reliant
Found strength in self
******************************************************************************

(7 4 3) Strategies/survival/acceptance
Accepted that now life in Australia
******************************************************************************

(7 4 4) Strategies/survival/coping
Found ways to cope with situation
******************************************************************************

(7 4 5) Strategies/survival/church
Joined a church group
******************************************************************************

(7 4 6) Strategies/survival/validates migration
Found ways to validate why they left the homeland
******************************************************************************

(7 4 7) Strategies/survival/stay 2 years
Panned a two year stay only and then return to homeland
******************************************************************************

(7 4 9) Strategies/survival/own house
Bought own home
******************************************************************************

(7 4 9 2) Strategies/survival/brought nothing
Brought no items from the homeland
******************************************************************************

(7 4 9 3) Strategies/survival/brought furniture
Brought items furniture
******************************************************************************

(7 4 9) Strategies/survival/visitors
Family/friends visited them
******************************************************************************
Appendix 8.1

Responses made by participants to the open-ended questions on the Depression Inventory (Time 1 and 2) grouped by YR cohorts (1 to 4)

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<thead>
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<th>Group</th>
<th>Time 1</th>
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(a) *Participants across the categories of belonging who responded "not" to having a sense of belonging to Australia*

(b) *Participants in interview group across the categories of belonging who responded "yes" to having a sense of belonging to their homeland*

Pos = Positive sense of belonging  
TP = Transitional positive sense of belonging  
Limbo  
TN = Transitional negative sense of belonging  
Neg = Negative sense of belonging
Appendix 8.3

Participants in interview group according to the seven residency sub-groups and their pathway through the grieving process

<table>
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<tr>
<th>Participants by group 1 to 7</th>
<th>Stage 1 Numbing &amp; Panic</th>
<th>Stage 2 Yearning &amp; searching</th>
<th>Stage 3 Disorganisation &amp; despair</th>
<th>Stage 4 Re-invention of the self</th>
<th>Pathway through the grieving process</th>
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D = Depression  PTSD = Post-traumatic Stress Disorder  PND = Postnatal Depression